

An Almanacke for, xxiiii.  
peres.

Our peres of our No. 200.	The golden number.	Epace.	The circle of the Sonne.	Dominicall letter.	Easter daye.
M. D. lxx.	iiii	xiiii	ii	E	vi. Apryl.
M. D. lxxi.	v	xv	iii	D	xx. Marche.
M. D. lxxii.	vi	vi	iiii	C	xi. Apryl.
M. D. lxxiii.	vii	xvii	v	B. A	ii. Apryl.
M. D. lxxiv.	viii	xviii	vi	S	xxii. Apryl.
M. D. lxxv.	ix	xix	vii	F	xiiii. Apryl.
M. D. lxxvi.	x	xx	viii	E	xxv. Marche.
M. D. lxxvii.	xi	i.	ix	D. C	xviii. Apryl.
M. D. lxxviii.	xii	xii	x	B	xi. Apryl.
M. D. lxxix.	xiii	x xiii	xi	A	xxxi. Marche.
M. D. lxxx.	xiiii	iiii	xii	S	xv. Apryl.
M. D. lxxxi.	xv	xv	xiii	F. E	vi. Apryl.
M. D. lxxxii.	xvi	xvi	xiiii	D	xxxi. Marche.
M. D. lxxxiii.	xvii	vii	xv	C	xi. Apryl.
M. D. lxxxiv.	xviii	xviii	xvi	B	iii. Apryl.
M. D. lxxxv.	xix	xxix	xvii	A. S	xxii. Apryl.
M. D. lxxxvi.	i	xi	xviii	F	vii. Apryl.
M. D. lxxxvii.	ii	xii	xix	E	xxv. Marche.
M. D. lxxxviii.	iii	iii	xx	D	xix. Apryl.
M. D. lxxxix.	iiii	xiiii	xxi	C. B	iii. Apryl.
M. D. lxxxx.	v	xv	xxii	A	xxvi. Marche.
M. D. lxxxxi.	vi	vi	xxiii	S	xv. Apryl.
M. D. lxxxxii.	vii	xvii	xxiiii	F	xxxi. Marche.
M. D. lxxxxiii.	viii	i.	i.	E. D	xix. Apryl.



# A Table of the principall matters in this testament.

A.

- A** Iron is called of God Heb. v. a.  
 Aarons rodde buddeth. Heb. ix. b.  
 Abba, is father, by interpretatio. Ro. viii. c.  
 Abel offering the first bozne of his cattell,  
 pleaseeth God through fayth. Heb. xi. a.  
 Abrahams sayth. Rom. iiij. a. Gal. iii. a. Heb. xi. b.  
 James. ii. d.  
 Abraham hath a promise geuen hym. Heb. xi. b.  
 Abrahams chyldren. Mat. iiij. c. Joh. viii. e. Luk.  
 x. b. Rom. ix. b. Gal. iii. a. d.  
 Abstynence from fleshy lustes. i. Pet. ii. d.  
 Accepton of persons is hated of God. Rom. ii. b.  
 Act. x. c. and vnto men hurtfull and pernicious,  
 James ii. a.  
 A flatterer deceaueth hym that beleueth hym,  
 Act. xij. d. doth make hym selfe to be hated. Gal.  
 i. b. i. Thess. ii. a.  
 Adulterie, how greuous a sinne it is. Rom. viij. a  
 ij. Pet. ij. c. how straightly forbidden. Mat. v. d.  
 xv. b. howe extremely punished. John. viij. a.  
 i. Cor. vj. b. Heb. xij. a.  
 Agabus doth prophesie of the famine to come,  
 Act. xj. d. and that Paul shoulde be bounde at  
 Hierusalem. Act. xxi. b.  
 Alexander the coppernymph Daules enemye.  
 ij. Tim. iiij. c.  
 Ambition ought to be shunned, for it pleaseeth the  
 deuyll, whiche first ambitiously coueted for ex-  
 cellencie. Apoc. xxi. b. and did entice man vnto  
 it. Rom. v. c. d. i. Cor. xv. c. it is hurtfull to our  
 neyghbour. Luk. xij. b. Gala. v. c. peryllous to  
 hym

## of the principall matters.

- hym selfe. Apoc. xviii.  
Ananias with his wyfe, are punished by death,  
Act. v. a.  
Ananias a discipule baptizeth Paul at Damascus,  
Act. ix. b.  
Ananias the hye priest, commaunded Paul to be  
smytten on the face. Act. xxi. a.  
Accursed is he that denyeth Christe. i. Cor. xvi. d.  
he that preacheth any other gospel. Gal. i. b. yet  
saint Paul desireth to be accursed from Christ,  
for his brethzen. Rom. ix. a.  
An angell sheweth the byrth of John. Luk. i. b. of  
Christe. Mat. i. c. Luk. i. c. comforteth Christe.  
Luk. xxi. e. Peter. Act. xii. a. Paul. Act. xviii. d.  
he deliuereth the Apostles out of prison. Act. v.  
d. Peter out of prison. Act. xii. a. he ministrETH  
vnto Christe in the wold. Mat. iii. b. Mar. i. b.  
he gydeth Christe into Egypt. Mat. ii. c. Paul  
to Rome. Act. xviii. d. doth wayte vnder chylidren.  
Mat. xviii. b. stryketh Herode. Act. xii. d. Suppl  
angels ii. Pet. ii. a. Jude. b. Apoc. ix. c. xii. d.  
Antechristes figure. Mat. xxiii. b. ii. Thes. ii. b. c.  
Apoc. xiii. c. d.  
Antechristes maner. ii. Thes. ii. b. i. John. ii. c. iiii. a  
ii. John. c.  
Apostles first calling. John. i. f. seconde Luk. v. b.  
thirde. Mat. iii. c. d. Mark. i. b. Luk. v. f. They  
are elected or chosen. Mat. x. a. Mark. i. b. they  
are sent forth, to whom is geuen power. Mat.  
x. a. xvi. d. Mar. iii. b. vi. d. Luke. vi. c. ix. a. Act.  
ii. g. iii. g. they contende. Mat. xx. d. Mark. x. f.  
Luk. xxi. f. Joh. xviii. c. they be comforted. Mat.  
xxviii. d. Mar. xvi. b. c. Luk. xxiii. c. f. John. xx. e.  
f. g. xxi. a. they are strengthned. Act. ii. a. persecu-  
ted. Act. iii. c. d. v. d. vi. a. ix. a. xii. a.

## A Table

**Trke of the fludde** is a figure of bapt. 1. Pet. iii. d.  
**Armour of Paul** is 1. Cor. x. b. of a christia souldier,  
 Ro. v. c. xiii. d. ii. Cor. x. a. Eph. vii. b. c. i. Pet. v. b.  
**Almes please** God, Luk. xi. f. loose the not his re-  
 ward. Mat. x. d. xxb. c. Luke. xii. d. xvi. c. Act. x.  
 Heb. vi. b. xiii. c. **It encrease** the substance,  
 Mat. vi. a. Luke. vi. f. xi. f. Act. iii. a. it succoureth  
 our neighbour. Marke. xiii. a. Luke. iii. b. xi. b.  
 i. Cor. vii. c.  
**Apostles are chosen** by Christe, whiche shoulde  
 teach the people. Luk. vi. c. Joh. vi. a. xii. b. xvi.  
 c. g. Act. i. a. xv. d. i. Cor. i. d. Ephe. i. a. ii. Thes. ii.  
 c. James. ii. a. what they be that are chosen and  
 called. Act. ix. c. xvii. d. Rom. ix. c. xi. a. i. Thes. i. b.  
 ii. Pet. i. b.  
**Abuse of the preacher.** Mat. v. c. xv. b. Luke. vi. f.  
 Rom. xvi. f. i. Cor. xiii. f. i. Tim. i. b. ii. d. ii. Tim.  
 iii. d. Tit. i. c. The abuse of the hearer. Mat. vii.  
 d. x. b. xi. b. Luke. vi. g. x. c. xii. g. Rom. ii. d. x. d.  
 ii. Cor. iii. Gal. iii. a. i. Thes. i. c. iii. b. Heb. ii. a.  
 x. c. Jam. i. d. i. John. ii. c.  
**Agaynst the despisers of the worde,** the apostles  
 shake of the dust of their secte. Mat. x. b. and so  
 dyd Paul and Barnabas. Act. xii. g.  
**Apostles and folowers of Christ,** are counted the  
 filth of the worlde. 1. Cor. iii. c. and a galing  
 stocke. Ibidem.  
**Accompes of all thinges** shalbe geuen and made  
 vnto God. Ro. xiii. b. i. Pe. iii. c. iii. b. Mat. xii. c.  
**As many as beleue in Christe,** are made the chil-  
 dren of God. John i. b.  
**Apollo watred,** that Paul planted. 1. Cor. iii. b.  
**Apostles are the salt of the earth.** Mat. v. b.  
**Apollo ouercommeth the Jewes** with the scrip-  
 tures. Act. xviii. g.

## of the principall matters.

All men shall stande before Christe to be iudged,  
i. Coz. v. c.

All ye that labour, come, and ye shall be refreshed,  
Mat. xi. d.

### B.

Babylon is prophesied to be taken. Apoc xiii. a.  
xviii. a. it is taken. Apoc xviii. a. because it had  
done wickedly. Apoc xviii. a. g.

Baptisme, one. Ephe. iii. a. it doth consecrate vs  
to Christe. Ephe. v. c. i. Pet. iii. Coloss xij. b. It  
signifieth a newe yse. Rom. vi. a. Coloss. q. b.

Baptized is Christe. Mat iii. d. Mark. i. b. Luke  
iii. d. Paul. Act. ix. c. Cornelius. Act x. g. The  
keeper of the prison. Act xvi. f. the Stewarde of  
Queene Candace. Act. 8. g. the woman that  
selleth purple. Act. xvi. c.

Baptized are by Paul. i. Coz. i. a. b. Other Corin-  
thians. Act. viii. c. the Samaritans by Philip  
Act. viii. c.

Baptized with the baptisme of Iohn. Act. xix. a.  
Barabbas is asked of the people to be loosed, and  
Christ to be crucified. Mat. xxvii. b. Mar. xv. a.  
Luk. xxiii. a. Iohn xviii. f. Act iii. c.

Barnabas is ioyned with Paul. Act. xiii. a. Gala.  
i. a. he is seperated from hym. Act. xv. g.

Beatitudes or blessings Euangelical. Mat. v. a  
b. Luk. vi. c.

Blessed who is. Mat. v. a. Luk. vi. c. James. i. d.  
Apoc xvi. c. xix. b. xxi. c.

Beelzebub prince of devils. Mat. x. c. xiii. b. Mar.  
iii. c. Luk. xi. b.

Belial hath no fellowship with Christ. ii. Coz. vi. c.

By offence towards God, warre doth spring.

James. iii. a.

## A Table

**Bethlehem**, whiche also is called Ephrata, is  
Christes countrey. Luk. ii. b.

**Blaspheemie**, howe greuous a sinne it is. Mat.  
xxvii. c. Rom. ii. d. xii. a. Apoc. xiii. b. it ought to  
be shunned. Mat. xii. c. Mark. iii. d. Luk. xii. b.  
Jud. c. and howe soze it is to be punished. Colo.  
iii. b. Mat. xii. c. Ephe. iiii. g.

**Wynde** not the mouth of the oxe that treadeth out  
the corne. i. Cor. ix. b. i. Tim. v. e.

**Blindnesse** of body is greuous. Mat. xii. b. Luk.  
xxvii. f. Mark. iii. a. John. v. a. Act. xiii. b. is hea-  
led by Christe. Mat. ix. c. xi. a. xii. b. xx. d. xxi. b.  
Mark. viii. c. x. g. Luk. xvi. f. John. ix. a.

**Blindnesse** of minde. Mat. xv. b. xxi. c. Mar. viii.  
b. John. ix. g. Rom. ii. c. Ephe. iiii. c. ii. Pet. i. b.  
is healed by the grace of God. John. viii. b. ix. g.

**Brotherly** correction. Mat. xviii. c. Luke. xxi. c.  
i. Thess. v. c. ii. Thess. iii. d. Ephe. vi. a. Tit. iii. c.  
Heb. ix. c. fruitfull. ii. Tim. ii. d. Unfruitfull,  
Tit. iii. c.

**Beleueth** in Christe, the Centurion. Matt. viii. b.  
two blynde men. Mat. ix. d. the father of hym  
that had a foule spirite. Mat. ix. d. the chyldren  
of God. John. i. g. Christes disciples. John. ii. b.  
vi. ix. d. xvi. c. g. the Samaritanes. John. iiii. c.  
the ruler. John. viii. the blynde. John. ix. g. the  
Jewes. John. xi. f. xii. f. Thomas. John. xx. g.  
Paul. ii. Cor. iii. c. Ephe. i. b. ii. Tim. i. c.

**Bought** of Sichem a portion of grounde by Ja-  
cob. Joh. iii. a. the potters sicke by the Jewes.  
Mat. xxv. a. men by Christ. ii. Pet. ii. a. sweete  
ornaments by women. Mar. xvi. a.

**Byskop** is Timothy. i. Tim. iii. d. Titus. i. b.  
Christe. i. Pet. ii. d. Byskops are ordayned by  
Paul. Act. xx. f. Phil. i. a. Tit. i. b.

Byskops

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**B**ysshops conditions or maners. Act. xx. f. ii. Cor.  
ii. a. i. Tim. iii. a. v. d. ii. Tim. i. c. ii. b. c. d. iii. a.  
Tit. ii. d.

**B**rethren can not agree. Mat. x. c. xvi. b. Marke.  
xiii. b. Rom. xiii. b. i. Cor. vi. d. viii. d. ii. Cor. xi. f.  
Gal. ii. a. Jam. iii. c. d. i. John. ii. d. v. d.

**B**reawling is the worke of the flesh. Gal. v. d.

**B**uriall of Christe. Mat. xxvii. g. Mark. xvi. d.  
Luk. xxi. g. John. xvi. g.

**B**uriall of John Baptist. Mat. xiii. b. Mar. vi. d.  
**B**rasen Serpent was a defence agaynst the by-  
ting of venemous beastes. John. iii. b.

**B**ondage of the lawe is released by Christe.  
Heb. ii. d.

**B**ysshoppes ought to be the seruantes of God.  
ii. Tim. ii. b.

**B**y the power of God we must be made safe.  
Act. iii. b.

**B**askets with broken bread. Mat. xv. b. Mark.  
viii. a.

**B**e myndefull of the troubles. Heb. x. g. xi. a.

**B**arren Elizabeth is made fruitefull throug  
payers. Luk. i. b.

**C.**

**C**hristes fasting. Mat. xiii. a. Mar. i. d. Luk. xiii. a.  
Paul i. Cor. ix. d.

**C**hriste had vinegar geuen him to drinke. Mat.  
xxvii. f. John. xix. f.

**C**hristes last conuining. Mat. xvi. d. Mark. xiii. e.  
i. Cor. i. c. ii. Cor. i. c. James. v. b. ii. Pet. iii. c.  
Apoc. iii. a. vi. d.

**C**hriste is our aduocate. i. John. ii. a.

**C**hriste went downe into Egypt. Mat. ii. a.

**C**hriste appeared to Marie Magdalene. Mat.

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## A Table

xxviii. b. Mark. xvi. c. John. xx. d. to the Apo-  
 stles. Mat. xxviii. d. Mark. xvi. c. Luk. xxiii. f. g  
 John xx. e. f. g. xxi. a. i. Cor. xv. a. b. Act. x. a. xiii. e  
 i. Pet. v. a. i. John. i. a. iii. a.  
 Christes ascention. Mar. xvi. d. Luk. xiii. g. Joh.  
 ii. Ephe. i. d.  
 Christ commaundeth the Masse to be brought vn-  
 to him. Mat. xxi. a. Mar. xij. a. Luk. xix. c.  
 Christe was geuen by his incarnation. Luk. i. c.  
 by his natiuitie. Mat. i. c. Luk. ii. a. by manple-  
 ting of him selfe. Mat. xvi. xxi. d. Mark. xiii. c.  
 Luk. xxi. g. xxi. a. c. Joh. iii. d. vi. g. vii. d. f. ix. e.  
 xix. e. xvi. a. by his passiō. i. Pe. ii. d. iii. c. iii. a. by  
 his resurrection. Mat. xx. viii. b. d. Mar. xvi. c. d  
 Luk. xxi. c. f. g. Joh. xx. c. xxi. a. Rom. iiii. d. vi. a  
 b. xiii. b. i. Cor. xv. c. ii. Cor. v. c. ii. Tim. ii. b.  
 Act. x. f. xvi. a. ii. c. He shalbe shewed in iudge-  
 ment. Mat. xxiii. d. xxv. c. xvi. f. Mar. xiii. c.  
 xiii. f. Luk. xxi. f. i. Thes. v. a.  
 Christes meate. John iii. d. xi. f.  
 Christ gaue vs an example of godly lyfe. Joh. xiii  
 b. i. Thes. i. b. i. Tim. iii. c. Heb. iii. e. i. Pet. ii. d.  
 Christes very naturall body. Mat. xxvii. g. Mar.  
 xv. d. Luk. xxiii. g. xxi. a. d. Joh. ii. d. xix. g. xx. c.  
 Heb. x. b. i. Pet. ii. d. his mysticall, whiche is his  
 church. Rom. xii. b. i. Cor. ii. d. xii. b. Ephe. i. d  
 iiii. a. Phil. i. c. Colo. i. d. ii. c.  
 Christ suffered the shame of the crosse. Mat. xxvii.  
 c. Mar. xv. c. Luk. xxiii. c. John. xix. d. Act. ii. f.  
 iii. b. i. Cor. ii. a. ii. Cor. xiii. b. Gal. iii. a. Phil. ii. b  
 Colo. i. c. iii. c. Heb. xii. a.  
 Christ overcame the demill. Mat. iiii. d. Mar. i. d.  
 Luk. iii. e. g. did cast out devils. Mat. vii. c. xii.  
 b. xv. d. xvi. c. Luk. vii. a. d. x. e. xi. b. his disciples  
 cast out devils. Mat. vii. c. Marke. vi. b. xvi. d.  
 Luk.

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Luk. liii. g. x. c. Paul also. Act. xix.

Christe did miracles afore he taught. John. ii. a.  
Charitie or loue is praysed. i. Cor. viii. a. xiii. a.  
Gal. b. Ephe. iii. Col. ii. iii. c. i. Pet. iii. b. i. Joh.  
iii. c. i. Tim. i. b. The effect thereof. i. Cor. xiii. b  
Ephe. iii. c. Phil. i. b. i. Joh. ii. a. iii. d. v. a. Rom.  
xiii. e. i. Pet. i. d. iii. b. God is charitie. i. Jo. iii. b  
c. Charitie is of God. Ibidem, it ioyneth vs to  
god. John. iii. a. Rom. v. viii. g. i. John. ii. a. iii.  
c. Charitie or loue towarde God. Mat. xxvii. b.  
Mat. xiii. a. Luk. xxi. b. i. John. ii. a. b. towardes  
our neyghbour. Rom. xii. c. xiii. c. e. Ephes. i. a.  
i. Tim. i. a. i. Cor. vi. c. Gala. b. b. i. Thes. ii. d.  
i. John. ii. c. i. Pet. ii. b.

Couetous mens calamitie and miserie. Luk. xvi. d  
i. Cor. vi. b.

Couetousnesse is forbidden. Luk. xii. b. c. Eph. b. a  
Col. iii. a. Heb. xii. a. it is punished. Mat. xxvii.  
a. i. Cor. vi. b. Ephe. b. b. it doth defame. Ephes.  
ii. d. g. Pe. ii. c. it vndermindeth his neyghbour  
Mat. xxvi. b. John. iii. d.

Cain openeth the way of enuise i. Jo. iii. b. Jud. d  
Caiaphas doth prophecie. John. xi. g. xviii. c. que-  
stioneth with Christe. Mat. xxvi. Marke. xiiij.  
John. xviij. d.

Cuppe is taken for passion and death. Mat. xx. c.  
xxvi. d. Mark. x. f. xiiij. d. it is taken for the mi-  
sticall wine, whiche doth present vnto vs the  
shedding of Christes blood. Mat. xxvi. c. Mar.  
xiiij. c. Luk. xxij. b.

Candlestickes of golde are scene. Apoc. i. c.

Ceremonies of the law, are abolished by the lord,  
Heb. ix. b. c.

Centurion obtayned of Christe the healing of his  
seruaunt. Mat. viii. a. Luk. viij. a. kepeth Christ  
on



## A Table

- on the crosse. Mat xxvii f. is baptized of Peter,  
 Act x. a. is Paulus gupde. Act. xxvii a.  
 Chastitie is the gift of god. Mat. xii. b. i. Cor. vii. f.  
 Chapre of Moyles. Mat. xxiii. a. Mar. xii. d. Luk.  
 xi. f. of them that sell in the temple. Mat. xxi. b.  
 Mark. xi. c.  
 Cherubim was in Salomons temple a figure,  
 Heb. ix. b.  
 Circumcision is abrogated by Christ. i. Cor. vii. d  
 Gal. v. a. vi. c. Act. xv. a.  
 Collection or gathering for the poore. i. Cor. xvi. a  
 Carnal concupiscence. Rom. vi. b. vii. b. Gal. iii. c. d  
 Col. iii. a. ii. Pet. ii. b. iii. a. Mat. v. d. i. John. ii. d  
 Coueting of thy neyghbours good. Mark. iii. b.  
 Act. xx. g. Jam. i. b. iii. a. i. John. ii. c.  
 Confession of prayse geuing. Mat. ii. d. Luk. ii. f.  
 x. d. Of tructh. Mat. vii. d. x. d. Mark. viii. d.  
 Luk. xii. a. Joh. i. c. ix. c. xii. f. Rom. x. b. Phil. ii. b.  
 Tit. i. d. Heb. xi. d. xvi. c. iii. a. iii. b. i. John. ii. d.  
 iii. c. Act xix. d. vnto our neighbour open, Mat.  
 iii. a. Mar. i. a. Pruiely one to another. John. xx.  
 f. Jam. v. d. i. John. i. e. Act. xix. d.  
 Conuertpng of a sinner vnto God by inspiration.  
 John. vi. d. xiii. a. Ephe. ii. d. Jam. iii. b. by tri-  
 bulation. Luk xiii. c. xv. d. the effect of working  
 of tribulation. Heb. iii. d.  
 Chastisement of god ought to be imbraced. Ephe.  
 vi. a. Heb. xii. b. because it proueth our patience.  
 ii. Cor. xii. b. it causeth that we be not condem-  
 ned with the world. i. Cor. xi. d. ii. Cor. xii. Apoc.  
 iii. d. it getteth glozy. Luke xxiii. d. Heb. xii. c.  
 James i. a. i. Pet. i. b.  
 Contempt of chastisement engendzeth miserie. ii.  
 Tim. ii. d.  
 Churche of God, which is the congregation of the  
 Christians,

## of the principall matters.

Peter,  
Cor. vii. f  
d. Luk.  
at. xxi. b.  
figure,  
Cor. vii. d  
Cor. xvi. a  
I. iii. c d  
ohn. ii. d  
I. iii. b.  
uk. ii. f.  
viii. d.  
il. ii. b.  
n. ii. d.  
Mat.  
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xii. c.  
ic. ii.  
of the  
ians,

Christians, is founded of the Lord. Mat. vii. d.  
xvi. c. Act. ix. f. xiii. d. xx. f. i. Cor. iii. b. c. Ephe. ii.  
d. i. Pet. iii. a. is persecuted of the wicked. Act.  
viii. g. xii. a. xix. f. i. Cor. xi. c. xv. b. ii. Cor. xi. b.  
Gal. i. c. Phil. iii. a. The wicked are forbidden  
it. Mat. xviii. c. In it, the good worshipping God,  
Act. xii. a. i. Thess. ii. c. i. Tim. ii. d. i. Pet. v. d.  
Childre ought to be brought up in good maners,  
Luk. i. g. ii. f. Ephe. vi. a. to be chastened. Heb.  
xii. b. for their good byngyng up, is the ioy of  
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 euerlasting lyfe. Ephes. iiii. a. Heb. vi. d. our  
 helmet. i. Thess. v. b. and is Chzist. Col. i. b. Let  
 vs reioyce in hope. Rom. xii. c. viii. d.  
 Holy ghost at the tyme appoynted was sent. Act.  
 ii. a. c. viii. c. xix. a. Iohn. xx. f. Rom. viii. b. whiche  
 woorketh wonderfully. Iohn. xiiii. d. xv. d. xvi. b.  
 Rom. viii. c. i. Cor. ii. c. xii. a. i. Tim. i. b.  
 He that thinketh him self to stand, let him beware  
 lest he fall. i. Cor. x. c.  
 Holy ghost beareth witnessse of Chziste. Ioh. v. d.  
 Act. i. a. i. Iohn. v. b. Apoc. i. a.  
 He must sell possessions that wyl folowe Chzist.  
 Mat. xix. c. Mar. x. d. Luk. xii. d. xviii. d.  
 Hauing meate, drinke, and cloth, let vs be content.  
 i. Tim. vi. d.  
 Hye way to God. Iohn. xiiii. a. and of the godly.  
 Mat. vii. b.

J.

Iohn is not lyke a reede tossed of the wind. Mat.  
 xi. a. Luk. vii. d.  
 Jewes seeking Chzist, sel backward. Ioh. xviii. b.  
 Iohn Baptiste is imprisoned. Mat. xiiii. a. Mark.  
 vi. c. Luke. iij. d. Iohn iii. c. Paul. Act. xvi. c.  
 ii. Cor. vi. x. e. The Apostles. Act. v. d. i. Pet.  
 xii. a.

Iohn

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- Actes.** John is circumcised. Luk.i.b. **Christe.** Luke.ii.c.  
**Timothi.** Act.xvi.a.  
**It is not lawfull to deceaue any man.** ii. Coz.ii.c.  
 vii.a.xi.f.i. **Thess.** iii.b.  
**John Baptist dwelled in the wyldernesse.** Mat.  
 iii.a. Luke.i.g. **Christe.** Mat.iii.a. **Marke** i b.  
 Luke.iii.a.  
**Jewes mocke Christe.** Mat.xxvii.d. the thecues  
 mocke him. **Ibidem.**  
**Jewes scourged Christe.** Mat.xxvii.c. **Ioh** xix.a.  
 scourged **Paul.** Act.xxi.f.  
**Joy spirituall is godly.** Mat v.b.xxv.b. **Luke.** x.c  
**John.** xvi.d. **Rom.** xv.c. **Phil.** i.c.iii.a.iii.a.iii.  
**John.** d. worldly, vayne, and perillous. **James.**  
 iii.c.  
**Jewes are the braunches of the true Olive.**  
**Rom.** xi.  
**Ioseph of Arimathea, beggeth Christ of Pilate.**  
**John.** xix.g.  
**Jewes feare the comming of the Romanes.**  
**John.** xi.f.  
**Jewes beleue not the scriptures.** **John.** v. f. g.  
 viii.b.c.  
**Judgement is geuen vs of God, sufficient to the**  
**knowledge of him.** i. **John.** v.d. which by sinne  
 in vs, is blinded. **Rom.** i.c.  
**Jewes and the Pharisees require tokens of**  
**Christe.** **Matth.** xii.c. xvi.a. **Luke.** xi.d. xiii.g.  
 i. Coz. i.c.  
**Jewes are the generation of vipers.** **Mat.** iii.b.  
**Jewes were called to the marriage, but they shal**  
**not taste of the Lordes supper.** **Luke.** xiii.c.  
**Rom.** ix.c.  
**Jewes seeke false witness against Christ.** **Mat.**  
 xvi.f. **Mar.** xiii.f.

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R.

Repes what they are. John. xx. f. They are promised vnto the apostles. Mat. xvi. c. They are geuen. John. xx. f.

Key of death Apoc. i. d. iii. b.

Kingdome of heauen is an euerlastyng toy. Mat. v. a. xrb. c. viii. b. iii. a. iii. c. Luke. xii. f. Marke. i. b. and sometyne it is taken for the congregation of the faythfull. Mat. xii. f. xrb. a. Luke. xvii. c. And it signifieth the worde of God, Mat. v. xxi. d. Luk. viii. b. Agayne, it signifieth the Christian sayth. Rom. xiii. c. i. Cor. iii. Luke. xvii. c.

Kynges are to be obeyed. i. Pet. ii. c. and to be honoured. Ibidem. To be prayed for. i. Tim. ii. a.

Knowledge of saluation. Luke. i. g. Of the trueth. i. Tim. iii. b. Of Iesu Christ. Phil. iii. b. Euangelicall. i. Cor. i. a.

Knowledge maketh men proude. i. Cor. viii. a.

L.

Lambe immaculate taketh away the sinnes of the worlde. John. i. d. Apoc. vi. c. xiii. a.

Leper beyng clesed sel vpon his face. Luk. xvii. d.

Love of God towarde man. John iii. b. xiii. c.

Rom. v. b. Ephes. v. a. i. John. iii. d. Apoc. i. b.

Mans loue towarde God. Mat. xii. d. Mar.

xii. c. Luke. x. d. John. xiii. b. xv. c. xxi. d. i. Cor.

viii. a. i. John. iii. d. Apoc. i. b. Towarde his

freende. Mat. v. g. Luke. vi. d. vii. a. John. xi. a.

xiii. d. xv. b. Rom. xii. c. Gala ii. d. v. c. Ephe. v. e.

Coloss. iii. d. i. Pet. i. d. ii. c. John. ii. b. iii. b. to-

warde his enemy. Mat. v. g. xvi. d. Luk. vi. e.

xiii. c. Pet. vii. g. Rom. xii. c. i. John. v. c.

Leauen of the Pharisees to be taken heede of. Mat.

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Mat. xvi. a. which is false doctrine. Mat. xvi. a.  
Mar. viii. b. Luk. xii. a. Gala. v. b.  
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and to do good workes. ii. Pet. i. b.  
Looking from sinne. Mat. xvii. c. John. xx. f.  
Lottes happen as it pleaseth God. Act. i. d.  
Let vs be subiect one to another in the feare of  
Christ. Ephe. v. e. and vnto kinges and rulers  
i. Pet. ii. c.  
Let every man haue his wife, for anoyding of for-  
nication. i. Cor. vii. a.  
Lyfe euerlasting. John. xvii. a. Ephe. i. a. Rom.  
vi. b. Mat. xix. c. ii. Tim. i. c. Tit. i. a. i. John. ii. b.  
iii. b. v. b. c.  
Life is obtayned to the soule through repētaunce.  
Rom. i. b. Ephe. ii. a. Phil. ii. c. And howe it is  
mayntayned. Mat. x. d. Luk. xvii. g. John. v. d.  
Gal. ii. d. v. b. which is hyd in God, with Christ  
Col. iii. a.  
Lots wife is to vs an example. Luk. xi. d. g.

**M.**

Moses lawe is abolished. Mat. xvi. d. John. i. b.  
Rom. vi. d. Ephe. ii. d. Colo. ii. d.  
Man doth blesse man, Melchisedec Abraham,  
Heb. vii. a. The righteous them that curse the.  
Luk. vi. e. i. Pet. iii. b. Paul, them that cursed  
hym. i. Cor. iii. c.  
Maries song. Luk. i. c. Zacharies. ii. d.  
Man praying, ought not to couer his head. i. Cor.  
xi. a. but women must.  
Man is fleshe. Mat. xxiii. b. Mark. xiii. c. Luke.  
iii. b. Joh. i. d. iii. a. Act. ii. c. Rom. iii. c. i. Cor. i. d.  
Gala. ii. d.  
Moderate seedng. John. vi. b. i. Cor. x. g. i. Tim.  
iii.



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iiii. b. immoderate. Luk. xvi. e. xiiii. c. ii. Cor. vi. e.  
 Mans strife against God. Phil. i. c. Against man.  
 Luk. xxi. c. Rom. i. d. ii. b. xiii. d. i. Cor. i. a. ii. a. vi.  
 b. ii. Cor. xii. g. Gal. b. d. Phil. i. c. ii. a. i. Tim. vii.  
 a against other thinges. i. Cor. ix. d.

Mans heart good towarde God. ii. Thess. iii. a.  
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 xxi. c. John. iii. a. xvi. a. i. Cor. ii. c. ii. Cor. ix. b.  
 i. Tim. i. b. Act. iiii. f. xv. c. towarde his neygh-  
 bour. Phil. i. b.

Mans heart euill against God. Mat. xv. a. Mar.  
 vi. g. vii. a. x. a. Rom. b. c. ii. a. Eph. iii. c. Act. v. a.  
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 Jam. i. d against his neighbour. Mat. v. d. xv. b.  
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Masters dutie towarde seruants. Ephe. vi. a. b.  
 Col. iii. a. i. Tim. vi. a. Philemon c. d. i. Pet. ii. e.  
 Heate doth not commend vs to God. i. Cor. viii.  
 c. yet we may vse it for our necessitie. Ibidem.  
 without offence of our neighbour i. Cor. i. d.

Murmuring is to be eschewed Phil. ii. b. i. Thes.  
 iii. d. i. Pet. iii. b. from which Paul abstained in  
 his preachings. i. Thes. ii. b.

Mysteries of God are reuealed. Ephe. iii. a. Col. i.  
 d. i. Tim. iii. d.

Mans lyfe is but short. i. Cor. vii. c. and therefore  
 the tyme is to be redeemed. Col. iii. a.

Man is tempted of his owne fleshe. James. i. b.  
 But God suffreth no man to be ouer tempted.  
 i. Cor. xiii. c.

Man shall retorne vnto earth. i. Cor. xv. f.

Mans tement of last wyll, is to be kept. Gala.  
 iii. b. Heb. ix. d.

Mans recorde bearer whiche is true and good.  
 Act. i. d. Mat. xxiii. b. g. Cor. xiii. a. which is vn-  
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Act. i. c.

Minstrels at the funerall of the dead. Mat. ix. c.  
Mans life is like vnto a vapour. Iacob. iiii. d. to  
them that geue due reuerence vnto their pa-  
rentes, God geueth long life. Ephe. vi. a.

P.

No creature ought to be sworshipped. Apoc. xix. b.  
xxii. b.

Heue heauen is looked for. ii. Pet. iii. c. Apocal.  
xxi. a.

Heue testament. Mat. xvi. c. i. Cor. x. c. Gal. iii. c.  
Heb. viii. b. ix. d.

No man can see God, and liue. i. Cor. xii. d.

No man can beleue, except he be called. Mat. ix. d.  
xxi. a. The parable thereof. Ibidem.

D.

Our accuser shalbe our owne wickednesse. Ro. i. c.  
The holy scripture. Iohn. v. c. our owne consci-  
ence. Rom. i. c. ix. a. i. Cor. viii. d. ii. Cor. i. c. our  
brother. Apoc. xii. c.

Our aduersarie is the deuill. i. Pet. v. d. the world  
Iohn. vii. a. xv. c. i. Cor. iii. c. Ephe. vi. c. i. Ioh.  
iii. c. v. d. The fleshe. Rom. vii. a. Gala. v. d. c.

Our bodies are sanctified vnto the Lorde. i. Cor.  
vi. c. therefore we ought to kepe them cleane.  
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Our body is the body of death. Rom. vii. d. The  
outwarde man. Rom. vi. b. In earthen vessell.  
ii. Cor. iij. b. an earthen house. ii. Cor. v. d. a ta-  
bernacle. ii. Pet. i. c. mortall. Rom. vii. d. corrup-  
tible. i. Cor. xv. f. g. it shalbe rayled immortall.  
i. Cor. xv. f. g. Phil. iii. d.

Occasion

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 xxvi. c. Mar. xiii. c. Luk. xxi. a.  
 Olde men, how they shoulde behaue them selues. Tit. ii. a.  
 Olde testament. Heb. vi. e. was a shadowe. Heb. viii. a. ix. f. x. a.  
 Olde man must be put of, and the newe put on. Col. iii. b.  
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 Office of the wife. Eph. v. e. Col. iii. c. i. Pet. iii. a.  
 Office of young women. Tit. ii. a.  
 Offences must be.  
 Offended at Christe. Looke at the Apostles. xc. in T.

P.

Paul calleth hym selfe bozne out of tyme. i. Cor. xv. a.  
 Profitable it is to heare good thinges. Mat. xiii. a. b. Mar. iii. b. ix. b. Luk. viii. c. ix. d.  
 Paul appealeth to Caesar. Act. xxv. b. c.  
 Punishment of desperation. Mat. xxvii. a. Eph. iii. a.  
 Punishment agaynst prync backbiters. James. iii. c. i. Pet. ii. a.  
 Paradise our euerlasting house. John. xiiii. a. i. Cor. v. a.  
 Profite of the preacher. i. Cor. ix. c. Galat. i. b. i. Tim. iii. d. ii. Tim. i. c. the profite of the hearer. Mat. vii. d. xiii. a. Marke. i. b. John. x. e. xviii. g. Act. ii. g. i. Cor. xv. a. Heb. x. c.  
 Profite of the Gospell. Matth. x. a. xii. g. xviii. d. Mark. xvi. e. Act. iii. d. xx. e. xxiii. g. i. Thess. ii. a. ii. Tim. i. d. iii. a. Tit. ii. a. iii. c.  
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Puri-

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- at. xviii. a. Purifying of the Jewes. John. ii. a. Of Marie  
the virgin. Luk. ii. c.
- n selues. Persecuters of the gospel are disquieted. Act. ix. a  
xvii. a.
- oe. Heb. Paul prayeth for the congregation, to whom he  
wrote and preached. Rom. xvi. c. i. Cor. iiii. d.
- e put on. Phil. iiii. a. i. Thess. iiii. a. ii. Thess. ii. a. i. Tim. i.  
a. Act. xxiii. d. xvii. f.
- b. c. Col. Paul confesseth hym selfe to be a Romane.  
Act. xvi. g.
- Det. iii. a. Priesthood Levitical, is translated vnto Christes  
Heb. vii. b. Christian priesthood. Ephe. ii. c. d. iii.  
c. i. Pet. ii. a. b. Apoc. ii. b. b. c. xi. b.
- Hes. xc. Parable of the net cast into the sea. Mat. xv. f.  
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- i. Cor. Peter is called of Christe Satan. Mat. xiii. d.
- Mat. xiii. Paul exerciseth him selfe with Aquila, in making  
of tentes. Actes. xviii. a.
- Ephel. Paul was of the sect of the Pharisees. Act. xxiii.  
d. xvi. d.
- James. Pharisees are called a paynted sepulchre. Matth.  
xxiii. c. the whiche erected the tombes of the pro-  
phetes, but woulde not folow their lues. Mat.  
xxiii. d.
- iii. a. Parable of cockle Mat. xiii. d.
- at i. b. i. Pauls maner of speaking was playne. i. Cor. ii.  
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- hearer. Peter is called Simcon. John. i. f. Marke. iii. b.
- xviii. g. His mother in lawe beyng sicke of a feuer, is  
healed. Mat. viii. b. Mar. i. c. Luk. iiii. f.
- xviii. d. Paul is careful for the congregation ii. Cor. vii. c.
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- riiii. c. Paul is let downe by a basket. Actes. ix. d. ii. Cor.  
xi. g. and beareth the markes of Christe. Gala.  
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bl. d. be disputeth with the Philosophers. **Mat. xxi. b. and is thought a foole. i. Coz. iiii. b.**  
 Parable of the talent. **Mat. xx. b. Luk. xix. b.**  
 Pauls cause is defended by the cheefe captayn. **Act. xxi. f. xxi. g. xxiii. b. f.**  
 Parable of the stewarde. **Luke. xvi. a.**  
 Paul is bitten of a viper. **Act. xxviii. b. And whipp-  
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 Pauls counsaile concerning virgins. **i. Cozinth  
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 Parable of virgins. **Mat. xxv. a.**  
 Pilates wyfe woulde haue let the sentence geue  
 agaynst Chryste. **Mat. xxv. b.**

### Q.

Questions that do not edifie, are to be eschewed.  
**i. Tim. i. a. vi. a. ii. Tim. ii. d. Tit. iii. c.**

### R.

Recauing of bybes doth peruert iudgement.  
**Mat. xxviii. c.**  
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 Ephel. i. b. Col. ii. a. Heb. xi. c. worldly riches are  
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 ryll. Mat. xiii. c. Marke. iii. b. Luke. viii. b. lost  
 with sorowe. Jam. v. a. Apoc. xviii. e.**  
 Rewarde or fruite of good workes. **Mat. iii. b.  
 Luk. iii. b. Joh. iii. c. Ro. vi. c. Gal. v. d. Eph. vi.  
 Phil. i. b. Jam. iii. d. of euill workes. Rom. vi. d.**  
 Raab the harlot was saued. **Heb. xi. f. Jam. v. d.**  
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 made. **Mat. v. b.**  
 Reconciliation with God, is by Chryste. **Rom.  
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Religion that is pure. Jam. i.d.

Remnant of the Israelites shalbe saued. Rom.  
ix.f.xi.a.

Remission of sinnes. Coloss. i.c. Act. xxi.f.

Regeneration is of water & the holy ghost. John.

iii.a. iiii.b. by the worde of God. i. Pet. i.d. ij.a.

Romanes condemne no man, the cause beyng not  
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hed. Matth. xxviii.a. ii. Cor. xij.b. Heb. xij.b.  
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S.

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ii. Pet. ii.d. Jude. d. & hindereth from the king-  
dome of God. Mat. xi.b. xxb.c.

Straungers are we in this worlde. i. Pet. ij.e.

Soule is taken for the spirituall part of man.  
Mat. vi.d. x.c. Luk. xii.d. John x.d. For the life  
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i. John.

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- i. Iohn.iii.c.** To seeke a mans soule, is to persecute, or to pursue hym to death. **Luke.xviii.g.**  
**To loue his owne soule,** is to folow the desire of the flethe. **Iohn.xii.d.** To hate his soule, is to forsake hym selfe. **Ioh.xii.d.** To geue his soule is to offer hym selfe to dye. **Mat.xx.d.** **Mar.x.**  
**Iohn.x.b.** To loose his soule, is either to offer hym selfe to dye, or put hym selfe in iecopardie of his lyfe. **Mat.x.d.xvi.d.** **Mar.viii.d.** **Ioh.xii.**  
**Luk.ix.c.g.xvii.g.** To finde his soule, is to escape death. **Mat.x.xvi.d.**  
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**ii. Coz.iii.b.**  
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**Colo.ii.c** **Phil.iii.a.**  
**Supper of the Lorde.** **Mat.xvii.b.** **Mar.xviii.**  
**Luke.xviii.f.i.** **Coz.xi.d.e.f.**  
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**Satan is the companion of all euill.** **Iohn.viii.**  
**i. Iohn.iii.b.** **Apoc.ii.c.**  
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**Sleeping, is taken for neglecting.** **Matth.xviii.**  
**Mark.iii.c.** **Ephes.vi.d.i.** **Thess.iii.d.v.b.** **for death.** **Mat.ix.c.xvii.f.** **Mark.v.b.** **Luk.viii.**  
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**Sergius Paulus is conuerted at Paulus preaching.** **Act.xviii.b.**  
**Serue one another in loue.** **Gala.v.b.**  
**Seruing of God, what and howe.** **Matth.iii.**  
**Luke.iii.c.** **Hebre.xii.g.** To do seruice vnto idols, is forbidden vnto the Iewes. **i. Thess.i.** **Heb.**

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 stande. Luk. i. g.  
 Seruantes of God are deliuered from sinne.  
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 to be iudged rashly. Rom. xiii. a. Galat. i. c.  
 Mat. xx. d.  
 Seruantes vnto sinne. John. viii. d. ii. Pet. ii. d.  
 Rom. vi. d. Unprofitable. Luke. xvii. b. of righ-  
 teousnesse. Rom. vi. c. d.  
 Signes and tokens that shal folowe them which  
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 Stephanus Paules scholer. i. Cor. i. e.  
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 Luke. ii. d. whom he embraced in his armes.  
 Ibidem.  
 Simon the Pharisee byddeth Christe to dynner.  
 Luke. vii. f.  
 Simon Magus in Samaria. Actes. viii. b. he is  
 conuerted of Philip. Ibidem. c. of Peter he  
 woulde haue bought the gyft of the holy ghost.  
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 Sina or mount Sinai where the lawe was ge-  
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 b. i. Pet. v. c.  
 Sodomiticall sinne. Rom. i. c. For the whiche the  
 towne with the adiacent were bzent. ii. Pet. ii. b  
 Jude. c. Mat. x. b.  
 Starres differ in brightnesse. i. Cor. xv. c.  
 Steuens preaching and his death. Act. vii. g.  
 Sufficientia



## A Table

Sufficiency of living. i. Tim. vi. b. Phil. iiii. e.  
ii. Cor. iii. b.

Sadnesse that is moderate, is profitable. ii. Cor.  
vi. b. vii. b. c. Immoderate, letteth goodnesse.  
James. v. c.

Sinnes are purged by Christ only. Heb. i. a.

Saba the Queene came to heare the wysdome  
of Salomon. Mat. xii. d. Luk. xi. d.

Sabbath day in wel doyng, is not violated. Mat.  
xii. a. Mark. ii. d. Luk. vi. b. xiii. c. Christe is the  
eternall rest of the saythfull. Heb. iii. b.

Sacrament of the Lordes supper. Looke in Eu-  
cha. Of matrimonie. i. Cor. vi. Ephe. vi. g. Luk.  
marriage. Of extreme unction. Marke. vi. i.  
James. v. c. Of baptisme. i. Pet. iii. d. Marke.  
xvi. d. Of order. John. xx. f. Actes. viii. c. i. Tim.  
iii. b. d. ii. Tim. i. c. d. of confirmation. Act. viii.  
xix. a. i. John. ii. c. of confession or reconciliation.  
Matth. xvi. a. Luke. xvi. d. Actes. xix. whereof  
two onely haue the promise of remission of  
sinnes annexed vnto them: baptisme and the  
Lordes supper.

Saducces denie the resurrection of the flesh. Mat.  
xxiii. b. Mat. xxii. c. Luke. xx. e. Mar. xii. e.

Sacrifice is to be seasoned with salt. Marke. ix. g.  
and is our speache. Colo. iii. a.

Sectes are the worke of the flesh. Gal. v. d. they  
beginners ii. Pet. ii. b. what they be. John. ii. c.  
vii. g. Ephe. v. b.

Salutations in peace. Phil. iiii. d. i. Thess. v. d. the  
angell saluteth Marie. Luke. i. c. Elizabeth is  
saluted of marie. Luke. i. c. Zacharie. Luke. i. a.

Salute no man by the way. Luke. x. a.

Saluation cometh from among the Jewes.  
John. iii. c. from God by Christe. Luke. ii. d.  
i. Thess.

## of the principall matters.

i. Thess. b. b. Hebze. ii. c. Actes. iiii. b. Ephes. ii. a.  
ii. Cor. vi. a.

**Sinnes** are purged by blood. Heb. xi. f.

**Satan** is the God of the worlde. ii. Cor. iiii. a. he  
desireth to proue thapostles. Luke. xxi. c. and to  
hym is the adulterer committed to be tormen-  
ted. i. Cor. v. b. and he chaungeth hym selfe into  
an angel. ii. Cor. xi. c. and he endeouureth to hin-  
der Paules preaching. i. Thess. ii. d.

**Saul**, otherwyse called Paul, consented to the  
death of Steven. Act. vii. g. Looke Paul.

**Scriptures** are alleaged of Christ against the de-  
uyl. Mat. iii. a. Marke. i. d. Luke. iiii. a. Their  
profite and commoditie. ii. Tim. iii. d. the which  
the auncientes dyd seache. Act. xvii. c.

**Seede** signifieth the worde of God. Mat. xiii. c.  
Mar. iii. b. Luke. viii. b. the parable of the good  
seede. Mat. iiii. c. that which is sowed, is gathe-  
red. Gal. vi. b.

T.

**That** whiche is in high estimation befoze men, is  
abomination befoze God. Luke. xvi. d. standing  
in the holy place. Matth. xxiii. b. Marke. xiii. b.  
Luke. xxi. d.

**To** buylde on a sandie ground. Mat. vii. b.

**Tabytha** is healed by Peter. Act. ix. f.

**Trees** that be vnfruitfull, are cut downe. Matth.  
iii. c. vii. e. Luke. iii. b.

**Trees** are knowen by their frutes. Matth. vii. c.  
xii. c.

**Tribute** ought to be payde to Caesar. Mat. xxii. b.  
Mark. xii. b. Luk. xx. c.

**The true God** is the only God. i. Corinthe. viii. b.  
Ephes. iiii. b. i. Tim. iii. b. Matth. xxii. c. Mark.

XXX 9

xij. b.

## A Table

- xii. b. Iohn. iiii. d. vii. c. viii. d. Rom. xiii. a. Ipor.  
 xix. b. The righteous iudge. Act. x. g. ii. Tim.  
 iiii. b. Heb. xii. f. Iam. iiii. c. Only God. Mat.  
 xix. c. Mark. x. c. Luk. xvi. d.  
 Trust in God. Marke xiii. e. Actes. iiii. f. xix. b.  
 xxviii. g. ii. Coz. vii. a. Ephe. iii. c. vi. d. i. Thess.  
 ii. a. i. Tim. iii. c. Heb. iii. b. iiii. d. x. d. Phil. iii. b.  
 Theft is forbidden of God. Mat. xix. c. Ephe. iiii. f.  
 Apoca. ix. d. it is punished of God and man.  
 i. Coz. vi. b. i. Pet. iii. b.  
 True frende. Iohn xiii. d. xv. b. howe muche he  
 ought to be loued. Luke. xvi. a. godly frendshyp  
 doth come and ryls of knowledge, oz of trus  
 doctrine. Iohn xiii. b. Iam. ii. d. it encreaseth by  
 obedience. Luke. xiii. c. Heb. xv. b. mans frend-  
 shyp is gotten by liberalitie, and beneficence.  
 Luke. xv. a.  
 The Queene of Saba came to heare the wyse-  
 dome of Salomon. Mat. xii. d. Luk. xi. d.  
 The rule of Christe. Galat. vi. d. in the whiche we  
 ought to continu. Phil. iii. d.  
 The actes of Sara the wyfe of Abraham. Heb.  
 xi. c. i. Pet. iii. a.  
 The Apostles be offended. Mat. xvi. d. The  
 Disciples. Iohn. vi. g. the Pharisees. Mat.  
 xv. b. the Nazarites. Mat. xiii. g. Mark. vi. a.  
 Luke. iiii. c.  
 The hatchet is put to the roote of the tree. Mat.  
 iii. c. Luk. iii. b.  
 The two and seuentie disciples do preache.  
 Luk. x. a.  
 To speake as of God. i. Peter. iiii. c. and what it  
 is. Mat. v. f. James. v. c. Coloss. iii. a. Howe  
 God speaketh agaynst the vnbelcuers. Hebre.  
 iii. c.

The

## of the principall matters.

The righteousness of God towards the Jewes,  
Rom. xi. c.

The righteous are sealed. Apoc. vii. a.

The woman of Samaria denieth water unto  
Christe. John. iiii. b. to whom the Jewes gaue  
gall to drinke with vineger. John. xix. f.

Titus Paules holte. Act. xviii. b. Circumcised of  
hym. Gal. ii. a.

They that thyrste after ryghteousnesse, are byd to  
believe. John. vii. f.

Temple of the house of the Lorde is made a  
denne of theecus. Mat. xxi. b. Marke. xi. c.  
Luke. xix. g.

The yoke of circumcision is forboden. Act. x. b.

Tabernacles, two in the lawe of Moyses. Heb. ix.  
b. whiche is called our body. ii. Cor. v. a. ii. Pet.  
i. c. The tabernacle of God is with men.  
Apoc. xxi. a.

Taciturnitie of silence is prayfed. i. Corinth. i. a.  
xiii. g.

Temple of God is our bodies. John. ii. d. i. Cor.  
iii. c. ii. Cor. vi. c. Ephes. ii. d. Christe driueth the  
hypers and sellers out of the temple. Mat. xxi. b.  
Looke Christe prophelieth. xc. The disciples  
do pray in the temple. Act. ii. g. he that desileth  
the temple of God, hym shall God destroy.  
i. Cor. iii. d.

Tyme is to be redeemed. Col. iii. a. mans tyme is  
but short. i. Cor. vii. e.

Treasures are not to be hyd in the ground. Mat.  
vi. c. and the parable thereof. Marke. xiii. f.  
Luke. xii. c. of the heart. Mat. xiii. c. of the  
Gospel. ii. Cor. iii. b. of the wisdom in Christ.  
Coloss. ii. a.

Title that was wrytten on the crosse. Mat. xxvii.

## A Table

- c. Mat. xv. b. Luk. xiii. d. John. xix. d.  
**T**ransfiguration of Christ. Mat. vii. a. Mat. ix. a.  
 Luke. ix. d. io  
**T**ribulation belongeth vnto the faithfull. i. Pet. i.  
 b. Vnto preachers of the worde. John. xvi. a.  
 i. Thess. iii. b. Mat. i. g. by the whiche we must  
 be tried, and enter into the kyngdome of God.  
 Act. xiii. d. God bringeth tribulations vpon the  
 faythfull. Phil. i. d. i. Pet. iii. d. in the whiche he  
 doth comfort them. John. xv. c. xvi. g. For the  
 whiche we must not iudge them the worse.  
 Luk. xiii. a. and in them we must reioyce. i. Pet.  
 iii. c. and they bring forth rest and quietnesse.  
 ii. Thess. i. a. patience. Rom. v. a.  
**T**ribulations do not seuerate vs from God.  
 Rom. viii. g. In them we must truste in God.  
 Act. xvi. c. Gal. vi. d. ii. Cor. vi. a. vii. a.  
**T**o them that do persecutee, death euerlastyng, to  
 the persecuted rest. ii. Thess. i. e.  
**T**ribute is to be payde to whom it is due. Mat.  
 xxii. b. Luk. xx. c. Rom. xiii. c. Mark. xii. b. Christ  
 payde tribute. Mat. xvii. d.  
**T**he thoughtes of the wyse are but vayne. i. Cor.  
 iii. d.  
**T**he faythfull sell their possessions, and the pryce  
 is layde at the feete of the Apostles. Act. ii. g.  
**T**rueth is to be embraced. Mat. xxii. b. John. viii.  
 d. xvi. g. i. Cor. xv. b. Gal. iii. a. to be kept. Eph.  
 iii. d. b. c. i. Tim. vi. b. Heb. x. c.  
**T**he worme of the wicked neuer dyeth. Marke.  
 ix. g.  
**T**he power of God vnto the faythfull, is vnto  
 health. i. Corin. i. c. whiche is made strong by  
 weakenesse. ii. Cor. xii. c.  
**T**he kyngdome of God suffereth violence. Mat.  
 xi. b.

## of the principall matters.

xi. b. Luk. xvi. d.

Through the tender mercy of God, we are visited from above. Luke. i. g. ii. Corin. vii. d. Phil. i. b. Coloss. iii. d.

II.

workes of darkenesse must be cast of. Rom. xiii. d. we haue receaued all thinges of God. i. Cor. iiii. b. we come vnto God by Christe. Rom. v. a. Ephes. ij. d. iij. b.

we are made the chyl dren of God by adoption.

Rom. viii. c. Gal. iiii. b. Ephes. i. a.

water is chaunged vnto wine. John ij. b.

Unprofitable it is to heare ill thinges. i. Cor. xii. d. Actes. xvij. c.

Unleuened bread is eaten. i. Cor. v. c.

We ought to do good to our enemies. Mat. v. g.

i. Pet. ij. c. to our frendes. Luk. vi. c. Gal. vi. c. to

the righteous and good. i. John iij. c.

woman of Chanaan doth make earnest interces-  
sion vnto Christ for her daughter, and doth ob-  
tayne. Mat. xv. c.

weddyng feast. Mat. xxij. a. Luke. xiiii. d. Apoc.  
xix. b.

Vision of horses. Apoc. vi. a. xix. e.

we are the workmanship of God. Ephes. ij. b.

Ulerie is vnlawfull. Luk. x. c. vii. f.

well of Jacob. John. iiii. a. Of lyuely water.

Apoc. xxi. b. xxij. a. Of life. Apoc. vii. d.

we are preserved in fayth by the power of God.  
i. Pet. i. a.

Vision of the. xxiij. elders. Apoc. iiii. b. v. d.

Unanimitie must be preserved. Phil. i. d. ij. a.

i. Pet. ij. b. Rom. xv. b.

Unction of Christ. i. John. ij. d.

XXX iij

Unite

## A Table

The little of the saythfull. Act. iiii. f. John. xlii. d. of  
 the spirite. Ephes. iiii. a.  
 We are but one in Chyriste. Gal. iiii. d. John. xlii. d.  
 Wicked are offended at Chyriste. xiii. f.  
 Wyl of God is vnsearcheable. Rom. ix. d. Ephes.  
 i. a. and is to be done. Mat. vi. b. vii. c. Luk. ii. b.  
 xii. f. xii. c. John. iiii. e. v. c. vi. d. Rom. xii. a.  
 Ephes. b. d. i. Thess. iiii. a. Heb. x. g. i. Pet. iii.  
 a. i. John. ii. c.  
 Voluptuousnesse letteth the encrease of the word,  
 Luke. viii. b. Tit. iii. a.  
 Vnauarice of wordes must be shunned. i. Tim. vi. b.  
 Wives must be subiect to their husbendes. Ephe.  
 b. e. Col. iii. c. i. Pet. iii. a. and they must be loued  
 Ephe. b. d. Col. iii. c. and yet not aboue Chyriste.  
 Mat. x. d. and are not to be put away, but for  
 fornication. Mat. v. c. xvi. b. Marke. x. a.  
 Weakelinges are to be comforted. i. Thess. b. c.  
 Water and blood ranne out of Chyristes side. Joh.  
 xix. f.  
 Worde of God is our wysdome. i. Cor. ii. b. Gods  
 strength. Heb. iii. c.  
 Wysdome of the worlde is mere foolishnesse.  
 i. Cor. iii. d.  
 Wysdome of the fleshe resisteth the lawe of God,  
 Rom. vii. b. i. Cor. i. ii. iii.  
 Wo vnto them that are full. Luk. vi. d.  
 Worshyping of Images is abominable. Act. xv.  
 e. i. John. b. d.  
 We are chosen in Chyriste. Ephes. i. b.  
 Wicked spirit. Mat. viii. c. xii. d. Mark. i. c. iii. b.  
 ix. b. Luk. vi. c. viii. a. ix. e. xi. c. Apoc. xvi. c.  
 Weake and sicke persons are made whole by the  
 touching of the hemme of Chyristes garmentes.  
 Mat. xiii. d. Mark. ix. g.

Worshippers

## of the principall matters.

woꝝkes of darknesse. Ro. xiii. d. They that walke  
 in them, are not of Chꝛiſte. i. Iohn. i. c.  
 velleſſes of golde and of earth. ii. Tim. ii. c. Ear-  
 then are taken ſoꝝ our bodyes. ii. Coꝝinth. iii. b.  
 i. Theſſ. iii. a.  
 Wine immoderately taken, ſtirreth voluþtuous-  
 neſſe. Ephe. v. d. 3ꝛoc. xliii. b. vii. a.  
 Waile of the temple dyd rent at the death of  
 Chꝛiſte. Mat. xxvii. e.  
 Waile is ſet ouer the tabernacle. Hebr. x. d. vpon  
 the heartes of the Jewes. ii. Coꝝint. iii. d. vpon  
 Moſes face. ii. Coꝝ. iii. d.  
 Woꝝde of God is receaued of the good. Mat. lxxiii. a  
 Rom. x. c. Col. iii. c. ii. Tim. ii. b. Act. vi. a. i. Pet.  
 i. d. of the ii. it is deſpiſed. Iohn. v. l. vi. g. i. Theſ.  
 ii. b. iii. c. Act. xvii. e. i. Iohn. iii. Rom. xi. b. With  
 the good, it bꝛingeth great encreaſe. Iohn. vi. g.  
 viii. f.  
 Wyddowes howe they ſhoulde lyue. Luke. ii. e.  
 i. Tim. v. a. Titus. ii. a. ſhoulde be prouided ſoꝝ.  
 Mat. xxiii. b.  
 We muſt watch. Mat. xxiii. d. xxv. a. Mar. xiii. d.  
 Luk. xii. e. xxi. g. i. Coꝝ. xvi. c. Col. iii. a. i. Theſ.  
 v. a. i. Pet. iii. b. v. b.  
 Wengeaunce appertayneth vnto God. Rom. xii. d  
 Hebr. x. d.  
 Vineyarde of the Loꝝdes that is good, of him it  
 is planted and kept. Mat. xx. a. And the euyl  
 is troden doꝝne. Mat. xxi. d. The euyl vine-  
 yarde is ſoꝝſaken of God. Mat. xxi. d. Mar. xii. a  
 Luk. xx. b.  
 Wine moderately taken, preſerueth the lyfe.  
 Luke. v. g. i. Tim. v. d. but immoderately, it of-  
 fendeth God. Ephe. v. d.



## A Table

7.

Youth ought not to be despised in them that are  
graue and wylc. i. Tim. iiii. c.

Young wyddowes ought not to be receaued.  
i. Tim. v. b.

3.

Zache the Publican receaueth Christ. Luk. xx. a.  
Zacharie the father of John Baptist for his in-  
credulitte was made dumbe. Luk. i. a. b. f.

Zelotes also called Simon an Apostle. Luk. vi. c.  
Act. i. b.

Zeale whiche is godly. Iohn. ii. t. that is cupill,  
James. ii. d. i. Corinth. iii. a. Actes. v. c. xiii. g.  
James. iii. d.

FINIS.

# A true and perfect reckening

of the veres and tyme from Adam

vnto Christ, gathered out of the  
holy scripture.



From Adam vnto Noes fludde, are  
9. vi. C. lvi. yerres.

From Noes fludde, vnto the de-  
parting of Abrahā out of Chal-  
dee, are. iiii. C. lxxi. yerres, and ten  
dayes.

From the departing of Abrahā  
out of Chaldee, vnto the depar-  
ting of the chyldren of Israel out of Egypt, are. iiii. C.  
and. xxx. yerres.

From the departing of the chyldren of Israel out of  
Egypt, vnto the first buylding of the temple, or els vnto  
the fourth yere of the raigne of Salomon, are. iiii.  
C. lxxx. yerres.

From the first buyldyng of the temple, vnto the cap-  
tiuitie of Babilō, are. iiii. C. xix. yerres, & vi. monethes.

From the captiuitie of Babylon, vnto the new buil-  
ding agayne of Hierusalem, are. C. xliii. yerres.

Frō that time vnto Christ, are. iiii. C. lxxxiii. yerres.

# An exhortation to the diligent studie of the holy scriptures, gathered out of the Byble.

Christe vnto the people. Iohn.v.

**Searche the scriptures**, for they are they that scilic of me.

Paul to Timothi. ii.Tim.iii.

**All scripture** geuen by inspiration of God, is profitable to teache, to improue, to amende, and to instruct in righteousnesse, that the man of God may be perfect and prepared to all good woꝝkes.

The same to the. Rom.xv.

**What thinges** soeuer are written, are written for our learning, that we through pacience and comfort of the scripture, might haue hope.

Salomons pꝛouerbes. Prou.xxx.

**All the wordes** of God are pure and cleane: it is a shilde vnto them that put their trust in it. Put nothyng vnto his wordes, lest he reprove thee, and thou be founde a lyer.

Moyse to the people. Deut.xii.

**Ye shall not** do euery man what seemeth hym good in his owne eyes: But whatsoeuer I commaunde you, that take heede ye do, & put nought therto, nor take ought therefrom,

The

The Lorde vnto Iosuah. Iosuah.i.

Let not the booke of this law depart out of thy mouth, but recozde therein day and nyght, that thou mayest be circumspect to do according to all that is witten therein: For then shalt thou make thy way prosperous, and then shalt thou haue vnderstanding. Turne from them, neither to the right hande nor to the left, that thou mayest haue vnderstanding in all that thou takest in hande.

The same to the people.

And thou shalt shewe thy sonne at that tyme, saying, This is done because of that whiche the Lorde dyd vnto me when I came out of Egypt. Therefore it shalbe a signe vnto thee vpon thyne hand, and a remembraunce betwene thyne eyes, that the Lordes lawe may be in thy mouth. For with a strong hande the Lorde brought thee out of Egypt.

Bert Corbyn

His book

9 ber 29: 84

Wm. Morris

The description of the lande of promise, called  
where Christe was bozne, wrough

Mount Oliuete is .7. mile fro Jers  
east & by south. Bethlemam a vil  
lage lieth at the fore of the mount  
betwixt the same & Jerusalem.  
Bethphage a village lieth not far  
from it. Also in the vale, betwixt  
the mount and Jerusalem, Golga  
tha or the mount of Caluari lieth,  
hard by Jerusalem, west & by north.



¶ The<sup>(a)</sup> Gospel by Saint  
Matthewe.

¶ The first chapter.

The genealogic of Christ, and mariage of his mother Marie. The angell satisfieth Iosephes mynde.



His<sup>(b)</sup> is the

Booke of the generation of Iesus Christ, the sonne of Dauid, the sonne of Abraham. Abraham begat Isaac.

Isaac begat Jacob.

Jacob begat Judas, and his brethren.

A The Gospell on the Sunday after Christmas.

Judas begat Phares, and Zara of<sup>(c)</sup> Thamar.

Phares begat Esrom.

Esrom begat Aram.

Aram begat Aminabab.

Aminabab begat Naasson.

Naasson begat Salmon.

Salmon begat Boos, of<sup>(d)</sup> Rachab.

Boos begat Obed of Ruth.

Obed begat Jesse.

Jesse begat Dauid the king.

Dauid the king begat Salomon, of her that was the wife of Urie.

Salomon begat Roboam.

Roboam begat Abia.

Abia begat Asa.

Asa begat Iosaphat.

Iosaphat begat Ioram.

¶

Ioram

## The Gospell

Joram begat Ozias.

Ozias begat Joatham.

Joatham begat Achaz.

Achaz begat Ezekias.

Ezekias begat Manasses.

Manasses begat Amon.

Amon begat Josias.

Josias begat Jacim, Jacim begat Jechonias and his brethren, about the time they were caried away to Babylon.

And after they were brought to Babylon, Jechonias begat Salathiel.

Salathiel begat Zerobabel.

Zerobabel begat Abiud.

Abiud begat Eliakim.

Eliakim begat Azor.

Azor begat Sadoc.

Sadoc begat Achen.

Achen begat Eliud.

Eliud begat Eleazar.

Eleazar begat Matthan, Matthan begat Jacob.

Jacob begat Joseph, the husbände of Marie, of whom was borne Jesus, that is called Christ.

And so, all the generations from Abraham to David, are fourteene generations: and from David untill the carying away into Babylon, are fourteene generations: and from the carying away into Babylon unto Christe, are fourteene generations.

The byrth of Jesus Christe was on this wyse. When as his mother Marie was betrouthed to Joseph (before they came together) she was found with childe of the holy ghost. Then Joseph her husbände, being a righteous man, and not willing to make her a publique example, was minded privily to put her away.

But

## by saint Matthewe.

2

But whyle he thought these thinges, behold, the  
angell of the Lord appeared vnto him in a dreame,  
saying, Ioseph, thou sonne of Dauid, feare not to  
take (vnto thee) Marie thy wyfe, for that whiche  
is conceaued in her, is of the holy ghost. She shall  
bryng forth a sonne, & thou shalt call his name (e) Act. 4. b.  
Jesus: for he shal saue his people from their sinnes.

(All this was done, that it might be fulfilled, D  
which was spoken of the Lorde by the Prophete, Esai. 7. e.  
saying, Beholde, a virgin shalbe with childe, and  
shall bryng forth a sonne, and they shall call his  
name Emmanuel, whiche is by interpretation,  
God with vs.)

Then Ioseph, beyng raysed from sleepe, did as  
the angel of the Lorde had bidden him, and he toke  
his wyfe: and knewe her not, tyll she had brought  
forth her first boyrne sonne, and called his name Leuit. 2. a.  
Jesus.

### The Notes.

a. The Gospel, is a preaching of our sauour Iesus  
Christ, that by his death and blood sheading he hath  
made full satisfaction for all our sinnes.

b. In Moyses bookes, the genealogie of Adam is de-  
scribed, whose children are the children of wrath,  
and of death. In the newe Testament the genealogie  
of Christ is set forth, in whom we are borne of new,  
and are made the children of God, and heires of the  
kingdome of heauen through faith.

c. Only such women are named in the Genealogie  
of Christ, as the Scriptures do openly reprove, that  
we seying Christe to be borne and come of sinners  
touchyng the fleshe, might beleue that he woulde be  
merciful vnto sinners.

d. Rachab and Ruth are here named among the  
graundmothers of our Sauour, thereby to signifie  
that he was not only come of the Iewes, and for the  
Iewes, but also of the Gentiles, and for the saluation  
of the Gentiles.

A n

e, Iesus



## The Gospell

c. Iesus doth saue vs from our sinnes, whereby we may evidently see that he is a very naturall God, for God only saueth from sinne.

### The.ii. Chapter.

The tyme and place of Christes byrth. The wyse men offer their presentes. Christ fleeth into Egypt. The young children are slayne, Christe turneth into Galilee.

The Gospell  
vpon Twelue  
day.

Num. 24. c.

Mich. 5. a.

John. 7. g.

**a** **W**hen Iesus was bozne in Bethlehem, a citie of Iurie, in the dayes of Herode the kyng: beholde, there came (a) wise men from the east to Hierusalem, saying, Where is he that is bozne king of the Iewes? For we haue seene his starre in the east, and are come to worship him. When Herode the kyng had hearde these thynges, he was troubled, and all the citie of Hierusalem with hym. And when he had gathered all the cheefe Priestes & Scribes of the people together, he demaunded of them where Christe shoulde be bozne. And they sayde vnto hym, At Bethlehem in Iurie. (b) For thus is it written by the Prophet, And thou Bethlehem in the lande of Iuda, art not the least among the princes of Iuda: For out of thee shall there come a capitayne that shal governe my people Israel.

**B** Then Herode when he had pryncely called the wyse men, inquired of them diligently what tyme the starre appeared. And he sent them to Bethlehem, and sayde, Go, and search diligently for the young childe, and when ye haue founde hym, bring me worde agayne, that I may come, and worshyp hym also. When they had hearde the king, they departed, and loe, the starre whiche they sawe in the east, went before them, tyll it came and stode ouer (the place) wherein the young childe was. When they sawe the (c) starre, they reioyced exceedingly with

with great ioy, and went into the house, & founde the young childe with (d) Marie his mother, and fell downe, and worshipped him, and opened their treasures, and presented vnto him gistes, gold, and frankensence, and myrr. And after they were warned of God in a dreame that they shoulde not go a-gayne to Herode, (e) they returned into their owne countrey another way.

¶ When they were departed, beholde, the angel of the Lorde appeared to Ioseph in a dreame, saying, Arise, (f) and take the young childe & his mother, and flee into Egypt, and be thou there, tyl I bring thee worde: For it wyll come to passe, that Herode shal seeke the young childe to destroy hym. ¶ When he arose, he tooke the young childe & his mother, by night, and departed into Egypt, & was there vnto the death of Herode, that it might be fulfilled whiche was spoken of the Lorde by the Prophete, saying, Out of Egypt haue I called my sonne.

The Gospell  
vpon Inno-  
centes day.

See. 11. a.  
Num. 23.

¶ Then (h) Herode when he saw that he was mocked of the wyse men, was exceeding wyth, and sent forth, and slue all the children that were in Beth-lehem, and in all the coastes, as many as were two yerres olde, or vnder, according to the tyme, whiche he had diligently searched out of the wyse men.

¶ Then was fulfilled that whiche was spoken by Ieremie the prophete, saying, In Rama was there a voyce hearde, lamentation, weeping, and great mournyng, Rachel weeping (for) her children, and woulde not be comforted, because they were not.

Ierem. 31. e.

(i) But when Herode was dead, beholde, an angel of the Lorde appeared to Ioseph in a dreame, in Egypt, saying, Arise, and take the young childe and his mother, and go into the land of Israel: For they are dead which sought the young childes life.

(k) And he arose, and tooke the young childe and

## The Gospell

Ind. 13. f.

his mother, and came into the lande of Israel. But when he hearde that Archelaus dyd raygne in Iurie in the roome of his father Herode, he was afrayde to go thither. Notwithstandyng, after he was warned of God in a dreame, he turned aside into the parties of Galilee, and (went and) dwelt in a citie whiche is called Nazareth, that it might be fulfilled which was spoken by the Prophetes, He shalbe called a Nazarite.

### The Notes.

- a. The Heathen are called and the Iewes reiecte; in this, that the Heathen do come frō farre countreies to seeke Christ, and the Iewes, beyng euen at home with him, will not acknowledge nor receaue him.
- b. It profiteth nothing to haue vpon our fingers endes the dead letter of the Scriptures, except we haue the heauenly starre to leade vs to Christe, that is to say, excepte we be inwardly taught of God.
- c. The godly do reioyce when Christe is reuelated vnto them, where as the wicked wordlinges and tyrantes, with the earthly Hierusalem, are sore troubled, do tumulte and rage.
- d. Marie is the mother of Christe, whiche thynge coulde not be, if he had not taken the substance of his body, of her substance and fleshe.
- e. Promise ought not to be kept, where Gods honour, and the preaching of his truth is hyndred. The wise men notwithstanding their promise made vnto Herode, returned home into their owne countrey by another way.
- f. Ioseph was not the father of Christe, els the angel woulde not haue sayde, take the chylde and his mother; but rather, take thy chylde.
- g. We ought to do nothing against the wil of God, but rather we must in all thynges obey hym, and suffer patiently whatsoeuer it shall please hym to do with vs.
- h. As Herode, though he did sheade innocent blood, yet he coulde not destroy Christe; In like manner, though tyrantes do tumulte and rage agaynst

## by saint Matthewe.

Israel. But  
ynge in Ju  
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ng, after he  
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Prophetes,

the godly, yet shall they neuer be able to put downe the trueth, nor yet the Gospell.

i. The vngodly liue prosperously for a while, but sodenly they are throwen downe into hell. Job. xxi.  
k. Many tymes after sheadyng of innocent blood, Christ returneth from Egypt, that is to say, the Gospell doth spring out of darkenesse, and the more the tyrauntes do oppresse it, the more it is spread abroad by the death of Martyrs.

### The.iii. Chapter.

The Baptisme, preaching, and office of Iohn, and how Christ was baptized of hym in Iordan.

**I**n those dayes, came Iohn the Baptist preaching in the wyldernesse of Iurie, and saying, *Mat. i. a.*

(a) Repent, for the kyngdome of heauen is at hande. For this is he, of whom it is spoken by the prophete *Esaia*, saying, The voyce of one crying in the wyldernesse: (b) prepare ye the way of the *Luk. 4. a.*

Lord, make his pathes straight. *John. i. d.*

(c) This Iohn had his rayment of Camels heere, and a girdle of a skynne about his loynes, his meat was locustes, and wylde hony. Then went out to *Esaia. 40. a.*

him Hierusalem, and all Iurie, and all the region rounde about Iordane, and were baptized of hym in Iordane, confessing their synnes. *Mark. i. a.*

But when he sawe many of the Pharisees, and Saducees come to his baptisme, he sayde vnto the, O generation of Uipers, who hath warned you to flee from the anger to come? Bring forth therfore frutes meete for repentance. And be not sicke of mynde, that ye woulde say within your selues, we haue Abraham to (our) father. For I say vnto you, that God is able of these stones to rayse vp children vnto Abraham. Euen now is (d) the axe also put vnto the roote of the trees: therfore, euery tree which byyngeth not forth good fruite, is hewen downe. *Luk. 3. b.*

*Luk. 3. b.*

*Luk. 3. b.*

*Luk. 3. b.*

*Luk. 3. b.*

*Luk. 3. b.*

A likk

downe

# The Gospell

dolne, and cast into the fire.

**C** (c) I baptize you in water vnto repentaunce: but he that shall come after me, is mightier then I, whose shoes I am not worthy to beare, he shall baptize you with the holy ghost, and with fire. All whose (f) fanne is in his hande, and he will purge his floore, and gather his wheate into (his) garner: but will burne vp the chaffe with vnquenchable fire.

**Mark. I. a.**  
**Luke. 3. c.**  
**Iohn. I. d.**

**Mark. I. b.**  
**D** Then commeth Iesus from Galilee to Iordane, vnto Iohn, to be baptized of him. But Iohn forbade hym, saying, I haue neede to be baptized of thee, and comdest thou to me? Iesus answering, sayde vnto him, Suffer it to be so now: For thus it becommeth vs, to fulfill all righteousnesse. Then he suffered hym. And Iesus, when he was baptized, came straightway out of the water, and lo the heauens were open vnto him, and (Iohn) sawe the spirite of God descending like a dove, and lighting vpon him. And lo, there (came) a voyce from the heauens, saying, This is my beloued sonne, in whom I am well pleased.

**Mark. I. b.**  
**Luke. 3. d.**  
**Iohn. I. c.**  
**Efat. 42.**  
**Luke. 3. d.**

## The Notes.

a. No man commeth to Christ, except he doth first by Iohn, that is to say, by the preacher of the lawe, receaue a feeling of his owne sinnes, and acknowledge him selfe to be a sinner. Then shall Christe be profitable vnto hym.

b. To prepare the way of the Lorde, is to receaue gladly his grace being offered vnto vs, and with repentaunce and amendment of life, to put away those thinges that may offende the eyen of his diuine maiestie. To make his pathes straight, is to interpretate or expounde his holy lawe after the spirite, and to seeke Iesus in the spirite: for they that do yet sticke to the letter of the lawe, and seeke to be iustified by their owne workes, knowing not the righteousnesse of God, whiche consisteth in the spirite, faith, and truth,

## by saint Matthewe.

truth, do walke in croked pathes.

unce: but then I, and also in lyuyng, is much to be commended in the  
shal baptizeth, ministers of gods worde.

Those d. The axe is the power of the Romanes, whiche  
urge his were the instrument of God, to destroy vterly the  
rner: but wicked and vnfaithfull generation of the Iewes.

able fire. The minister baptizeth with water, that is to say,  
ordane, baptizeth with the holy ghost, that is to say, Christ  
ohn for, worketh inwardly with his holy spirite.

ptized of f. The same is gods worde, the floore is the people  
wering, of Israel, the gainer is the kingdome of god: by the  
thus it wheate, he vnderstandeth the elect and true Israe-  
Then les: by the chaffe, he vnderstandeth the vnfaithfull.

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### The.iiii. Chapter.

Christ fasteth, and is tempted: he calleth Peter,  
Andrew, Iames, and Iohn, and healeth all the  
sicke.

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truth,

**T**hen was Iesus led away of the spirite into A  
wildernesse, (a) to be tempted of the deuyll. The Gospell  
(b) And when he had fasted fourtie dayes, and on the first  
fourtie nyghtes, he was afterwarde an hungred. Sunday in  
And when the tempter came to him, he sayde, If Lent.  
thou be the sonne of God, commaunde that these  
stones be made bread. But he answered, & sayde,  
It is witten: Man shall not lyue by bread only,  
but by euery worde that proceedeth out of the  
mouth of God.

Deut. 7. a.

Luk. 4. a.

Mat. 16. e.

Then the deuyll taketh him vp into the holy ci-  
tie, and setteth him on a pinnacle of the temple, and  
saith vnto him, If thou be the sonne of God, cast  
thy selfe downe: For it is witten, He shall geue  
his angels charge ouer thee, and with their hands  
they shal holde thee vp, lest at any tyme thou dash  
thy foote agaynst a stone. And Iesus sayde to him, Deut. 6. e.  
It is witten agayne: (c) Thou shalt not tempt the Luk. 4. b.

Lo:de

# The Gospell

Lordethy God.

Agayne, the deuyl taketh him vp, into exceeding hye mountayne, and sheweth him all kingdomes of the worlde, and the glorie of the same, and sayde vnto him, All these wyll I geue thee, if thou wylt fall downe, and worship me.

Then saith Iesus vnto him, Awayde Synne. For it is writtē, Thou shalt worship the Lord thy God, and him only shalt thou serue.

**Deut. 6.c.** Then the deuyl leaueth him, and behold, angels came, and ministred vnto him.

**Mark. 1.b.** When Iesus hearde that Iohn was deliuered vp, he departed into Galilee, and left Nazareth, and went and dwelt in Capernaum, which is a citie vpon the sea coast, in the borders of Zebulon and Nephtalim, that it might be fulfilld which was spoken by Esaias the prophete, saying, The lande of Zebulon, and Nephtalim, (by the way of the sea beyonde Iordane, Galilee of Gentiles.

The people which sat in darknesse, sawe light: And to them which sat in the region of shadowe of death, light is sprung vp.

**Mark. 2.a.** From that time, Iesus began to preache & to say, (d) Repent, for the kingdome of heaue is at hand.

**The Gospell on  
Saint Andrewes  
day.** And Iesus, walkyng by the sea of Galilee, sawe two brethren, Simon (which was) called Peter, and Andrew his brother, casting a net into the sea (for they were fishers.) And he saith vnto them, Followe me, and I wyll make you fishers of men. And they straightway left their nettes, and followed him.

And when he was gone forth from thence, sawe other two brethren, James, the sonne of Zebedee, and Iohn his brother, in the ship with their father, mending their nettes, and called

## by saint Matthewe.

called them. And they immediately left the ship  
and their father, and folowed him.

Mar. 2. c.

And Iesus went about all Galilee, teaching in  
their synagogues, and preaching the Gospell of  
the kingdome, and healing all maner of sicknesse,  
and all maner of discaise among the people. And  
his fame spread abroad, throughout all Syria: and  
they brought vnto him all sicke people, that were  
taken with diuers discaises, and gripynges, and  
them that were possessed with deuyls, and those  
which were lunatike, and those that had the paul-  
le: and he healed them. And there folowed him  
great multitudes of people, from Galilee, & from  
the ten cities, and from Iherusalem, & from Iurie,  
and from the regions (that lye) beyonde Iordane.

Luk. 5. b.

Mark. 3. a.

Luk. 6. b.

### The Notes.

a. Christe is by and by after baptisme tempted,  
which thing we must loke for: yea the more that we  
shall encrease in faith and vertuous liuing, the more  
strongly wyll Satan assault vs.

b. The fasting of Christ ought to be vnto vs an ex-  
ample of sober lyuyng, not for fourtie dayes, as  
some do imagine of their owne braynes, but as  
long as we are in this wildernesse.

c. Christ woulde not ouercome Satan by his diuine  
and almightie power, but with the scriptures and  
worde of God, to teache vs by his owne example to  
fight agaynst Satan with the holy and sacred scrip-  
tures, which are our heauely armour, and the sword  
of the spirite.

d. The doctrine of Iohn and the doctrine of Christ  
be all one: therefore their baptisme touchyng the  
externe and outwarde ministracion be all one.

### The. v. Chapter.

In this chapter and in the two next folowyng, is  
contayned the most excellent and louyng sermon of  
Christe in the mount. Which sermon is the very  
key



# The Gospell

key that openeth the vnderstanding into the law. In this v. chapter specially, he preacheth of the v. beatitudes or blessings, of man slaughter, wrath, anger, of adulterie, of swearing, of iussuryng wrong, and of loue euen towardes a mans enemies.

**The gospell**  
**on al saintes**  
**day.**  
**A**W hen he sawe the multitude, he went vp in a mountayne: and when he was set, his disciples came to him. And he opened his mouth and taught them, saying, Blessed are the poore in spirit: for theirs is the kingdome of heauen. Blessed are they that mourne: for they shall be comforted. Blessed are they which do hunger and thirst (after) (a) ryghteousnesse: for they shall be satisfied. Blessed are the mercifull: for they shall have mercy. Blessed are they which are pure in heart: for they shall see God. Blessed are they which are peacemakers: for they shall be called the children of God. Blessed are they which suffer persecution for ryghteousnesse sake: for theirs is the kingdome of heauen. Blessed are ye when men reuile you, and persecute you, and lying shall say all manner of euill saying against you for my sake: Reioyce and be glad, for great is your reward in heauen: For so (c) persecuted they the prophetes, which were before you.

**Esa. 66.**  
**Iere. 31.**

**1. Pet. 2. c.**

**Act. 5. g.**

**Mark. 9. g.**  
**Luk. 4. g.**  
**Leuit. 2. c.**

**Mark. 4. b.**  
**Luk. 8. c.**

**1. Pet. 2. c.**

(d) Ye are the salt of the earth. But yf the (e) salt become insauerie, wherein shall it be salted? Is it thenceforth good for nothyng, but to be cast out, and to be troden vnder foote of men. Ye are the lyght of the worlde. A citie that is set on an hyll can not be hyd. Neither do men light a candle, and put it vnder a bushell: but on a candlesticke, and it geueth lyght vnto all that are in the house. (f) your lyght so shine before men, that they may see your good workes, & glorifie your father which is in heauen.

# by saint Matthewe.

Thinke not that I am come to destroy the lawe, **Mat. 2. d.**  
 the prophetes: I am not come to destroy, but to **Mat. 11. c.**  
 fulfill. For truly I say vnto you, tyll heauen and  
 earth passe, one iote or one tittle of the lawe shall  
 not scape, tyll all be fulfilled.

Whosoener therefore breaketh one of these least  
 commaundementes, and teacheth men so, he shall  
 be called the least in the kingdome of heauen. But  
 whosoener doth and teacheth (so) the same shall be  
 called great in the kingdome of heauen.

For I say vnto you, except your righteousness ex-  
 ceedeth the righteousness of the Scribes & Pharisees,  
 shall not enter into the kingdome of heauen.

(g) Ye haue heard, that it was sayde vnto them  
 the olde tyme, Thou shalt not kill: whosoener  
 killeth, shall be in daunger of iudgement. But I say

vnto you, that whosoener is angry with his bro-  
 ther, vnadvisedly, shall be in daunger of iudge-  
 ment. And whosoener shall say vnto his brother,

Racha, shall be in daunger of a counsell. But who-  
 soener shall say, (thou) foole, shall be in daunger of  
 fire.

Therefore, if thou bring thy gyfte to the altar,  
 and there rememberest that thy brother hath ought  
 against thee: Leauethere thy gyfte before the altar,

and go thy way first and be reconciled to thy  
 brother, and then come and offer thy gyfte.

Agree with thine aduersarie quickly, whyles  
 thou art in the way with him: lest at any tyme the  
 aduersarie deliuer thee to the iudge, and the iudge  
 deliuer thee to the minister, and then thou be cast

into prison.  
 Verily I say vnto thee, thou shalt not come out  
 thence, til thou haue payde the vttermost farthing.

Ye haue heard, that it was sayde vnto them of  
 the tyme, Thou shalt not commit adulterie: But  
 I say

The Gospell  
 on the sixt  
 sunday after  
 Trinitie.

**Exod. 20. c**  
**Luk. 18. d.**  
**Deut. 5. b.**

**Job. 42. b.**

**Luk. 12. g.**

**Exod. 20. e.**  
**Rom. 13. c.**

Thy

# The Gospell

I say vnto you, that whosoever loketh on a man, to lust after her, hath committed adultery with her already in his heart.

If thy ryght eye offende thee, plucke it out, and cast it from thee: For better it is vnto thee,

**Mark. 9.g.** one of thy members perishe, then that thy whole body shoulde be cast into hell.

And yf thy ryght hande offende thee, cut it and cast it from thee: For better it is vnto thee, that one of thy members perishe, then that all thy body shoulde be cast into hell.

It is saide, Whosoever doth put away his wife, let him geue her a wytyng of diuorcement.

**Mark. 10.b** But I say vnto you, that whosoever doth put away his wyfe, except it be for fornication, causeth her to commit adulterie. And whosoever marryeth her that is diuorced, committeth adulterie.

Agayne, ye haue hearde that it was sayde of them of olde tyme, Thou shalt not forswere thy selfe, but shalt perfourme vnto the Lord thy othes. But I say vnto you, sweare not at all,

**Swear.** ther by heauen, for it is gods seate, nor by the earth, for it is his footstoolle, neither by Ierusalem, for it is the citie of the great king. Neither shalt thou sweare by thy head, because thou canst not make one hewe whyte or blacke. But let your communication be yea, yea, nay, nay: For whatsoever more then these, commeth of euill.

Ye haue hearde, that it is sayd, an eye for an eye, and a tooth for a tooth. But I say vnto you,

**Deut. 19.d.** ye resist not euill: But whosoever geue thee a blowe

**Leuit. 24.d** on thy ryght cheeke, turne to him the other also. And yf any man wyll sue thee at lawe, and take away thy coate, let him haue thy cloke also. And whosoever wyll compell thee to go a myle, go with him twayne. Geue to him that

**Luk. 6.v.** Ryght cheeke.

## by saint Matthewe.

keeth one another: and from him that would bozowe of thee, turne not thou away.

Ye haue heard, that it is sayde, Thou shalt loue thy neighbour, and hate thyn enemy.

But I say vnto you, Loue your enemies, blesse Leuit. 19. D.

them that curse you, do good to them that hate you, pray for them which hurt you, and persecute you: that ye may be the children of your father, Rom. 12. c.  
which is in heauen. For he maketh his sunne to Leuit. 19. D.

rise on the euill, and on the good, and sendeth rayne on the iust and on the vniust. For yf ye loue Luk. 3. c.

them which loue you, what rewarde haue ye? Do not the Publicanes also euen the same? And yf ye salute or greete your brethren only, what singuler thyng do ye? Do not also the Publicanes lyke- wise? Ye shall therfore be perfect, euen as your father which is in heauen is perfect.

Leuit. 19. a.

### The Notes.

By this word righteousnesse, all christian workes of charite commaunded vs in gods worde be vnderstanded.

They are called pure in heart, that beleue vnfaynedly, and trust from the very heart in God, whom they do see through faith, whiles they be yet in this vale of miserie: but after this bodyly life they shall haue a full fruition of him, and see him as he is.

If we suffer any thyng for the truethe sake, we haue the Prophetes, Apostles, and Martyrs for an example to comfort vs: for they did all enter into the kingdome of heauen that way.

The ministers of gods worde, are called the salt of the earth, because that me are made by their true doctrine (beyng receaued through faith,) sauourie vnto the Lorde.

The salt hath lost his saltnesse, whe the ministers do fall from gods worde, vnto the dreames and traditions of antechriste.

The godly conuersation of the people of God, doth

## The Gospell

doth minister occasion vnto men, to prayse, laude  
and magnifie God : as on the contrary syde, o  
naughtie lyuyng is an occasion that god and his  
lye worde is blaiphemed and yll spoken of.

g. Here we learne that the lawe is spiritual, tha  
to say, it requireth a perfect purenesse of our inward  
affections.

h. As we are forbydden to take the name of o  
Lorde god in vayne, or to sweare by any maner  
thing, geuing the honour and glorie vnto creature  
that ought only to be ascribed vnto god the creator  
so when we are called before magistrates, we m  
lawfully take an othe, and sweare the Lorde lyue  
Exodus. xxii. Deuter. vi. Hebr. iiii, Ruth. i. Sam. x  
i. we ought so patiently to suffer all wronges, th  
we should rather turne the other checke, then sh  
any token of impatience. In the meane season it p  
ceyneth vnto the gods, that is to say, vnto the m  
gistrates and iudges to reuenge the wronges of t  
oppressed.

### The. vi. Chapter.

Of almes, prayer, and fastyng. He forbiddeth  
carefull seeking of worldly thynges.

**T**ake (a) heede to your almes, that ye geu  
not in the syght of men, to the intent that  
woulde be seene of them, or els ye haue no  
warde of your father, which is in heauen. Ther  
fore when thou guesst thyne almes, thou shalt m  
make a trumpet to be blowen before thee, as hyp  
crites do, in the synagogues, and in the streetes  
that they myght be esteemed of men: Alceyph  
say vnto you, they haue their rewarde. But wh  
thou doest thyne almes, let not thy left hand  
knowe what thy ryght hande doth, that thyne  
mes may be in secrete: And thy father which see  
in secrete, shall rewarde thee openly.

**B** And when thou prayest, thou shalt not be as t  
Esa. 29. D. hypocrites are: For they loue to stande, praying

the synagogues, and in the corners of the stretttes, that they may be seene of men. Clerely I say vnto you, they haue their rewarde.

But when thou prayest, enter into thy chamber, and when thou hast shut thy doore, pray to thy father which is in secrete: and thy father which seeth in secrete, shall rewarde<sup>(b)</sup> thee openly. 4. Reg. 4.

But when ye pray, babble not much, as the heathen do. For they thinke (it wyll come to passe) that they shalbe hearde for their much bablynges sake.

Be not ye therefore lyke vnto them. For your father knoweth what thynges ye haue neede of before ye aske of him. After this maner therfore pray ye. Rom. 8. v.

(c) Our father which art in heauen, halowed be thy name. Let thy kingdome come. Thy wyll be done as well in earth, as it is in heauen. Geue vs this day our dayly bread. And forgeue vs our dettes, (d) as we forgeue our detters. And leade vs not into temptation, but deliuer vs from euyll. For thyne is the kingdome, and the power, and the glorie, for ever, Amen. Luk. 11. 2.

For yf ye forgeue men their trespasses, your heauenly father shall also forgeue you. But yf ye forgeue not men their trespasses: no more shall your father forgeue (you) your trespasses. Mark. 11. v.

Moreouer, when ye (e) fast, be not of an heauie countenance, as hypocrites are. For they disfigure their faces, that they myght appeare vnto men to fast. Clerely I say vnto you, they haue their rewarde. Eccl. 57. The Gospell of Ashvencday.

But thou, when thou fastest, annoynt thyne head, and washe thy face, that thou appeare not vnto men to fast, but vnto thy father which is in secrete, and thy father which seeth in secrete, shal rewarde thee openly.

Hoorde not vp for your selues treasures vpon earth, where the moth & rust doth corrupt, and where theeuës breake through and steale. But lay vp for you treasures in heauen, where neither moth nor rust doth corrupt, Eccle. 20. b

# The Gospell

Luk. II. c.

and where theenes do not breake through, nor steal  
For where your treasure is, there wyl your hart be all  
The lyght of the body is the eye. Therfore yf the  
eye be single, all thy body shalbe full of lyght: But  
yf thyne eye be wicked, all thy body shalbe full of dar-  
kenesse. Therfore, yf the lyght that is in thee, be dar-  
kenesse, howe great is that darknesse?

The Gospell on  
the. xv. Sunday  
after Trinitie.

**D** No man can serue two maisters. For either he shal  
hate the one, and loue the other: or els leane to the one  
and dyspise the other. Ye can not serue god, & mammon.

Therfore I say vnto you, Be not carefull for your  
life, what ye shall eate, or drynke: nor yet for your body  
what ye shall put on. Is not the lyfe moxe worth the  
meate? and the body then rayment?

Luk. 12. c.  
Psal. 55. D.  
I. Pet. 5. c.

Beholde the fowles of the ayre: For they sowen  
neither do they reape, nor cary into the barnes: yet ye  
heauenly father feedeth them. Are ye not much better  
then they?

Luk. 12. D.  
Lilies,

Which of you, by taking of careful thought, can add  
one cubite vnto his stature? And why care ye for raiment?  
Learne of the Lilies of the feelde, howe they growe.  
They weery not (them selues) with labour, neither  
they (do they) spinne: and yet I say vnto you, that eu-  
en Salomon in all his royaltie, was not arayed like one  
of these.

Therfore, yf God so clothe the grasse of the feelde,  
which though it stande to day, is to morowe cast into  
the ouen: shall he not much moxe (do) the same for you?  
O ye of little fayth?

Therfore take no thought, saying, What shall we  
eate, or what shall we drynke, or wherewith shall we  
be clothed? (For after these things do the Gentiles seek)  
for your heauenly father knoweth that ye haue need  
of all these thynges. But rather seeke ye first the king-  
dome of God, and his ryghteousnesse, and all these  
shalbe ministred vnto you.

Care not then for the morowe: for the morowe shall care for it selfe. Sufficient vnto the day, is the euill therof.

¶ The Notes.

a. That our almes may be acceptable vnto God, three things are required: first, that vve geue vwith a ioyfull heart, for the Lorde loveth him that geueth cherefully. 2. Cor. 9. Secondly, that vve geue liberally, putting aside niggardshippe, for he that soweth little, shall reape little, and he that soweth plenteously, shall reape plenteously. 3. Cor. 9. Let every man do according as he is able. The poore vwoman that did offer but two mites, did highlye please God. Mar. 12. Thirdly, that vve geue without hypocritie and ostentation, not seeking the prayse of men, or our owne glory.

b. We ought not to thinke, because that Christ maketh here mention of rewarde, that vve do merite or deserue any thing: but rather vve ought to acknowledge that God of his mere mercie rewardeth in vs his owne giftes. For what hath he that geueth almes, that he hath not receaued? He then that geueth vnto a poore man any maner of thing, geueth not of his owne, but of those goodes that he hath receaued of God.

c. In this short prayer Christ doth sufficiently teach vs, that God our heavenly father ought only to be called vpon: For vnto whom of the Saintes shall vve say without blasphemie, Our father which art in heauen. &c. Consider ye this, ye that call still on dead Saintes and holy Angels.

d. We may not thinke that by forgeuing vnto our brethren, vve shall obtayne forgeuenes of our sinnes: But rather this is added for a playne and infallible token, to certifie therewith our consciences, that vve haue through fayth in Iesus Christ, free remission of our sinnes: for if vve can finde in our heartes vnforgedly to forgeue vnto our brethren their trespasses, it is a most infallible token that our sinnes are cleane vvasht away and quite forgeuen.

e. Fasting is acceptable vnto God, if it be done without hypocrisy, that is to say, if vve vse it to this intent, that thereby this mortal body and disobedient carkasse may be tamed and brought vnder the subiection of the spirite. And agayne, if vve fast to this intent, that vve maye spare wherewith to helpe and succour our poore brethren.

f. If vve seeke to serue God every man in his vocation, with true dealing towarde all men, vve shall lacke nothing.

¶ The. vii. Chapter.

¶ He forbidderh foolishe and temerarious iudgement, reproveth hypocritie, exhorteth vnto prayer, warneth to be ware of false promises, and so concludeth his sermon.



## The Gospell

Luk. 6. f.  
Rom. 2. a.

**A** Iudge (a) not, that ye be not iudged: For with what iudgement ye iudge, ye shalbe iudged: and with what measure ye meate, it shalbe measured to you againe. Why seest thou a mote in thy brothers eye, and perceauest not the beame that is in thine owne eye? Or how sayest thou to thy brother, Suffer me, I wil pluck out a mote out of thine eye: and behold, a beame is in thine owne eye. Thou hypocrite, first cast out the beame out of thine owne eye: and then shalt thou be clearly to plucke out the mote out of thy brothers eye.

Geue not that which is holy vnto dogges, neither cast ye your pearles before swine, lest they treade them vnder their feete, and turning agayne, all to rent you.

Jer. 29. c.  
John. 16. f.  
Luk. 11. b.

**B** Alke, and it shalbe geuen you: seke, and ye shal finde knocke, and it shalbe opened vnto you. For he that seeketh, receaueth: and he that seeketh, findeth: and to him that knocketh, it shalbe opened.

Is there any among you, which, if his soune aske him bread, will geue him a stone? Or if he aske fishe, will he geue him a serpent? If ye then being euill, know to geue your children good gyftes, howe much more shall your father, which is in heauen, geue good thinges to them that aske him?

Lawe and prophetes.

Therefore, all thinges whatsoeuer ye would that men shoulde do to you, do ye euen so to them: For this is the lawe, and the prophetes.

Enter in at the straye gate. For wyde is the gate, and brode is the way that leadeth to destruction, and many there be which go in therat. Because, straye is the gate, and narrowe is the way which leadeth vnto lyfe, and fewe there be that finde it.

The Gospell on the viii. Sunday after Trinitie.

Beware of falsse prophetes, which come to you in sheepes clothyng: but inwardly they are rauening wolues. Ye shall knowe them by their (b) frutes, for men gather grapes of thornes: or figges of thistles. Euen so, euery good tree, bringeth forth good fruite.

but a corrupt tree, byngeth sooth euill fruite.

A good tree can not byng sooth bad fruite: neither can a bad tree byng sooth good fruite. Every tree that byngeth not sooth good fruite, is helven downe, and cast into the fire.

Wherefore by their fruites, ye shall knowe them. Not every one that saith vnto me, *Loꝛde, Loꝛde*, shall enter into the kingdome of heauen: but he that doth the wyl of my father which is in heauen. (c) Many wyll say to me in that day, *Loꝛde, Loꝛde*, haue we not prophesied *Luk. 13. c.* through thy name: and through thy name haue cast out devils: and done many great workes through thy name: And then wyll I confesse vnto them, I neuer knewe you: Depart from me, ye that worke iniquitie. *Luk. 13. f.*

Wherefore whosoeuer heareth of me these sayinges, and doth the same, I wyll lyken him vnto a wylle man, which built his house vpon a rocke: and the rayne descended, and the floods came, and the wyndes blew and beat vpon that house, and it fell (d) not, because it was grounded on a rocke.

And every one that (c) heareth of me these sayinges, and doth them not, shalbe lykened vnto a foolishhe man, which built his house vpon the sande: and the rayne descended, and the floods came, and the windes blew and beat vpon that house, and it fell, and great was the fall of it.

And it came to passe, that when Iesus had ended these sayinges, y people were astonied at his doctrine. *Mark. 1. c.* *Luk. 4. c.*

For he taught them, as one hauyng powler, and not as the Scribes.

The Notes.

1. Christ doth not here forbyd that kynde of iudgement, that pertaineth vnto Magistrates, whereby euill doers are iudged and punished, and the innocent deliuered: of the which kynde of iudgement read, *Exod. 18. Deut. 1. Psal. 82. and Ecci. 1.* But rather here we are instructed and taught, that we do not rashly and vncharitably iudge or condemne other mens faultes, hauyng alwayes an eye vnto

# The Gospell

their faultes, and forgetting our owne.

b. The fruite of the prophetes is their doctrine, therefore if thou wilt knowe the true prophetes from the false, trye their doctrine by the touchstone of Gods worde, for els by the outward conuersion thou mayst be deceaued and begiled.

c. Wicked men may also propheticke and worke miracles, but this is permitted and geuen vnto them to their vtter damnation and vndoing. Whereby we vnderstande that God doth onely reward the good will and the heart, and not the outward deede.

d. The doctrine of the Gospell is a most sure rocke, agaynst which the gates of hell can not preuaile.

e. He that practiseth not Gods worde, whiche he hath heard, but with a playne testimonie of him selfe, that he doth not beleue, discrediteth the worde.

## ¶ The. viii. Chapter.

Christ cleanseth the Leper, healeth the captaines seruant, and many other diseases, helpeth Peters mother in lawe, stilleth the sea and the winde, and driueth the deuilles out of the possessed into the swine.

The Gospell on  
the third Sun-  
day after Christ  
mas.

A Leper.

Leuit. 14. a.  
Luk. 7. a.

Centurion

John. 4. 8.

Psal. 107. c.

**W**hen he was come downe from the mountayne, great multitudes folowed him. And beholde, there came a leper, and worshipped him, saying, (a) Lorde, if thou wilt, thou canst make me cleane. And Iesus put forth his hande, and touched him, saying, I will, be thou cleane. And immediately his leprosie was cleansed. And Iesus saith vnto him, See thou tell no man: but go, and shewe thy selfe to the priest, and offer the gyft that Moyses commaunded, for a witness vnto them.

And when Iesus was entred into Capernaum, there came vnto him a Centurion, beseeching him, and saying, Lorde, my seruant lyeth at home sicke of the palsy, greuously payned. And Iesus saith, When I come, I will heale him. The Centurion answered, & sayd, Lorde, I am not worthy that thou shouldest come vnder my rooff: but speake the worde only, and my seruant shall be healed. For I also my selfe am vnder auctourie, and haue souldiers vnder me: and I say to this man, Go, and he goeth: and to another, Come, and he cometh: and to my seruant, Do this, and he doth it.

Cal.

When Iesus hearde (him) he marueyled, and sayde to them that folowed (him,) Clerely I say vnto you, I haue not founde so great fayth in Irael.

I say vnto you, that many shall come from the east and west, and shall rest with Abraham, and Isaac, and Jacob, in the kingdome of heauen: But the childe of the kingdome shall be cast out into vtter darknesse: there shall be weeping, and gnashing of teeth. And Iesus sayd vnto the Centurion, Go thy way, and as thou hast beleued, so be it vnto thee. (c) And his seruant was healed in the selfe same houre.

And when Iesus was come into Peters house, he sawe his wyues mother layed, and sicke of a feuer: And he touched her hande, and the feuer left her, and she arose, and ministred vnto them.

When the euen was come, they brought vnto him many that were possessed with deuyls, and he cast out the spirites with a word, and healed al that were sicke, that it might be fulfilled which was spoken by Esaias the prophete, saying, He toke on him our infirmities, and bare (our) sicknesses.

When Iesus sawe great multitudes about him, he commaunded that they shoulde go ouer the water.

And a certayne Scribe came, and sayde vnto him, Maister, I wyl folowe thee whither soeuer thou goest. And Iesus saith vnto him, The foxes haue holes, and the birdes of the ayre haue nestes: but the sonne of man hath not where to rest his head.

And another, of the number of his disciples, sayde vnto him, Lorde, suffer me first to go & bury my father. But Iesus sayd vnto him, Folowe me, and let the dead bury their dead.

And when he entred into a ship, his disciples folowed him: and beholde, there arose a great tempest in the sea, (inasmuch) that the ship was couered with waues: but he was a sleepe.

Luk. 13. f.

Vtter darknes.

Mark. 1. f.

Luk. 4. f.

Esai. 53. b.

Luk. 9. g.

The Gospel on  
the fourth  
Sunday after  
Christmas.

## The Gospell

**D** And his disciples came to him, and awoke him, saying, Lord, save us, we perishe. And he saith vnto them, Why are ye fearfull, O ye of little fayth? <sup>(d)</sup> Then he arose, and rebuked the wyndes, and the sea: and there folowed a great calme. But the men marueyled, saying, What manner of man is this, that both wyndes and sea obey him?

And when he was come to the other syde, into the countrey of the Gergesenes, there met him two possessed with deuyls, which came out of the graues, and were very fierce, so that no man might go by that way.

And beholde, they cryed out, saying, O Iesu, the sonne of God, what haue we to do with thee? Art thou come hyther to torment vs before the tyme?

And there was a good way of from them a hearde of many swine feedyng. So the deuyls besought him, saying, If thou cast vs out, suffer vs to go away into the hearde of swine. And he sayde vnto them, Go.

<sup>(e)</sup> Then went they out, and departed into the hearde of swine. And beholde, the whole hearde of swine rushed headlong into the sea, and perished in the water.

**Mark. 5. b. ters.**

Then they that kept them, fled, and went their way into the citie, and tolde euery thyng, and what was done of the possessed with the deuyls.

And beholde, the whole citie came out to meete Iesus: and when they sawe him, they besought him that he would depart out of their coastes.

### The Notes.

- a. In all our troubles and aduersities, in diseases and sicknesses, vs put our selues wholly vnto gods pleasures & vnyll, which know best, and vnyll alwayes do the thing that is expedient for his glory and the saluation of our soules.
- b. Through faith the Gentiles and Heathen are made the children of the kingdome, as by infidelitie the Iewes are excluded from the kingdome, and cast out into water darkness.

him, sayth vnto them. Then he said, saying, Des and in by sayth.

The corporall presence of Christ, is nothing necessarie and needed vnto vs. For it is his worde onely receaued through sayth, that healeth vs.

The sea and vvynde are obedient vnto Christ, which thing they woulde not do, vnlesse he were a very naturall God.

Satan the deuill can do no more then God doth permit and suffer hym, no not so much as enter into a filthy hogge. We are much better then many hogges before God, if we cleaue vnto his sonne by sayth.

¶ The ix. Chapter.

¶ He healeth the paulsie, calleth Matthewe from the custome, aunswereth for his disciples, healeth the woman of the bloody issue, helpeth lairus daughter, geaeth two blinde men their sight, maketh a dumbe man to speake, and driueth out a deuyl.

**A**ND he entred into a shippe, and passed ouer, and came into his owne citie: and behold, they brought to him a man, sicke of the paulsie, lying in a bedde. And when Iesus sawe the sayth of them, he sayde vnto the sicke of the paulsie, Sonne, be of good cheare, thy sinnes be forgiven thee. And beholde certayne of the Scribes sayde within them selues, This man blasphemeth. And when Iesus sawe their thoughtes, he sayde, Wherefore thinke you euyll in your heartes? Whether is easier to say, Thy sinnes be forgiven thee? Or to say, Arise & walke? But that ye may knowe, that the sonne of man hath power to forgene sinnes in earth (then said he to the sicke of the paulsie) Arise, take vp thy bedde, and go vnto thyne house. And he arose, and departed to his house. But when the multitudes sawe it, they marueiled, and glorified God which had geuen such power vnto men.

And as Iesus passed forth from thence, he sawe a man, named Matthew, sitting at the receipte of custome: and he sayth vnto him, folowe me. And he arose, and folowed him. And it came to passe, as Iesus sate at meate in his house, behold, many publicanes also and sinners came, and sate downe with Iesus and his disciples.

The Gospell on the xix. Sunday after Trinitie.

palsy.

Mark. 2. b.  
Luke. 5. c.  
John. 5. b.

The Gospell on S. Matthewes day.  
Matthewe.

And

# The Gospell

And when the Pharisees sawe it, they sayde vnto  
his disciples, Why eateth your maister with public  
Publicanes eare canes and sinners? But when Iesus hearde that,  
with Iesus. sayde vnto them, They that be whole neede not the  
phylition, but they that are sicke. Go ye, & learne what  
that meaneth: I wyll haue mercy, and not sacrifice:  
for I am not come to call the righteous, but sinners to  
repentaunce.

Then came the disciples of Iohn vnto hym, saying  
Johns disciples Why do we & the Pharisees fast oft, but thy disciples  
fast not? And Iesus sayd vnto them, Can the children  
of the bride chamber moune, as long as the bridegrome  
is with them? But the dayes wyll come, when the bride  
grome shalbe take from them, & then shall they fast. For  
man putteth a peece of new cloth in an old garment:  
for then the peece taketh away (something) from the  
garment, & the rent is made worse. (c) Neither do men  
put new wine into olde vessels: els, the vessels breake,  
and the wine runneth out, and the vessels perishe: But  
they put new wine into newe vessels, and both are pre-  
served together.

Whyle he spake these thynges vnto them, beholde  
there came a certayne ruler, and worshipped hym, say-  
ing, My daughter is euen now dead, but come and lay  
thy hande vpon her, and she shal liue. And Iesus arose  
and folowed him, and so did his disciples. And beholde  
a woman whiche was diseased with an issue of blood  
twelue yerres, came behynde hym, and touched the hemme  
of his vesture. For she sayd within her selfe, If I  
may touche but euen his vesture onely, I shalbe safe.  
But Iesus turned him about, and when he sawe her, he  
sayde, Daughter be of good comfort, thy fayth hath  
made thee safe. And the woman was made whole from  
that same houre.

And when Iesus came into the rulers house, & sawe  
the minstrals, and the people, makinge a noyse, he sayde  
vnto

Publicanes eare  
with Iesus.

Johns disciples  
fast.

Of rain.

Newe and olde  
agree not.

The Gospell on  
the xxiii. day  
after Trinitie.

Mark. 5. c.  
Luk. 8. g.  
D

Mark. 5. d.  
Luk. 8. g.

sayde vnto them, Seue place, for the mayde is not dead, but  
sleepeth. And they laught him to scoorne. But when the  
people were put forth, he went in, and toke her by the  
hande: and the mayde arose. And the same (of this)  
went abrode into all that lande.

And when Iesus departed thence, two blinde men  
folowed him, crying, and saying, O thou sonne of Da-  
uid, haue mercie on vs. And when he was come into  
the house, the bynde came to hym. And Iesus sayth  
vnto them, Veleue ye that I am able to do this? They  
sayde vnto him, Yea Lorde.

Then touched he their eyes, saying, Accordyng to Two blinde  
are cured.  
your sayth, be it vnto you. And their eyes were opened.  
And Iesus straitly charged them, saying, See that no  
man knowe (of it.) But they, when they were depar-  
ted, spread abrode his name in all that lande.

As they went out, beholde they brought to hym a  
dumbe man, possessed with a deuill. And whē the deuill  
was cast out, the dumbe spake, & the multitudes mar-  
ueyled, saying that it was neuer so seene in Israel. Mark. 7. d.  
Luk. II. c.  
Dumbe.

But the Pharisees sayde, He casteth out deuyls  
through the prince of deuyls.

And Iesus went about all cities & townes, teaching Cheefe  
deuill.  
in their synagogues, and preachyng the Gospell of the  
kingdome, and healyng euery sicknesse, and euery di-  
sease among the people.

But when he sawe the multitudes, he was moued  
with compassion on them, because they were destitute,  
& scattered abrode, as sheepe hauing no shepheard. Mark. 6. b.

Then sayth he vnto his disciples, The harvest true-  
ly is plenteous, but the labourers are fewe. Pray (ye)  
therefore the Lorde of the harvest, that he wyl thrust  
forth labourers into the harvest. Luk. 10. 8.

The Notes.

Christe hath alway a most principall respect vnto our sayth  
without



# The Gospell

without the which, all that we do is sinne.

b. Though the faythfull may pray for me, and offer me vnto God with their faythfull prayers, yet vnlesse I haue sayth my selfe, I not be saued for the righteous liueth v with his owne sayth. Abac. ii. Rom. i.

c. Christ both forgeueth sinnes by his owne aucthoritie, and knoweth the thoughtes of men, vvhiche properties appertayne to God onely.

d. The onely begotten sonne of God coulde not be the sonne of man, if he had not taken his fleshe of our flesh in the virgins wombe of her substance.

e. A minde that is nourished in blind ceremonies and superstitions is not a meete vessell to receaue the pleasaunt vyne of the Gospell.

f. We touche the hemme of Christes vesture, vvhcn we be that he did take our frayle nature vpon hym, to heale the filthy seales of our corruptible fleshe.

## The .x. Chapter.

¶ Christe sendeth out his .xii. Apostles to preache in Iury, geueth them charge, teacheth them, and comforteth them agaynst persecution and trouble.

**Mark. 6.d.** **Luk. 6.c.** **A**ND (a) when he had called his twelue Disciples (vnto hym) he gaue them power agaynst vncleane spirites, to cast them out, and to heale all manner sicknesse, and all manner of disease.

The Apostles  
were sent.

Act. 8. v.

Mark. 6. b.

The names of the twelue Apostles are these. The first, Simon, which is called Peter, and Andrew his brother, James, the (sonne) of Zebedee, and John his brother. Philip, and Bartholomewe, Thomas, Matthewe, which (had ben) a Publicane, James, (sonne) of Alphaee, and Lebbeus, whose surname was Taddaeus. Simon (the) Cananite, & Judas Iscariot which also betrayed him. Iesus sent forth these twelue whom he commaunded, saying, Go not into the wayes of the Gentiles, and into the citie of the Samaritanes: but ter ye not: (b) But go rather to the lost sheepe of the house of Israel. As ye go, preache, saying, The kyngdome of heauen is at hande: Heale the sicke, cleanse the lepers, rayse the dead, cast out deuyls. (c) Freely haue receaued, freely geue. Possesse not gold, nor siluer, nor hyasse in your purses, nor yet scrippe toward

your iourney, neither two coates, neyther shoes, noz yet a staffe: For the workeman is worthy of his meate. But Luk. 9.a.  
to what so euer citie or towne ye shall come, enquire who is worthy in it, and there abyde, tyl ye go thence. And when ye come into an house, salute the same. And 1. Tim. 5.c.  
if the house be worthy, let your peace (d) come vpon it: but if it be not worthy, let your peace returne to you agayne.

And whosoever shall not receaue you, noz wyll heare your preaching: whē ye depart out of that house, or that citie, shake of the dust of your feete. Verily I say vnto you, it shalbe easier for the land of the Sodomites & Gomorreans in the day of iudgement, then for that citie. Mark. 6.b.  
Act. 12.g.  
Dust.

Beholde, I sende you forth, as sheepe in the myddest of wolves. Be ye therefore wyse as serpents, and harmelesse as doves. But beware of men: For they shall deliuer you vp to the counsels, and shal scourge you in their synagogues. And ye shalbe brought to the head rulers, and kynges, for my sake, in witnesse to them, and to the Gentyles. Sheepe among wolves.

But when they deliuer you vp, take ye no thought how or what ye shall speake: For it shal be geuen you euen in that same houre what ye shall speake. For it is not ye that speake, but the spirite of your father, which speaketh in you. The brother shal deliuer vp the brother to death, and the father the sonne, and the children shall rise agaynst their fathers and mothers, and shall put them to death. And ye shalbe hated of all men for my names sake: but he that endureth to the ende, shalbe sauēd. Mark. 13.b.  
Luk. 12.a.  
The spirite speaketh.

But when they persecute you in this citie, flee ye into another: For verily I say vnto you, ye shall not ende all the cities of Israel, tyll the sonne of man be come. Act. 8.a.

The disciple is not aboue the maister, noz the seruant aboue his Lorde. It is enough for the disciple that he be as his maister is, and (that) the seruant (be)

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**Mark. 4. c.**  
**Luk. 8. c.**

as his Lorde is . If they haue called the Lorde of the house Beelzebub: howe much more shall they call the of his household? Feare them not therfore: For there is nothing close, that shal not be opened: and nothing hid, that shal not be knowen.

What I tel you in darkenes, that speake ye in light and what ye heare in the eare, that preache ye out of houses.

**Feare.**  
**Luke. 12. a.**

And feare (ye) not them which kyll the body, but are not able to kyll the soule: But rather feare him which is able to destroy both soule and body in hell.

**Sparowes.**

Are not two litle sparowes solde for a farthing: and one of them shal not lyght on the ground without your fathers. Yea, euen all the heeres of your head are numbered. Feare ye not therfore, ye are of more value than many sparowes.

**Matth. 8. D.**  
**Confesse.**

Euery one therfore that shall confesse me before men, hym wyll I confesse also before my father which is in heauens . But whosoever shall denye me before men, hym wyll I also deny before my father which is in heauens.

**Denie. 1**

**Luk. 12. g.**  
**A sworde.**

**D** Thinke not that I am come to sende peace into the earth: I came not to sende peace, but a sworde . For I am come to set a man at variaunce agaynst his father, and the daughter agaynst her mother, & the daughter in lawe agaynst her mother in lawe : And a mans foes (shalbe they) of his owne household.

**Luk. 14. c.**

**Mark. 8.**  
**Luk. 11. b.**

He that loueth father or mother more then me, is not worthy of me : And he that loueth sonne or daughter more then me, is not worthy of me : And he that taketh his crosse & foloweth me, is not worthy of me. He that findeth his life, shal loose it: and he that looseth his life for my sake, shall finde it.

**Receauue.**

**3. Reg. 14.**

He that receaueth you, receaueth me: and he that receaueth me, receaueth hym that sent me.

He that receaueth a prophete in the name of a prophete

phete, shall receaue a prophetes reward: And he that receaueh a ryghteous man in the name of a ryghteous man, shall receaue a ryghteous mans reward. And whosoever shall geue vnto one of these litle ones to drinke a cup of colde water onely in the name of a disciple, verely I say vnto you, he shal not loose his reward.

## ¶ The Notes.

- a. No man ought to put forth him selfe into the office of a preacher, except he be called and sent.
- b. The Apostles are commaunded to vvishe vnto al them that they came vnto the peace of conscience, which is a true quietnes and tranquillitie of the minde that is iustified through fayth.
- c. God would kepe his promise that he had made vnto the people of the Iewes, though he knewe that they should not beleue. Actes. xiii. It behoueth that saluation should be preached vnto you first.
- d. We must preach the truth without any respect of reward or payes. They therefore that preach for their bellies sake, or preach after the prescript of man, forsaking the rule of the Gospell, are not the disciples of Christ.
- e. The soule can not be kille: dywherefore the soules are immortal, wharsoeuer phantastical spirits can imagine or say to the contrary.

## ¶ The. xi. Chapter.

¶ John Baptist sendeth his disciples vnto Christe, vvhich geueth them their answere, rebukeeth the vnfaithful cities, and louingly exhorteth men to take his yoke vpon them.

**A**ND it came to passe, that when Iesus had made an ende of commaunding his twelue disciples, he<sup>(a)</sup> departed thence to teache and to preache in their cities.

When John beyng in pryson hearde the works of Christe, <sup>The Gospell on the ii. Sunday in Aduent.</sup> he sent two of his disciples, and sayde vnto them, Art thou he that shoulde come? or do we looke for another?

Iesus answered and sayde vnto them, Go<sup>(c)</sup> and shewe John agayne what ye haue hearde and seene. The blinde receaue their sight, the halt do walke, the lepers

## The Gospell

**Esa. 61.a.** lepers are cleansed, and the deafe heare, the dead raised vp, and the poore receaue the Gospell. And he pie is he that is not offended in me.

And as they departed, Iesus began to say vnto multitude cōcerning Iohn, What went ye out into wyldernesse for to see? A reede shaken with the wynde? What went ye out for to see? A man clothed in rayment? Beholde they that were soft (clothing) and kynges houses.

But what went ye out for to see? A Prophete? yea I say vnto you, and more then a prophete.

For this is he of whom it is witten, Behold I send the messenger before thy face, whiche shall prepare way before thee.

Verely I say vnto you, Among them that are born of women, arose not a greater then Iohn the baptist. Notwithstanding, he that is lesse in the kyngdome of heauen, is (e) greater then he.

From the dayes of Iohn the Baptist vntyll now, the kyngdome of heauen suffereth violence, and the violence plucke it.

**Gal. 3.v.**  
**Iohn. 1.e.**

For all the prophetes and the lawe it selfe prophesied vnto Iohn. And if ye wyl receaue it, this is the which was for to come. He that hath eares to heare, let him heare.

But whereunto shall I liken this generation? I liken vnto litle children which sit in the markets, and cry vnto their felowes, and say, We haue pyeped vnto you, and ye haue not daunced: we haue mourned vnto you, and ye haue not sorowed. For Iohn came neyther eating nor drynkyng, and they say, He hath the deuill.

**Luk. 7.a.**

**C** The sonne of man came eatyng and drynkyng, as they say, Beholde a glutton & an (vnnecessary) drinke of wyne, and a frende vnto Publicans and sinners. And (f) wisdome is iustified of her children.

**Luk. 10.a.**

Then began he (thus) to vphrayde the cities whiche

, the Dead of his mightie workes were done in, because they  
ell. And repented not.

Go vnto thee Chozazin, two vnto thee Bethsaida:  
if the mightie workes whiche were shewed in you  
had ben done in Tyre and Sidon, they had repented  
ago in sackecloth and ashes.

Peruerthelesse I say vnto you, it shalbe easier for Tyre  
and Sidon at the day of iudgement, then for you. And  
thou Capernaum, whiche art lift by into heauen, shalt  
be brought downe to hell: For if the mightie workes  
whiche haue ben done in thee, had ben done among  
them of Sodome, they had remainned vntill this day. D

Peruerthelesse I say vnto you, that it shalbe easier for  
the lande of Sodome in the day of iudgement, then for  
thee.

At that tyme Iesus answered, and sayde, I thanke

thee O father, Lord of heauen and earth, because thou  
hast hyd these thinges from the wyse and prudent, and

hast shewed them vnto babes. Euen so O father, for so  
was it thy good pleasure.

All thinges are geuen vnto me of my father: And no  
man knoweth the sonne but the father, neither knoweth  
any man the father saue the sonne, and he to whom soe-  
uer the sonne will open (hym).

Come vnto me al ye that labour sore, and are laden,  
and I wyll ease you. (h) Take my yoke vpon you, and  
learne of me, for I am meeke and lowly in heart: and ye  
shall finde rest vnto your soules. For my yoke is easie,  
and my burden is lyght.

#### The Notes.

Christ is not content that he hath sent his Apostles to preache,  
but him selfe goeth on, and preacheth in all the towncs and cities  
about, doying in this the office of a true Bishop.

Iohn doth sende his disciples vnto Christ, not that he dyd doubte  
of Christ vtherer that he vvas the true Messias, or not: but that he  
might so vvin his disciples vnto Christ.

Christ dyd vvorke his miracles, to the intent that yee seeing his  
C i

The Gospell on  
S. Mathias day.  
The wyse knew  
not.

Luk. 10. D.  
John. 3. D.







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Aceryly I say vnto you, Among them that are borne of women, arose not a greater then Iohn the baptist. Notwithstandyng, he that is lesse in the kyngdome of heauen, is (e) greater then he.

From the dayes of Iohn the Baptist vntyll now, the kyngdome of heauen suffereth violence, and the violence plucke it.

**Mat. 3. d.**  
**Iohn. 1. c.**

For all the prophetes and the lawe it selfe prophete vnto Iohn. And if ye wyll receaue it, this is the which was for to come. He that hath eares to heare, let him heare.

But whereunto shall I liken this generation? I liken vnto litle chyldezen which sit in the markets, and cry vnto their felowes, and say, We haue pyed vnto you, and ye haue not daunced; we haue mourned vnto you, and ye haue not sorowed. For Iohn came neyther eatyng nor drynkyng, and they say, He hath the deuyl.

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the dead most of his mightie workes were done in, because they  
ell. And repented not.

Go vnto thee Chorazin, wo vnto thee Bethsaida:  
if the mightie workes whiche were shewed in you  
had ben done in Tyre and Sidon, they had repented  
long ago in sackcloth and ashes.

Neuerthelesse I say vnto you, it shalbe easier for Tyre  
and Sidon at the day of iudgement, then for you. And  
you Capernaum, whiche art lift vp into heauen, shalt  
be thought downe to hell: For if the mightie workes  
whiche haue ben done in thee, had ben done among

them of Sodome, they had remayned vntill this day. **D**

Neuerthelesse I say vnto you, that it shalbe easier for  
the lande of Sodome in the day of iudgement, then for  
thee.

At that tyme Iesus answered, and sayde, I thanke  
thee O father, Lorde of heauen and earth, because thou  
hast hyd these thinges from the wyse and prudent, and  
hast shewed them vnto babes. Euen so O father, for so  
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The Gospell on  
S. Mattheas day.  
The wise know  
not.

All thinges are geuen vnto me of my father: And no  
man knoweth the sonne but the father, neither knoweth  
any man the father saue the sonne, and he to whom soe-  
uer the sonne will open (hym).

Luk. 10. D.  
John. 3. D.

Come vnto me al ye that labour sore, and are laden,  
and I will ease you. <sup>(h)</sup> Take my yoke vpon you, and  
yee shall finde rest vnto your soules. For my yoke is easie,  
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The Notes.

Christ is not content that he hath sent his Apostles to preach,  
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Iohn doth sende his disciples vnto Christ, not that he dyd doubt  
Christ whether that he was the true Messias, or not: but that he  
might so win his disciples vnto Christe.

Christ dyd worke his miracles, to the intent that yee seeing his  
workes,

## The Gospell

workes, should beleue that he is the true Messias, and so geuing credit vnto his doctrine, being thus confirmed, as yf it were by the heauenly signes, shoulde through him enioy life euerlasting. Now here the vie of the miracles of Christ.

d. They that seeke to promote Gods truth, will in no wise backbite one another, but rather before the people commende each others doings, as long as they do agree with Gods true doctrine.

e. He is greatest in the kingdome of heauen, that is best, he is best that doth most good. Here thou shalt marke that the kingdome of heauen is taken for the doctrine of the Gospell, and the ministers thereof.

f. This sentence (wisdom is iustified of her children) is sundry wayes expounded. Some, by those children, do vnderstande the elect and chosen, because that they haue embraced the wisdom of God in Iohn and in Christ: Iustifying, that is to say, allowing and praising it. Chrysostome, by the children, doth generally vnderstande men, whether they be elect, or reprobated: for by them the wisdom of God is iustified, that is to say, by their owne confession, she haue overcome in iudgment, and hath omitted nothing that pertained to their saluation, so that their perdition can not be laide to her charge.

g. We ought not to discusse curiously the counsels of God in his workes and iudgements, but rather to prayse, laude, and magnify them, for this cause onely, that it hath so pleased God to do so or thus.

h. We must shake of the yoke of mens traditions, that in this meane season we do not refuse to submit our neckes vnto the sweet and pleasant yoke of our Saviour Christ, that is to say, we must put off the intollerable burdens of antechristes dreames, that in this meane season we seeke no carnall libertie in the Gospell.

### ¶ The. xii. Chapter.

¶ The Disciples plucke the eares of corne, he excuseth them, he leth the dried hande, helpeth the possessed that was blinde and dumbe, rebuketh the vnfaithfull that would needes haue token, and sheweth who is his brother, sister, and mother.

**Mark. 2. d.** **A**t that tyme Iesus went on the Sabbath day through the corne: and his disciples were an hungred, and began to plucke the eares of corne, and to eate. But when the Pharisees sawe (them) they say vnto hym, Beholde, thy disciples do that which is not lawfull to do vpon the Sabbath day. But he sayd vnto them, (1) Haue ye not read what Dauid dyd when he was an hungred, and they that were with hym: how he entred into the house of God, and dyd eate the shewbread?

breake, whiche was not lawfull for hym to eate, neyther for them whiche were with hym, but onely for the priestes? 1. Reg. 21.

¶ Ye haue ye not read in the lawe, howe that on the Sabbath dayes the priestes in the temple prophane the Sabbath, and are blamelesse? But I say vnto you, that in this place is (one) greater then the temple. Wherefore if ye wilst what this meaneth, I wyll mercy and not sacrifice: ye woulde not haue condemned the gilelesse. (b) For the sonne of man also is Lord euē of the Sabbath day. And he departed thence, and went into their synagogue. And beholde there was a man (there) which had his hand dried vp, & they asked hym, saying, Is it lawfull to heale vpon the Sabbath dayes? that they myght accuse hym.

Mercy and not sacrifice.

Mark. 3. c.

Luke. 6. b.

Luke. 14. a.

Deut. 22. a.

And he sayde vnto them, (c) What man of you wyll there be that shall haue a sheepe: and if it fall into a pit on the Sabbath day, wyll he not take holde of it, and lyst it out? Howe much more then is a man better then a sheepe? Wherefore it is lawfull to do a good dede on the Sabbath dayes. Then saith he to the man, Stretch forth thy hande. And he stretched it forth: and it was made whole lyke as the other.

Then the Pharisees went out, and helde a counsaile agaynst him, how they might destroy hym. But when Iesus knewe (it) he departed thence: and great multitudes folowed hym, and he healed them all, and charged them that they should not make hym knowen: that it myght be fulfilled whiche was spoken by Esaias the prophete, saying, Beholde my chyld whom I haue chosen, my beloued in whom my soule well delighteth: I wyll put my spirite vpon hym, and he shall shewe (d) iudgement to the gentiles. He shall not cryue, nor crie, neyther shall any man heare his voyce in the streetes. (e) A brused reede shall he not breake, and smokyng flaxe shall he not quench, tyll he send forth iudgement

Mark. 2. a.

Luke. 11. c.

Esai. 44. a.

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Luk. II. b.

vnto victorie: and in his name shall the gentiles trust.

Then was brought to hym one possessed with a deuill blinde and dumbe: and he healed him, in so muche that the blynde and dumbe both spake and sawe.

Mar. 3. c.

Luk. II. c.

And al the people were amased and sayd, Is not this that sonne of David? But when the Pharisees heard (it) they sayde, This dyueth the deuyls no other way out, but by Beelzebub the prince of the deuils.

But when Iesus knewe their thoughtes, he sayd vnto them, Euery kyngdome diuided against it selfe shall be brought to naught: and euery citie or house diuided agaynst it selfe shall not stande. And if Satan cast out Satan, then is he diuided against him selfe: howe shall then his kingdome endure? Also if I by Beelzebub cast out deuils, by whom do your children cast them out? Therefore they shall be your iudges. But if I cast out deuils by the spirite of God: then is the kingdome of God come vpon you.

Luk. II. c.

Or els howe can one enter into a strong mans house, and speyle his goodes, except he first bynde the strong man, and then spoile his house? He that is not with me, is agaynst me: and he that gathereth not with me, scattereth abroade.

Wherefore I say vnto you, all maner of sinne & blasphemie shall be forgiven vnto men: but the blasphemie against the (holy) spirite, shall not be forgiven vnto man.

Luk. 6. b.

And whosoever speaketh a worde agaynst the sonne of man, it shall be forgiven him: But (f) whosoever speaketh agaynst the holy ghost, it shall not be forgiven him, neither in this worlde, neither in the worlde to come.

Either make the tree good, and his fruite good: or els make the tree euill, and his fruite euill. For the tree is knowne by his fruite.

O generation of vipers, howe can you speake good thinges, when ye your selues are euill? For out of the aboundaunce of the heart, the mouth speaketh.

A good man out of the good treasure of the heart, bringeth forth good thinges: and an euill man out of euill treasure, bringeth forth euill thinges. But I say vnto you, of euery idel word that men shall speake, they shall geue accompt therof in the day of iudgement. For of thy wordes thou shalt be iustified: and of thy wordes thou shalt be condemned.

Then certayne of the Scribes and of the Pharisees Mar. 8. b. answered hym, saying, Maister, we wyll see a signe of Luk. 11. thee. But he answered and sayde to them, The euill and adulterous generation seeketh a signe, and there shall no signe be geuen to it, but the signe of the prophet Jonas.

For as Jonas was thre dayes and thre nyghtes in the whales belly: so shall the sonne of man be thre dayes and thre nyghtes in the heart of the earth.

The men of Ninue shall ryse in the iudgement with this nation, and condemne it, because they repented at the preaching of Jonas: and behold, here (is) one greater then Jonas.

The queene of the south shall ryse in the iudgement Jonas. 3. b. with this generation, and shall condemne it: for she 3. Reg. 10. came from the uttermost partes of the earth to heare 2. Par. 9. a. the wisdom of Salomon: And beholde, in this place (is) one greater then Salomon.

(g) When the vncleane spirite is gone out of a man, he walketh throughout drye places, seeking rest, and findeth none. Then he sayth, I wyll returne into my house from whence I came out. And when he is come, he findeth it emptye, swept, and garnished. Then goeth he, and taketh vnto him seuen other spirites worse then him selfe, and they enter in, and dwell there: and the end of that man is worse then the beginning. Euen so shall it be also vnto this frowarde generation.

Whyle he yet talked to the people, beholde, his mother, and his brethren stood without, desiring to speake

Mark. 3. a.  
Luk. 8. c.

## The Gospell

with hym. Then one sayde vnto hym, Beholde thy mother and thy brethren stande without, desiring to speake with thee. But he answered and sayd vnto him that tolde hym, Who is my mother? or who are my brethren? And he stretched forth his hande towarde his disciples, and sayde, Beholde my mother and my brethren. For whosoever shall do the wyll of my father whiche is in heauen, the same is my brother, and sister, and mother.

### The Notes.

- a. Charitie, sayth, and necessitie, may alwayes dispencc with the lawe.
- b. Euery saythfull man is Lorde of the worlde, of the Sabbath, and of the lawe.
- c. The wicked wordlinges had rather see a thousand of their poore neighbours to perishe by them, then to loose one sely theepe.
- d. By the iudgement, is vnderstande the doctrine and knowledge of the truth, which when it was refused of the Iewes, was by the kingdom of Christ brought, and preached vnto the Gentiles.
- e. By the brused reede, and smoking flaxe, the aduersaries of Christ, the Scribes and Pharisees are vnderstanded, whose power is likened vnto a brused reede, and their furie wherewith they persecuted the innocent, vnto smoking flaxe: so that it had bene as easie for Christ to haue destroyed them, as it is to breake a sunder a brused reede, and to quench smoking flaxe. Some suppose, that the same should be vnderstanded of the Publicans and sinners, whom he did not condemne nor despise, but mercifully called them vnto him.
- f. To perseuer and continue in sinne of infidelitie, to kicke agayn the manyfest and knowen truth, and so to dye without repentance, with a dispayre of the mercie of God in Iesu Christe, is to sinne agayn the holy ghost.
- g. Vnlesse we do nowe at this present take better heede vnto our selues, and vse thanketully the grace of God nowe offered vnto vs by his Gospell, and labour to expell these foule spirites that yet remaine among vs, as couetousnes, whordome, and vncleannes, by the same that Christe threatneth here to the Iewes, shall happen vnto vs.

### ¶ The. xiii. Chapter.

¶ The parable of the seede, of the tares, of the mustarde seed of the leuen, of the treasure hid in the fielde, of the pearle, and of the nette.

**T**he same day went Iesus out of the house, and sate by the sea side. And great multitudes were gathered together vnto hym, (in so much) that he went and sate in a ship: and the whole multitude stood on the shore. And he spake many thynges to them in parables, saying, Beholde, the sower went forth to sowe.

**Mark. 3. a.**  
**Luk. 8. a.**

And when he sowed, some seedes fell by the wayes side: and the fowles came & deuoured them vp. Some fell vpon stony places, where they had not much earth: and anon they sprong vp, because they had no decpnes of earth. And whē the sunne was vp, they caught heat, and because they had no roote, they withered away. Agayne, some fell among thornes, and the thornes sprong vp, and choked them. But some fell into good grounde, and brought forth fruite, some an hundred fold, some sixtie fold, some thirtie fold. Who hath eares to heare, let hym heare.

And the disciples came, and sayde vnto hym, Why speakest thou to them by parables? He answered and sayde vnto them, Because it is geuen vnto you to know the secretes of the kyngdome of heauen, but to them it is not geuen.

**Mark. 4. a.**  
**Luke. 7. b.**

(a) For whosoever hath, to him shalbe geuen, and he shal haue more aboundance: But whosoever hath not, from him shalbe taken away, euen that he hath. Therefore speake I to them in parables: because they seing, see not, and hearing, they heare not, neither do they vnderstande. And in them is fulfilled the prophesie of E. **E. Sai. 6. c.** **Luke. 8. b.** **John. 12. b.** **Rom. 11. b.** saias, saying, By hearing ye shal heare, and shal not vnderstand: (b) and seing ye shall see, & shal not perceaue. For this peoples heart is wared grosse, and their eares are dull of hearyng, and their eyes haue they closed: lest at any tyme they shoulde see with their eyes, and heare with their eares, and shoulde vnderstande with their heart, and shoulde conuert, that I might heale them.

**C. iiii**

**But**



# The Gospell

Luk. 10. d.

But blessed are your eyes, for they see: & your eares, for they heare.

Veryly I say vnto you, that many prophetes & righteous men haue desired to see those thinges whiche ye see, & haue not scene: and to heare those thinges whiche ye heare, and haue not hearde. Heare ye therefore the similitude of the sowre.

Mark. 4. d.

Luk. 8. b.

When one heareth the worde of the kyngdome, and vnderstandeth it not, then commeth that euill, and catcheth away that which was sowed in his heart: this is he which receaued seede by the wayes side. But he that receaued the seede into stony places, the same is he that heareth the worde, and anone with toy receaueth it, yet hath he not roote in hym selfe, but dureth for a season: For when tribulation or persecution aryseth because of the worde, by & by he is offended. He also that receaued seede into the thornes, is he that heareth the worde, and the care of this worlde, and the deceitfulnesse of rychesse choke vp the worde, and so is he made vnfruitfull. But he that receaued seede into the good ground, is he that heareth the worde, and vnderstandeth it, whiche also beareth fruite: and bringeth forth some an hundred folde, some sixtie folde, some thirtie folde.

The Gospell on  
the ii. Sunday  
after Christmas

Another parable put he forth vnto them, saying, The kingdome of heauen is likened vnto a man which sowed good seede in his felde. But whyle men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung vp, and had brought forth fruite, then appeared the tares also. So the seruantes of the householder came, and sayde vnto hym, Syr, dydest not thou sowe good seede in thy felde? from whence then hath it tares?

He sayde vnto them, The malicious man hath done this. The seruantes sayde vnto hym, Wylt thou that we go, and gather them vp? But he sayde, Nay,

Let whyle ye gather vp the Tares, ye roote vp also the Wheate with them. Let both growe together vntyl the haruest: and in tyme of haruest I wyll say to the reapers, Gather ye together first the Tares, and bynde them in bundels, to burne them: but cary the Wheate into my barne.

Another parable put he forth vnto them, saying, The kingdome of heauen is lyke to a grayne of mustarde seede, which a man toke and sowed in his feelde: Which in deede is the least of all seedes: but when it is grown, it is the greatest among hearbes, and is a tree (so) that the birdes of the ayre come and make their nestes in the braunches thereof. Another parable spake he vnto them, (saying,) The kingdome of heauen is lyke vnto leuen, which a woman taketh and hydeth in thre peckes of meale, tyll all be leuened.

Mark. 4. d.  
Luk. 13. c.

All these thynges spake Iesus vnto the people in parables: and without a parable spake he not vnto them: That it myght be fulfilled which was spoken by the prophete, that saith, I wyll open my mouth in parables, I wyll speake forth thynges which haue ben kept secrete from the foundation of the worlde.

C  
Mark. 4. c.

Then Iesus sent the people away, and went into the house: and his disciples came vnto him, saying, Declare vnto vs the parable of the Tares of the feelde. He answered and sayd vnto them, He that soweth the good seede, is the son of man. The feelde, is the worlde: and the good seede, they are the children of the kingdome: the Tares, are the children of the wicked. The enemye that soweth them, is the deuyl: the haruest, is the ende of the worlde: the reapers, be the angels. Euen as the Tares therfore are gathered and bent in the fire: so shall it be in the ende of this worlde.

Mal. 78. a.  
Mark. 4. c.

Tares are expounded.

The sonne of man shall sende forth his angels, and they shal gather out of his kingdome all thynges that offend, and them which do iniquitie: and shall cast them

Apo. 14.

# The Gospell

them into a furnace of fire: there shalbe waylyng and gnashyng of teeth.

Dan. 12. a.  
Eap. 3. b.  
1. Cor. 15. f.

Then shall the ryghteous shyne as the sunne in the kingdome of their father. Who hath cares to heare, let him heare.

Agayne, the kingdome of heauen is lyke vnto treasure hyd in the felde: the whiche when a man hath founde, bydeth, and for ioy therof, goeth and selleth all that he hath, and byeth the felde.

Agayne, the kingdome of heauen is lyke vnto a merchant man sekynge goodly pearles. Which when he founde one pretious pearle, went and solde all that he had, and bought it.

Agayne, the kingdome of heauen is lyke vnto a net that was cast into the sea, and gathered (of all kynde) which when it was full (the fishers) dwe to lande, and sate downe, and gathered the good into vessels: but cast the bad away.

So shall it be at the ende of the worlde: The angels shall come forth, and seuer the bad from among the iust, and shal cast them into a furnace of fire: there shalbe waylyng and gnashyng of teeth.

Jesus saith vnto them, Haue ye vnderstande all the thynges? They say vnto him, Yea Lord.

Mat. 22. b.

Then sayde he vnto them, Therfore euery (c) Scribe which is taught in the kingdome of heauen, is lyke vnto a man that is an housholder, which byngeth forth out of his treasure thynges newe and olde.

Mark. 6. a.  
Luk. 3.

And it came to passe, that when Jesus had finished these parables, he departed thence.

And whē he came into his owne countrey, he taught them in their synagogues (inso much) that they were astonished, and sayde, Whence cometh this wisdom & powers vnto him? Is not this the Carpenters son? Is not his mother called Marie? and his brethren James, & Ioses, & Simon, and Judas? And are not

Mat. 6. a.  
John. 5. f.

his sisters with vs: whence hath he then all these things? And they were offended in him. Iesus sayde vnto them, A prophete is not without honour, saue in his owne countrey, and in his owne house.

(d) And he dyd not many mightie workes there, because of their unbeleeffe.

The Notes.

a. They that haue a desire of righteousness and of the truth, shalbe more and more illuminated of God: On the contrarie part, they that do not couet after righteousness and truth, are more hardened and blinded, though they seeme vnto them selues to be most wise.

b. God doth here folowe the example of a louing father, which when he seeth that fatherly correction doth not helpe towards his children, vseth another way, he ceaseth to be beneficial vnto them, and to minister fatherly correction, he geueth them ouer vnto them selues, suffering them to liue as they list their selues: Yet his fatherly affection can not be withdrawen from them, he loueth them still, he seeketh their saluation: wherefore he doth all that he can to bring them to a better life. But all will not helpe, for the children waxe euery day worse and worse.

c. The office of Scribes was to interpret and to expounde the lawe and the prophetes. He is then a Scribe taught to the kingdome of God, that hath the spirite, that is to say, the true meaning of the lawe and of the prophetes, and not onely out of the dead letter, but out of the treasure of his heart, and with a feruent spirite of God bringeth forth Christ out of the lawe and the prophetes.

d. Christ might haue wrought miracles, yea though they beleued not, but he did not worke many, and that for their owne profite, lest if he had done there as he did in other places, their condemnation should haue ben greater.

¶ The. xiiii. Chapter.

John is taken and beheaded. Christ feedeth foue thousand men, with foue loues and two fishes, and appeareth by night vnto his Disciples vpon the sea.

**A**T that tyme Herode the Tetrarche hearde of the fame of Iesu, and sayde vnto his seruantes, This is John the Baptist, he is risen from the dead, and ther.

Mar. 6. b.

Luk. 9. a.

# The Gospell

**Leuit. 18.**

(a) therfore great workes do shewe forth them selfe in him. For Herode had taken John, and bounde him, and put him in prison for Herodias sake, his brother Philips wyfe. (b) For John sayde vnto him, It is not lawfull for thee to haue her. And when he would haue put him to death, he feared the people, because they counted him a prophete.

**Mat. 20. b.**

But when Herodes birth day was kept, the daughter of Herodias daunced before them, and pleased Herode. Therfore he promised with an oth that he would geue her whatsoeuer she would aske. And she, beinge

**Mark. 6. c.**

instruct of her mother before, sayd, Geue me here Iohn Baptistes head in a platter. And the king was sorry. (c) Neuerthelesse, for the othes sake, and to them which sate also at the table, he commaunded it to be geuen her, and sent and beheaded Iohn in the prison. And his head was brought in a platter, and geuen to the damsell: and (she) brought it to her mother. And his disciples came, and toke by his body, and buryed it: and went, and tolde Iesus.

¶ The Iesus heard of it, he departed thence in a ship, vnto a desert place, out of y way: And whē the people heard therof, they folowed him on foote out of y cities.

And Iesus went forth, and saue much people: and was moued with mercie towarde them, and he heale their sicke. And when the euen dūe on, his disciples came to him, saying, This is a desert place, and the houre is nowe past, let the people depart, that they may go into the towne, and bye them vittels. But Iesus

sayde vnto them, They haue no neede to go away, geue ye them to eate. They say vnto him, (d) We haue here but fīue loanes and two fishes. He sayde, Bryng them hyther to me. And he commaunded the people to sit downe on the grasse, and he toke the fīue loanes, and the two fishes, and lyft vp his eyes towarde heauen, and blessed. And when he had broken (them) he gaue the

loanes

And they dyd all eate, and were suffised. And they gathered vp (of the fragmentes that remayned) twelue baskets full. And they that had eaten, were about fye thousande men, besyde women and chyldezen.

And strayghtway Iesus constrayned his disciples to get vp into a ship, & to go before him vnto the other side, whyle he sent the people away. And when the people were sent away, he went vp into a mountayne alone to pray: And when nyght was come, he was there him selfe alone. But the ship was now in the middelt of the sea, and was tost with waues: for it was a contrary wynde. And in the fourth watch of the nyght, Iesus went vnto them, walkyng on the sea. And when the disciples sawe him (e) walkyng on the sea, they were troubled, saying, It is a spirite: and they cryed out for feare. But strayghtway Iesus spake vnto them, saying, Be of good cheare, it is I, be not afrayde.

Peter answered him & sayd, Lord, if it be thou, byd me come vnto thee on the water. And he sayde, Come. And when Peter was come downe out of the ship, he walked on the water, to go to Iesus. But when he sawe he mightie wynde, he was afrayde: And when he began to syncke, he cryed, sayng, Lorde saue me. And immediately Iesus stretched forth his hande, & caught him, and sayd vnto him, O thou of litle fayth, wherfore diddest thou doubt? And when they were come into the ship, the wynde ceased. Then they that were in the ship came and worshipped him, saying, Of a crueneth thou art the sonne of God. And when they were gone ouer, they came into the lande of Gennezaret.

And when the men of that place had knowledge of him, they sent out into all that countrey rounde about, and brought vnto him all that were sick, and besought him that they myght touche the hemme of his garment only: And as many as touched (it) were made whole.

The

John. 6. b.  
Mar. 6. f.

Luk. 6. c.

Mark. 6. g.  
Luk. 5. d.

# The Gospell

## The Notes.

- a. It is an heathenly beliefe to thinke that men can do great things after their death, then in their liues time, and hereof spring this vayne vvorshipping of dead folkes.
- b. No vvormongers, adulterers, nor voluptuous persons, can bide that the truth be tolde vnto them, they hate therefore God veritie and his heauenly doctrine.
- c. Better it is othervvhiles to forsvwear him selfe, then to do an vngodly thing. This deede of Herode can in no wise be excused for if she had asked his ovvne head, or her mothers head, he vvould not have graunted her.
- d. Though vve thinke our selues vnable to teach Christes congregation, yet let vs at the commaundement of Christ, employ a bestovve that little that vve haue vpon Christes flocke, and he shall augmented the sue loaves and two fishes, shall also augment in his ovvne giftes.
- e. Christ vvalking vpon the sea, declareth therby his Godhead.

## The. xv. Chapter.

¶ Christ excuseth his disciples, and rebuketh the Scribes and Pharisees for transgressing Gods commaundement through the ovvne traditions. The thing that goeth into the mouth, defileth not the man. He deliuereth the vvoman of Canances daughter, healeth the multitude, and vvith seven loaves and a fewe fishes, feedeth foure thousand men, beside vvomen and children.

- Mark. 7. b** **A** Then came to Iesus Scribes and Pharisees, which were come from Hierusalem, saying, Why do thy disciples transgresse the traditions of the elders? For they washe not their handes when they eate bread.
- Exod. 20. b** **But** he answered and sayd vnto them, Why do ye also transgresse the commaundement of God by your tradition? For God commaunded, saying, Honour father and mother, and he that curseth father or mother, shall dye the death. (a) But ye say, whosoever shall sweare by father or mother, By the gift that (is offered) of God thou shalt be helped: and so shall he not honour his father or his mother. And thus haue ye made the commaundement of God of none effect by your traditions.
- Deut. 5. b** **Hypocrites,** full well dyd Elias prophetic of you, saying, This people draweth nye vnto me with the mouth, and honoureth me with their lippes: howbeit their heartes are farre from me, (b) but in vayne do they
- Exod. 20. b**
- Deut. 5. b**
- Isai. 29.**
- Iere. 33. 8.**



worship me, teaching doctrine, preceptes of men.

And he called the people to him, and sayd vnto them, **B**ehold, and vnderstande. That which goeth into the mouth, defileth not the man: but that which commeth out of the mouth, defileth the man.

Then came his disciples, & saide vnto him, Knowest thou not, that the Pharisees were offended after they heard this saying? But he answered & sayde, (c) Euery plantyng which my heauenly father hath not planted, shall be rooted vp. Let them alone, they be the blynde leaders of the blynde. If the blynde leade the blynde, both shall fall into the ditch.

Then answered Peter, and sayde vnto him, Declare vnto vs this parable. Iesus said, Are ye also without vnderstandyng? Do not ye yet vnderstande, that whatsoeuer entereth in at the mouth, goeth into the belly, and is cast out into the draught? But those things which procede out of the mouth, come from the heart, and they defyle the man. For out of the heart procede euill thoughtes, murders, adulteries, whoredomes, theftes, false witness, blasphemies. These are the thynges which defile a man: but to eate with vnwathen handes, defileth not a man.

And Iesus went thence, & departed into the coastes of Tyre and Sidon: and behold a woman of the Chananites, which came out of the same coastes, cryed vnto him, saying, Haue mercie on me O Lorde thou sonne of David, my daughter is greuously vndered with a deuill. (c) But he answered her not a worde. And his disciples came, and besought him, saying, Sende her away, for she cryeth after vs. But he answered, and sayd, I am not sent but vnto the lost sheepe of the house of Israel. Then came she, and worshipped him, saying, Lorde helpe me. He answered & sayde, It is not meete to take the childrens bread, & to cast it to litle dogges. She answered and sayde, Truth Lorde: and yet litle dogges

The Gospell on  
the .vi. Sunday  
in Lent.

Luk. 19. b.

Mat. 23. a.



## The Gospell

Dogges eate of the crumbes which fall from their  
masters table. Then Iesus answered, and sayd vnto  
O woman, great is thy fayth, be it vnto thee, cured  
thou wilt. And her daughter was made whole  
from that same tyme.

¶ **Mat. 53. a.**

And Iesus went from thence, and came nye vnto  
sea of Galilee, and went vp into a mountayne, and  
downe there. And great multitudes came vnto him  
hauiing with them those that were lame, blind, dumbe,  
maymed, and other many, and cast them downe at  
Iesus feete. And he healed them. Inso much that the peo-  
ple wondered when they sawe the dumbe speake,  
maymed to be whole, the lame to walke, and the blind  
to see: And they glorified the God of Israel.

¶ **Mark. 8. a.**

Then Iesus called his disciples vnto him, and sayd  
I haue compassion on the people, because they continue  
with me nowe three dayes, and haue nothing to eate,  
and I wyll not let them depart fastyng, lest they fall  
in the way. And his disciples say vnto him, Wilt thou  
(should we get) so much bread in the (wildernesse,  
to suffice so great a multitude? And Iesus saith vnto  
them, How many loaves haue ye? And they say, Seuen  
and a fewe litle fishes. And he commaunded the people  
to sit downe on the ground: and toke the seuen loaves  
and the fishes: and after that he had geuen thanks,  
brake them, and gaue to his disciples, and the disciples  
gaue them to the people. And they dyd all eate, and  
were sufficed: And they toke vp of the broken meate  
that was left, seuen baskets full. And yet they that  
eate, were foure thousande men, besyde women and  
children. And he sent away the people, and toke ship  
and came into the parties of Magdala.

### ¶ The Notes.

1. God had commaunded to honour father and mother, that  
they shoulde helpe and succour them: but the Scribes taught the people  
another lesson, saying: whatsoeuer ye offer in the temple, the

theire parents to your parentes, and therefore say to your parentes after this maner: The gifte that I haue offered in the temple, shal be no lesse profitable to you then vnto me. And so brought to passe (by their deuillish vvestling) that the children offered in the temple those thinges wherewith their poore parentes shoulde haue bene scourged and helped.

God will not be vvorshipped after the doctrines and preceptes of men, but as he him selfe hath prescribed and taught vs in his worde.

All kindes of religion and doctrine that is not of God, shall be bucked vp by the rootes, onely the worde of God shall remaine for ever.

Ignorance excuseth no man: if thou of ignorance folowest blinde guide, thou shalt perishe together with him.

We ought not to leaue of by and by, or to dispayre, though the Lorde doth not heare vs straight way: but rather with a bold confidence and trust in his mercye, we must still crye and call vpon him, till at length he graunt vs our petition.

We are all in a wildernesse, as many as be in this vale of miserie. Christ is our pastour and shepheard, which feedeth vs with his blessed worde in the wildernesse, that is to say, among so many traditions of men, wherewith we are burdened.

#### The. xvi. Chapter.

The Pharisees require a token. Iesus warneth his Disciples of the Pharisees doctrine. The confession of Peter. The keyes of heauen. The saythfull must beare the crosse of Christ.

The Pharisees also, with the Saducees, came, and tempting, desired him that he woulde shew them

a signe from heauen. He answered and sayde vnto

them, When it is euenyng, ye say, (it wyll be) sayre

weather: for the skye is red: And in the mornyng, it

shall be foule weather to day, for the skye is lowryng

and ye hypocrites, ye can discerne the outwarde

aparaunce of the skye: but can ye not discerne the

signes of the tymes? The frowarde and adulterous nation

requireth a signe: and there shall no signe be geuen

unto it, but the signe of the prophete Jonas. And he left

them, and departed.

And when his disciples were come to the other syde

of the water, they had forgotten to take bread (with

them). Then Iesus sayde vnto them, Take heed, and

beware of the (b)leuen of the Pharisees, and of the Sa-

Di

Duces.

Mark. 8. d.  
John. 6. d.  
Luk. 11. d.

Jonas. 2. a.

## The Gospell

**Luk. 12.a.** duces. And they thought in them selues, saying, For we haue taken no bread (with vs.) Which when Iesus vnderstoode, he sayde vnto them, O ye of little fayth, why thinke you within your selues, because ye haue brought no bread? Do ye not yet perceaue, neither remember those five loaves, when there were five thousande (men,) and howe many baskets toke ye vp? And then the seuen loaves, when there were foure thousande (men) and howe many baskets toke ye vp? Howe is it that ye do not vnderstand that I spake it not vnto you concerning bread, (warning you) that ye shoulde be ware of the leuen of the Pharisees, and of the Saducees? Then vnderstoode they, howe that he bad them beware of the leuen of bread: but of the doctrine of the Pharisees, and of the Saducees.

**The Gospell on  
S. Peters day.**

**Mark. 8.c.**

**Luk. 9.c.**

When Iesus came into the coastes of Cesarea Philippi, (c) he asked his disciples, saying, Whom do men say that I the sonne of man am? They sayde, Some say (that thou art) John Baptist, some Elias, some Ieremias, or one of the prophetes. He saith vnto them, But whom say ye that I am? Simon Peter answered and sayde, Thou art Christe, the sonne of the liuing God. And Iesus answered and sayd vnto him, Vpon thee I build my church, and thou shalt be the rocke, and (e) vpon this rocke I wyl builde my congregation, and (f) the gates of hell shall not preuaile agaynst it. And I wyl geue vnto thee the keyes of the kingdom of heauen: And whatsoeuer thou byndest in earth, shall be bounde in heauen: And whatsoeuer thou loosest in earth, shall be loosed in heauen.

**Mark. 8.d.**

**Luk. 9.c.**

Then charged he his disciples, that they should tell no man that he was Iesus Christe. From that tyme forth, began Iesus to shewe vnto his disciples, howe that he must go vnto Ierusalem, & suffer many things

of the elders, and his priestes, and scribes, and (must) be  
killed, and be raysed agayne the thirde day. And when  
Peter had taken him asyde, he began to rebuke him,  
saying, Lorde, fauour thy selfe, this shall not be vnto  
thee. But he turned him about, and sayde vnto Peter,  
Go after me Satan, thou art an offence vnto me: for  
thou sauerest not the thinges that be of God, but those  
that be of men.

Then sayde Iesus vnto his disciples, If any man  
wyl folowe me, let him forsake him selfe, and take vp  
his crosse, and folowe me. For, who so wyl saue his life,  
shall loose it: Agayne, who so doth loose his life for my  
sake, shall synde it. For what doth it profite a man, yf  
he wyne all the whole worlde, and loose his owne soule?  
Or what shall a man geue for a raunsome of his soule?  
For the sonne of man shall come in the glorie of his fa-  
ther, with his angels: and then shall he rewarde euery  
man accordyng to his workes. Cleerly I say vnto you,  
(h)there be some standyng here, which shall not taste of  
death, tyll they see the sonne of man come in his king-  
dome.

## ¶ The Notes.

a. Mans reason can comprehend all thinges that be worldly, but  
it is not able to comprehend the high mysteries of Christ, without  
a special grace. Besides that, though carnall reason can well trust in  
naturall creatures, yet it will neuer trust God, nor yet his worde,  
without some outward signe or token.

b. Leauen is here taken for the erroneous doctrine of the Pharisees  
and Saducees, which with their gloses deprauated the scriptures.  
Some thinke this worde (leauen) is taken for holysome doctrine of  
the Gospell. Matth. xiii.

c. Origen. If any man be a bishop or a Magistrate, let him hardlye  
use this question, what do men say of me? But this they must aske  
of them that will tell the truth without flattery.

d. It is not ynough to beleue in our heartes, but Christ doth also  
require of vs an open confession of the mouth.

e. Christe is the rocke wherupon the true Church is buylded. No  
man can lay any other foundation besides that whiche is layde al-  
redye, whiche is Iesus Christe. i. Cor. iii. Peter is through sayth one  
of the stones wherewith the Church is buylded.

# The Gospell

f. By the gates of hell, the power of Satan, with all his subtil craftie counsellis vnderstanded.

g. We ought to rebuke sharply all them that go about to pla vs away from the obedience that we owe vnto God, and vnto worde.

h. The same is to be vnderstanded of his glorious transfiguration as if he should say: There are some standing among you, which not dze, till they haue seene me in the same glory and maiestie. I shall come in, at the last day of iudgement.

¶ The. xvii. Chapter.

The transfiguration of Christ vpon the mount of Tabor, healeth the lunatike, and paieth the tribute.

Mark. 9. a.

Luk. 9. c.

**A** And after sixe dayes, Iesus taketh Peter, James and John his brother, and bryngeth them vpon an hye mountayne out of the way, and was transfigured before them, & his face dyd shine as the sunne, and his clothes were as whyte as the lyght: and beholde, there appeared vnto them Moyses, and Elias, talking with him. Then aunswered Peter, and sayd vnto Iesus, Lorde, it is good for vs to be here. If thou wilt, let vs make here three tabernacles: one for thee, one for Moyses, and one for Elias. While he yet spake, beholde a bryght cloude shadowed them: and beholde (there came) a voyce out of the cloude, which sayd, This is my beloued sonne, in whom I am well pleased, (a) heare him. And when the disciples heard (these things) they fell on their face, and were sore afrayde. And Iesus came, and touched them, and sayde, Arise, and be not afrayde. And when they had lft vp their eyes, they sawe no man, saue Iesus only.

Mark. 9. d

And when they came downe from the mountayne, Iesus charged them, saying, Shewe the vision to no man, vntyll the sonne of man be rysen agayne from the dead. And his disciples asked him, saying, Why say the Scribes that Elias must first come? Iesus answered, and sayde vnto them, Elias truly shall come, and restore all thinges: But I say vnto you, Elias is come alredy, and they knew him not, but done vnto him whatsoeuer they lusted. Likewise

the sonne of man suffer of them. Then the disciples  
 understoode that he spake vnto the<sup>(b)</sup> of Iohn Baptist.  
 And when they were come to the people, there came  
 him a certayne man, kneelyng downe to him, and  
 saying, Lorde, haue mercie on my sonne, for he is luna-<sup>Mark. 9. c.</sup>  
 tick, and soze vexed: for oft tymes he falleth into the<sup>Luk. 9. c.</sup>  
 fire, and oft into the water. And I brought him  
 vnto thy disciples, and they coulde not heale him. Iesus  
 answered and sayde, O saythlesse and crooked nation,  
 howe long shall I be with you? howe long shall I suffer  
 you? bring him hyther to me. And Iesus rebuked the  
 chylde, and he departed out of him: And the chylde  
 was healed euen that same tyme.

Then came the disciples to Iesus secretly, and sayd,  
 why coulde not we cast him out? Iesus sayde vnto  
 them, Because of your vnbeleefe. For verely I say vnto  
 you, If ye haue sayth as a grayne of mustarde seede, ye  
 shall say vnto this mountayne, Remoue hence to yonder  
 side, and it shall remoue, neither shall any thyng be  
 impossible vnto you. Howbeit, this<sup>(c)</sup> kynde goeth not  
 away, but by prayer and fastyng. Whyle they were occu-  
 pyed in Galilee, Iesus sayde vnto them, It wyll come  
 to passe, that the sonne of man shall be betrayed into the  
 handes of men: and they shall kyl him, and the thirde  
 day he shall rise agayne. And they were exceeding sore.

And when they were come to Capernaum, they that  
 receyued tribute money, came to Peter, and sayd, Doth<sup>Mark. 7. v</sup>  
 your maister pay tribute? He saith, Yes. And when<sup>Luk. 9. c.</sup>  
 Iesus was come into the house, Iesus preuented him, say-  
 ing, What thinkest thou Simon? of whom do the  
 synners of the earth take tribute or toulde? of the chil-  
 dren, or of straungers? Peter saith vnto him, of straun-  
 gers. Iesus saith vnto him, Then are the chylde<sup>(d)</sup>  
 ren. For withstanding, lest we should offende them, go  
 thou to the sea, and cast an angle, and take the fishe that  
 thou comest by: and when thou hast opened his

## The Gospel

month, thou shalt fynde a peece of twentie pence: thou shalt take, and geue it vnto them for me, and thee.

### The Notes.

- a. Sith that we are from above (by the voyce of the heavenly  
ther) bydden to heare Christ: we ought not (as saint Ciprian  
to care what the fathers haue done before vs, but muche  
what Christe (which was before the fathers) dyd commaunde  
do, that we are mooste bounde to folowe and do.
- b. John baptist was called Elias, because that he came in  
spirite and power of Elias, mooste sharpely rebuking sinne, the  
men knowing their owne sinfull nature, and the damnation  
hng ouer them, should the more gladly embrace Christ the son  
and redeemer of the worlde.
- c. Satan and the fleshe, whiche are our most mortall enemies,  
ouercome by faythfull prayer, and true abstinence or sobriety  
of luyng, yf we vse the same according to Gods worde, and  
doctrine of Christe.
- d. Though we be made free by the death of Christe, yet  
we to be obedient vnto Magistrates, and to pay them such tribute  
as they require of vs.

¶ The. xviii. Chapter.

¶ He teacheth his disciples to be humble and harmelesse, to all occasions of euill, and one to forgeue anothers offence.

The Gospell on  
S. Michael's day.  
Mark. 9. g.  
Luk. 9. f.

**A** the same tyme came the disciples vnto Iesus saying, (a) Who is the greatest in the kingdome heauen? Iesus called a litle chyld vnto him, set him in the myddest (of them,) and sayde, Cery say vnto you, except ye turne, and become as litle chyldren, ye shall not enter into the kingdome of heauen. Whosoever therfore shall humble him selfe as this chyld, the same is the greatest in the kingdome of men. And who so shall receaue such a litle chyld in my name, receaueth me: but who so shall offende one of these litle ones, which beleue in me, it were better for him, that a myllstone were hanged about his necke, that he were drownded in the deapth of the sea. And whoso shall offend one of these litle ones, that are to the worlde, because of offences. It must needs be, that offences come: but wo to that man, by whom offence cometh. If then thy hande or foote offend thee, cut them of, and cast (them) from thee: It is better for thee to enter into lyfe hault or maymed, (rather

I. Col. II. D.

nce: thou shouldest, hauyng two handes, or two feete, Mat. 5.2.  
 call into cuerlastyng fire. (b) And if thine eye offende

thee, plucke it out, and cast (it) from thee: It is better

thee to enter into lyfe with one eye, (rather) then

hauyng two eyes, to be cast into hell fire. Take heede

ye despise not one of these litle ones: For I say vnto

you, that in heauen their (c) angels do alwayes be-  
 hold the face of my father, which is in heauen. For the

king of man is come to saue that whiche was lost.

Thinke ye? If a man haue an hundred sheepe, and

one of them be gone astray, doth he not leaue ninetie

and nine, and goeth into the mountaynes, and seeketh

that which went astray? And if it so be that he fynde it,

truly I say vnto you, he reioyceeth more of that sheepe,

then of the ninetie and nine which went not astray.

Even so, it is not the wyll of your father in heauen, that

one of these litle ones shoulde perishe.

Howeouer, yf thy brother trespass agaynst thee, go

and tell him his fault betweene thee and him alone: If

he heare thee, thou hast wonne thy brother. But yf he

heare thee not, then take yet with thee one or two: that

by the mouth of two or thre witnesses, euery worde

may be stablished. If he heare not them, tell it vnto the

Church: If he heare not the Church, let him be vnto

thee as an heathen man, and a Publicane. Truly I

say vnto you, (b) Whatsoeuer ye bynde on earth, shalbe

bynde in heauen: And whatsoeuer ye loose on earth,

shalbe loosed in heauen. Agayne, truly I say vnto you,

if two of you agree in earth, as touching any thing

that they shall aske, it shalbe done for them of my father

which is in heauen. For where two or thre are gathe-

red together in my name, there am I in the middes of

them.

Then came Peter to him, and sayde, Lorde howe oft

shall my brother sinne agaynst me, and I forgeue him?

(c) How many tymes? Iesus saith vnto him, I say not vnto



# The Gospell

thee vntyl seven times: but, vntyl seuentie tymes seuen  
 Therefore is the kingdome of heauen lykened vnto  
 certayne man, that was a king, which would take  
 countes of his seruantes.

And when he had begun to reckon, one was brought  
 vnto him, which ought him ten thousand talentes. For  
 so much as he had not to pay, his Lord commaunded  
 him to be solde, and his wife, and children, and all that  
 he had, and payment to be made. The seruant fell  
 downe, and besought him, saying, Lord, haue patience  
 with me, and I will pay thee all. Then the Lord  
 that seruant, moued with pitie, loosed him, and forgaue  
 him the debt.

But the same seruant went out, and founde one  
 of his felowes, which ought him an hundred pence: and  
 he laide handes on him, and toke him by the throte, say-  
 ing, Pay me that thou owest. And his felowe fel downe  
 at his fecte, and besought him, saying, Haue patience  
 with me, & I will pay thee all. And he would not: but  
 went & cast him into prison, tyll he should pay the debt.

So when his felowes sawe what was done, they  
 were very sorie: and came and tolde vnto their lord  
 all that was done. Then his lord called him, and said  
 vnto him, O thou vngenerous seruant, I forgaued thee  
 all that debt when thou desiredst me: shouldst not thou  
 also haue had compassion on thy felowe, euen as I had  
 pitie on thee? And his lord was wroth, and deliuered  
 him to the tormentours, tyll he should pay all that was  
 due vnto him. So likewise shall my heauenly father  
 also vnto you, if ye from your heartes forgeue not eu-  
 ery one his brother their trespasses.

Jacob. 2. 2.  
 Mark. II. D.

¶ The Notes.

2. Satan doth alwayes tempt the ministers of Gods worde to  
 ambition, that they setting their mindes on worldly promotions  
 honours, should neglecte their office and duetie, which is the  
 charging of Gods worde, whereby his kingdome is overthrowen.

mes seuer  
ned vnto  
De take  
We must cut of all our carnall and fleshly concupiscences or af-  
fions, lest we be with them cast into the fire of hell.

In this appeareth the fatherly kindnesse of God towarde vs,  
the doth sende his holye angels to keepe and defende vs, euen  
on our very byrth.

To binde, is to banishe the styfnecked and vnrepentaunt sinner  
from the congregation of the saintes. To lose, is (when he repenteth  
and submitteth him selfe) to receaue him agayne into the felowe-  
ship of the elect and chosen people of God.

If we be through our vnthankfulness pat from the mercye  
of God, we shall neuer be able to pay our detties, that is to say, we  
be altogether vndone and lost for euer.

¶ The. xix. Chapter.

Christ geueth answeere concerning mariage, and teacheth, not  
to be carefull, nor to loue worldly riches.

**A**ft it came to passe, that when Iesus had finished  
these sayings, he gate him from Galilee, and came  
into the coastes of Iurie, beyonde Iordane, and  
great multitudes folowed hym: & he healed the there.

The Pharisees also came vnto hym, temptyng hym, &  
saying vnto hym, Is it lawfull for a man to put away

Mark. 10. a.

his wife for euery cause? He answered and sayde vnto  
them, Haue ye not read, that he which created at the

beginning, made them male and female? and sayd, For

Gen. 12. d.

this cause shall a man leaue father and mother, and shal  
be knit to his wife: and they twayne shalbe one fleshe.

Wherefore, they are no more twayne, but one flesh. Let  
not (a) man therfore put a sinder, that which God hath

coupled together. They say vnto hym, Why did Moyses  
then commaunde to geue a writing of diuorcement,

and to put her away? He sayde vnto them, Moyses be-

Dan. 24. a.

cause of the hardnesse of your hearts suffered you to put  
away your wiues: but from the beginning it was not

so. I say vnto you, whosoever putteth away his wyfe,  
(b) except it be for fornication, & marieth another, com-

mitterth adulterie: And who so marieth her, whiche is

diuorced, doth commit adulterie. His disciples say vn-

Saylen. 2. 1

to him, If the matter be so betwene man & wife, (then)  
is it not good to mary.

He

# The Gospell

He sayd vnto them, All men can not receaue this  
 ing, saue they to whom it is geuen. For there are  
 chaste, which are so bozne out of their mothers wombe.  
 And there are some chaste, whiche be made chaste  
 men: (c) And there be chaste, whiche haue made the  
 selues chaste, for the kingdome of heauens sake. Who  
 is able to receaue (it) let him receaue (it.) Then  
 there brought vnto him young children, that he shoulde  
 put his handes on them, and pray: And the disciples  
 rebuked them. But Iesus sayde vnto them, Suffer  
 young children, and forbyd them not to come vnto  
 me: for of suche is the kingdome of heauen. And when  
 he had put his handes on them, he departed thence.

Luke. 18. D.

**C** And beholde, one came, and sayde vnto hym, Maister,  
 what good thing shall I do, that I may haue eternall  
 lyfe? He sayde vnto hym, Why callest thou  
 me good? there is none good but one (and that is) God.  
 But if thou wilt enter into lyfe, kepe the command-  
 mentes. He sayth to hym, Whiche? Iesus sayde, Thou  
 shalt do no murther, Thou shalt not commit adulterie,  
 Thou shalt not steale, Thou shalt not beare false wit-  
 nesse. Honour father and mother: and, thou shalt  
 love thy neyghbour as thy selfe. The young man sayth  
 vnto hym, All these (things) haue I kept from my youth  
 vp: what lacke I yet? Iesus sayde vnto hym, If thou  
 wilt be perfect, go and sell that thou hast, and geue  
 the poore, and thou shalt haue treasure in heauen: and  
 come, and folowe me. But when the young man heard  
 that saying, he went away sorry: For he had great posses-  
 sions. Then Iesus sayde vnto his disciples, Verily I say  
 vnto you, that a ryche (man) shall hardly enter into  
 the kingdome of heauen. And agayne I say vnto  
 you, It is easier for a camell to go throughe the eye of  
 a needle, (c) then for the ryche to enter into the king-  
 dome of God. When the disciples heard (this) they  
 were exceedingly amazed, saying, Who then can be  
 saved?

Mark. 10. b

Psal. 92. f.

Exod. 20. D.

Rom. 13. c.

Mark. 10. e

Then answered Peter and sayd vnto him, Behold, D  
e haue forsaken all and folowed thee, what shall we Mark. 10. d  
ake. Wherfore? Iesus sayde vnto them, Clerely I say Luke. 18. f.  
vnto you, that when the sonne of man shall sit in the  
at he shal haue none of his maiestie, ye that haue folowed me in the  
the disciplegeneration, shal sit also vpon twelue seates, and iudge  
Suffer the twelue tribes of Israel. And euery one that forsake Luke. 22. c.  
me vnto my father, or brether, or sisters, or father, or mother, or Deut. 30. a.  
and whosoever shall love his life, shall lose it. And whoso shall  
hence. For whoso shall lose his life for my names sake, shall  
hym, and shall receaue an hundred folde, and shall inherite euer lasting  
I maye be the firste. But many that are first shalbe last, and the last  
I maye be the firste. John. 13. c.

1. He that putteth away his wyfe for adulterie or fornication sake,  
doth not put a sunder that whiche God hath coupled. For it is God  
him selfe (which commaundeth such to be stoned to death) that doth  
separate them.

c. If there be any goodnesse in vs, that haue we of God. But God only is good of hym selfe.  
d. Only they that put theyr trust and confidence in theyr owne ryche are here vnderstanded. For there be many godly riche men, that vs theyr rycheite and substaunce accordyng to the wyll and pleasure of God.

¶ Christ teacheth by a similitude, that God is better vnto no man, and howe he is alway calling men to his labour. He teacheth his disciples to be lowly, and geueth two blynde men theyr sight.

**F**or the kyngdome of heauen is lyke vnto a man that  
is an householder, whiche went out early in the  
mornyng to hyre labourers into his vineyarde. And  
he agreed with the labourers for a peny a day, and sent  
them

**A** The Gospell on  
the .xx. Sunday  
after Trinitie.  
Luke. 14. v.

## The Gospell

them into his vineyarde . And he went out about  
thirde houre, & sawe other standyng idle in the mar-  
place, & sayde vnto them, So ye also into the vineyarde  
and what soeuer is ryght, I wyll geue you. And  
went their way. Agayne, he went out about the  
nynth houre, and did likewise. And about the eleu-  
th houre he went out, and founde other standyng idle,  
sayde vnto them, Why stande ye here all the day?  
They say vnto hym, Because no man hath hyed vs.  
sayth vnto them, So ye also into the vineyarde, & what  
soeuer is ryght that shal ye receaue. So when euen  
came, the lord of the vineyarde sayth vnto his steward  
**B** Call the labourers, & geue them their hyre, beginning  
at the last, vntyll the first.

And when they came that (were hyed) about  
eleuenth houre, they receaued euery man a peny. And  
when the first came also, they supposed that they shoulde  
haue receaued moze: and they lyke wyse receaued euery  
man a peny. And when they had receaued it, they mur-  
mured against the good mā of the house, saying, The  
last haue wrought but one houre, and thou hast made  
them equall vnto vs which haue borne the burthen of the  
heate of the day.

But he answered to one of them, and sayd, Friend,  
I do thee no wrong: diddest thou not agree with me for  
a peny? Take that thine is, and go thy way: I wyll geue  
vnto this last, euen as vnto thee. Is it not lawfull for me  
to do that I wyll with myne owne? Is thyne eye enuied  
because I am good? So the last shalbe first, and the first  
(shalbe) last: (b) For many be called, but few (be) chosen.

And Iesus, goyng vp to Hierusalem, toke the twelve  
disciples aside in the way, & sayde vnto them, Behold,  
we go vp to Hierusalem, and the sonne of man shalbe  
betrayed vnto the cheefe priestes, and vnto the scribes,  
and they shal condempne him to deathe, and shal deliuer  
him to the gentiles to be mocked, & to be scourged,

Luk. 13. f.

Mark. 10. c.

Mark. 10. c.

Luk. 18.

he crucified: and the thirde day he shall ryle agayne.

Then came to hym the mother of Izebodees children, The Gospell on  
S. Iames day. with her sonnes, worshipping (hym) and desiring a certayne thing of hym.

And he sayth vnto her, What wilt thou? She sayth vnto hym, Graunt that these my two sonnes may sit, the one on thy ryght hande, and the other on the left, in thy kingdome.

But Iesus answered, and saide, Ye wote not what ye aske: Are ye able to drinke of y cup that I shal drinke? & to be baptized with the baptisme that I am baptized with? They say vnto hym, We are able. He sayth vnto them, Ye shall drinke in deede of my cuppe, and be baptized with the baptisme that I am baptized with: but to sit on my ryght hand and on my left, is not mine affayre, but (it shalbe geuen) to them for whom it is prepared for of my father.

And when the (other) ten hearde (this) they disdayned at the two brethren. But Iesus called them vnto hym, and sayde, Ye knowe that the princes of the gentes haue dominio ouer them: and they that are great, exercise authoritie vpon them. It shal not be so among you: But whosoener will be great among you, let hym be your minister: And who so will be cheefe among you, let hym be your seruaunt. Euen as the sonne of man came, not to be ministered vnto, but to minister, and to geue his lyfe a ransome for many. Mark. 10. 42.  
Luk. 22. 26.

And as they departed from Hierico, much people followed hym. And behold, two blinde men sitting by the way side, when they hearde that Iesus passed by, they cryed, saying, O Lord, thou sonne of Dauid, haue mercy on vs. And the people rebuked them, because they shoulde holde their peace. But they cryed the more, saying, Haue mercy on vs, O Lord, thou sonne of Dauid. And Iesus stood stille, & called them, & sayd, What wilt thou that I shall do vnto you? They say vnto him, Lord, that Mark. 10. 8

# The Gospell

that our eyes may be opened.

So Iesus had compassiō on them, and touched their eyes: and immediatly their eyes receaued sight, and they folowed him.

## The Notes.

a. In the olde tyme they dyd reckon twelue houres from the sing of the sunne, to the goyng downe of the same, therefore eleuenth houre, was as a man myght say, an houre before the goyng downe.

b. To be made of the first, last, is to be excluded and shut out of the kyngdome of heauen. As in a runnyng game, not they that first, but they that come first to the game, winne the game, & away the prayse.

c. All nations and people, are by the outwarde preaching of Gospell called: but only they that are ordayned and choosen lyfe euerlastyng, do beleue and geue credite vnto the worde.

d. By the cup and baptisme, he vnderstandeth his bitter passiō death. As he hym self testieth a lytle after, saying, Let this passe from me.

e. Though Christe had receaued all power of his father: Yet he not receaued it to this ende, that he shoulde geue the glorie his kyngdome vnto other then his father had appoynted. But that, Christe doth here speake as a man: For touchyng his God he was and is equall with the father.

## The.xxi.Chapter.

¶ He rydeth into Hierusalem, dryueth the marchauntes out of the temple, curseth the figge tree, and rebuketh the Pharisees with similitude of the two sonnes, and of the husbandmen that slue the as were sent vnto them.

**A**ND when they drew nye to Hierusalem, and came to Bethphage, vnto the mount of Olives, sent Iesus two disciples, saying vnto them, Go to the towne that lyeth ouer against you, and amonge you shal finde an Asse tyed, and a colt with her: loose (them) and bryng (them) vnto me. And if any man say ought vnto you, say ye, The Lorde hath neede of them: and straightway he will let them go. All this was done that it myght be fulfilled whiche was spoken by the prophete, saying, Tell ye the daughter of Sion, holde, thy kyng cometh vnto thee mecke, and sitting vpon an Asse and a colt the foale (of the Asse) bled to the yoke. (b) The disciples wet, & did as Iesus commaunded.

The Gospell on  
the first Sunday  
in Aduent.

Esai. 26. d.

Zach. 9. b.

Luke. 19. f.

em, and brought the Assē and the colt, & put on them  
 their clothes, and set (hym) thereon. And many of the  
 people spread their garmentes in the way: Other cut  
 some bryanches from the trees, and strawed them in  
 the way. Moreover, the multitudes that went before  
 that came after, cried, saying, Hosanna to the sonne  
 of David: Blessed is he that cometh in the name of the  
 Lord, Hosanna in the highest. And whē he was come into **Luke. 19. g.**  
 Jerusalem, all the citie was moued, saying, Who  
 is this? And the multitude sayde, This is Iesus that  
 prophete of Nazareth (a citie) in Galilee. (c) And Iesus  
 went into the temple of God, and cast out all them that  
 sold and bought in the temple, and ouerthrewe the ta-  
 bles of the money chaungers, & the seates of them that  
 sold doves, and sayde vnto them, it is written, (d) **By Jerem. 7. c.**  
 My house shalbe called the house of prayer: but ye haue made **3. Reg. 8. d.**  
 it a den of theues. And the blinde and the halt came to  
 him in the temple: and he healed them.

When the cheefe Priestes & Scribes sawe the won-  
 ders that he did, and the chyldren crying in the temple,  
 and saying Hosanna to the sonne of David, they disdai-  
 ned, and sayde vnto hym, Hearest thou what these say?  
 But Iesus sayth vnto them, Yea: haue ye neuer read,  
 Out of the mouth of babes and sucklings thou hast ob-  
 tained prayse? And he left them, and went out of the **Psal. 8. a.**  
 citie vnto Bethanie, and he lodged there.

In the mornyng as he returned into the citie, he **Mar. 10. c.**  
 hungered. And when he sawe one figge tree in the way, **Luke. 13. c.**  
 he came to it, and founde nothyng thereon but leaues  
 only, and sayde vnto it, Neuer fruite growe on thee  
 henceforwarde. And anon the figge tree wythered a-  
 way. And when the disciples sawe it, they marueyled,  
 saying, Howe soone is the figge tree wythered away?  
 Iesus answered and sayde vnto them, Verily I say  
 vnto you, if ye haue sayth and doubt not, ye shal not on-  
 ly do this (which is done) to the figge tree: but also ye  
 shal



# The Gospell

**Luke. 17. a.** ye shal say vnto this moultayne, Be thou remoued: be thou cast into the sea: it shalbe done. And all thyng that thou shalt say, shall be done vnto thee.

**Mark. 11. b.** And when he was come into the temple, the chief priests and the elders of the people came vnto him, saying, By what auctoritie dost thou thus? answering and sayde vnto them, I also will aske you one thing: whiche if ye tell me, I in lyke wyse will tell you by what auctoritie I do these thynges.

**Luke. 17. a.** Priestes and the Elders of the people came vnto him teaching, and say, By what auctoritie dost thou thus? and who gaue thee this power? Iesus answered and sayde vnto them, I also will aske you one thing: whiche if ye tell me, I in lyke wyse will tell you by what auctoritie I do these thynges.

(c) The baptisme of Iohn whence was it? from heauen, or of men? And they reasoned with him saying, If we shall say from heauen: he wyl say vnto us, Why dyd ye not then beleue hym? But yf we shall say of men, then feare we the people: for all (men) holde I as a prophete. And they answered vnto Iesus, saying, We can not tell. And he sayde vnto them, I tell you by what auctoritie I do these thynges: But what thinke you? A certayne man had two sonnes, and came to the first, and sayde, Sonne, go and worke to day in my vineyarde. He answered and sayde, I will not: but afterwarde he repented and went. Then came he to the seconde, and sayd lyke wyse. And he answered and sayde, I (go) sir, and went not. Then sayde vnto hym, The first. Iesus sayth vnto them, I telly you, that (f) publicanes and harlots go into the kyngdome of God before you. For I came vnto you by the way of ryghteousnesse, and ye leued hym not: but publicanes and harlottes beleued hym. And ye when ye had seene (it) were not moued afterwarde with repentaunce, that ye might haue beleued hym.

**Matth. 14. a.** sayde, We can not tell. And he sayde vnto them, I tell you by what auctoritie I do these thynges: But what thinke you? A certayne man had two sonnes, and came to the first, and sayde, Sonne, go and worke to day in my vineyarde. He answered and sayde, I will not: but afterwarde he repented and went. Then came he to the seconde, and sayd lyke wyse. And he answered and sayde, I (go) sir, and went not. Then sayde vnto hym, The first. Iesus sayth vnto them, I telly you, that (f) publicanes and harlots go into the kyngdome of God before you. For I came vnto you by the way of ryghteousnesse, and ye leued hym not: but publicanes and harlottes beleued hym. And ye when ye had seene (it) were not moued afterwarde with repentaunce, that ye might haue beleued hym.

**Mark. 12. c.** Hearken another similitude. There was a certayne man an housholder, whiche made a vineyarde, and hedged it rounde about, and made a winepresse in it, and builded a towre, and letted it out to husbandmen, and went into a farre country. And there came vnto him husbandmen, and he letted them out.

**Luke. 20. b.** man an housholder, whiche made a vineyarde, and hedged it rounde about, and made a winepresse in it, and builded a towre, and letted it out to husbandmen, and went into a farre country. And there came vnto him husbandmen, and he letted them out.

**Esa. 5. a.** Or, digged.

and built a towre, and let it out to husbände men : and  
 went into a straunge countrey. And when the tyme of  
 the fruite due neare, he sent his seruautes to the hus-  
 bände men, that they might receaue the frutes of it.  
 And the husbändmen caught his seruautes, and beat  
 one, kyllled another, and stoned another. Agayne, he  
 sent other seruautes, mo then the first: and they dyd  
 vnto them lyke wyse. But last of all he sent vnto them  
 his sone, saying, They wyll stande in awe of my  
 sone. But when the husbände mē sawe the sone, they  
 sayde among them selues, This is the heyre, come, let  
 us kyll hym, and let vs enioy his inheritaunce. And  
 they caught hym, and thrust hym out of the vineyarde,  
 and stue (hym.) When the Lorde therefore of the vine-  
 yarde commeth, what wyll he do vnto those husbände  
 men? They sayde vnto him, He wyll miserably destroy  
 those wicked (men) and wyll let out his vineyarde vnto  
 other husbändmen, whiche shall deliuer hym the  
 fruite in due seasons. Iesus sayth vnto them, Dyd ye  
 not read in the scriptures, The stone which the build-  
 ers refused, the same is become the head of the corner?  
 This is the Lordes doying, and it is marueylous in our  
 eyes. Therefore say I vnto you, the kyngdome of God  
 shall be taken from you, and geuen to a nation byrnyng  
 after the frutes thereof. And whosoever falleth on  
 this stone, shalbe broken in peeces: but on whomsoever  
 it falleth, it shal al to grinde him. And when the cheefe  
 Pharisees and Pharisees had hearde his parables, they  
 increased that he spake of them. And they went about  
 to lay handes on hym, but they feared the multitudes,  
 because they tooke hym as a prophete.

## ¶ The Notes.

Christ hath not onely a foresight of thinges: but also can by his  
 owne vertue and power, moue the heartes of men to true obedi-  
 ence towards him and his worde.

They which in their ministerie and preaching do otherwise then  
 he hath commaunded them, are no true disciples of Christ.

Here we do learne, that they which vnder the pretence of god-

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lines are geuen vnto filthy lucre, ought in no wise to be borne with, or to be maynteyned in the Church of Christe.

d. For this small cause or ende, are the temples of the Christian ordayned, that they may haue some conuenient places to assemble them selues together, for to offer with one accorde theyr sacrifices of prayers and thankesgeuyng vnto the Lorde, for to preache and heare Gods worde, and for to minister the sacramentes due ly and ryghtly. But if there be hypocrisie, superstition, and false doctrine, the people are robbed and spoyled, and the temples made desolate of theecues.

e. Here the baptisme of Iohn, is taken for that heauenly doctrine whiche he taught. For as water doth washe away the filthynesse of the body: so doth true doctrine make the soule cleane, deliuering it from superstition and erroneous doctrines.

f. The harlots and publicanes repentyng truly, and with amendment of lyfe submitting them selues vnto the mercy of God, are more acceptable vnto God then the proude workmongers, that trust in theyr owne righteouseuene.

g. Christe is called the head stone of the corner, not only because that he beareth vp the whole buyldyng, (that is to say, the congregation) but because that he doth ioine two walles together in one, that is to say, the Iewes and the gentiles.

### The xxii. Chapter.

¶ The marriage of the kynges sonne. Tribute to be geuen vnto the Emperour. Christe confuteth the opinion of the Saducees concerning the resurrection, and aunswereth the Scribe vpon a question.

The Gospell on  
Sundays last  
day.

**A**ND Iesus answered, and spake vnto them againe by parables, and sayde, The kyngdome of heauen is lyke vnto a man that was a kyng, whiche made a marriage for his sonne, and sent forth his seruantes to cal them that were bidden to the wedding: and they would not come. Agayne, he sent forth other seruantes, saying, Tell them whiche are hydden, I holde, I haue prepared my dinner, my oren and mylinges are kyled, and all thynges are redy: come to the marriage. But they made light of (it) & went to theyr wayes, one to his farme, another to his marchaundise, and the remnaunt took his seruantes, and entreated them spitefully, & slayd them. But when the king heard (therof) he was wroth, & sent forth his men of warre, and destroyed those murderers, & bent by their blood.

Then sayde he to his seruauntes, The marriage in  
bride is prepared: but they whiche were bydden, were  
not worthy. So ye therfore out into the hye wayes: and  
as many as ye finde, byd to the marriage.

And the seruauntes went out into the hye wayes,  
and gathered together al, as many as they could finde,  
both good and bad: and the wedding was furnished  
with ghestes. Then the king came in to see the ghestes:  
and when he spyed there a man whiche had not on a  
weddyng garment, he sayde vnto him, Frende, howe  
camest thou in hither, not hauing a wedding garment?  
And he was euen speechelesse. Then sayde the kyng  
to the ministers, Bynde hym hande and foote, and cast  
hym into vtter darkenesse: there shalbe weeping and  
gnaſhyng of teeth. For many be called, but fewe are  
chosen.

3  
Eſai. 61. b.

Mark. 12. g.  
The Gospell on  
the xxiii Sunday  
after Trinitie.

Rom. 13. b.

Mark. 12. b.

Luke. 20. c.

Deut. 25. b.

# The Gospell

\*By the lawe of  
affinitie.

shoulde \* mary his wyfe, and rayse by seede vnto his  
brother. There were with vs seuen brethren, and the  
first married a wyfe, and decessed without issue, & let  
his wyfe vnto his brother. Likewise the second and the  
thirde, vnto the seuenth. Last of all the woman dyed  
also. Therfore, in the resurrection, whose wyfe shal he  
be of the seuen? For they all had her. Iesus answered  
and sayde vnto them, Ye (c) do erre, not knowyng the  
scriptures, nor the power of God. For in the resurrec-  
tion they neyther mary, nor are geuen in mariage: but  
are as the angels of God in heauen.

Mark. 12. b. But as touchyng the resurrection of the dead, haue ye  
not read that which is spoken vnto you of God, whiche  
saith, I am the God of Abraham, & the God of Isaac, and  
the God of Jacob? God is not the God of the dead, but  
of the lyuing. And when the multitudes hearde (this)  
they were astonied at his doctrine.

D But when the Pharisees had heard that he had put  
the Saducees to silence, they came together. The  
one (of them) whiche was a lawyer, asked (him) a ques-  
tion, tempting hym, and sayyng, Maister, which is the  
great commaundement in the lawe? Iesus sayde vnto  
hym, Thou shalt loue the Lorde thy God with all thy  
heart, and with all thy soule, and with all thy mynde.  
This is the first and great commaundement. And the  
seconde is lyke vnto this, Thou shalt loue thy neigh-  
bour as thy selfe. In these two commaundemets hang  
all the lawe and the prophetes.

Whyle the Pharisees were gathered together, Je-  
sus asked them, sayyng, What thinke ye of Christe  
whose sonne is he? They saide vnto hym, (the sonne)  
Dauid. He sayde vnto them, Howe then doth Dauid  
call him Lorde, sayyng, The Lorde said vnto me,  
sit thou on my ryght hande, tyll I make thine  
enemies thy footestoolle. (c) If Dauid then call hym  
Lorde, how is he then his sonne? And no man was able  
to answer hym.

Psal. 90. a. Lorde, how is he then his sonne? And no man was able  
to answer hym.

The Gospell on  
the xviii Sunday  
after Trinitie.

Deut. 6.

Rom. 15.

Galat. 5. b.

Iain. 2. b.

Matth. 12. b.

Psal. 90. a.

to answer him a worde: neither durst any man (from that day) aske him any mo questions.

¶ The Notes.

- a. This was done by the Emperours of Rome Vaspasianus and Titus, whiche destroyed Hierusalem, and slewe about .xii. hundred M. men. Note that the Romanes are here called the armies of the Lord, euen as the kyng of the Assyrians is in the prophete called the seruant of God, because that by hym God dyd punishe his people.
- b. The wedding garment, is Christ him selfe, whom in baptisme we do put on through fayth: wherefrom proceedeth loue and charitie, whiche is the common badge of all true faithfull Chrittians.
- c. The ignorance of the scriptures and worde of God, is the head spryng of all heresies and pernicious errours. For why? without the scriptures the power of God can not be knowen, which is Christ.
- d. Here we must note and marke, that Christe doth not say, In the resurrection they shalbe angels: but, they shalbe lyke vnto angels. For angels haue no bodyes at all: but we shall haue our bodyes both raysed from death, and also glorified.
- e. Christe in that he is a verie naturall man, is Dauids sonne: but in that he is a true and a naturall God, equall with the father, he is also his Lorde.

¶ The .xxiii. Chapter.

¶ Christe cryeth wo ouer the Pharisees, Scribes, and hypocrites, and prophecietieth the destruction of Hierusalem.

**T**hen spake Iesus to the multitudes, and to his disciples, saying, The Scribes and the Pharisees sit in Moyses seate: All (a) therefore whatsoeuer they sayd you obserue, that obserue and do: but do not ye after their workes, for they say, and do not. Dent. 17.6.

Pea, they bynde together heauy burthens, and greuous to be bozne, and lay them on mens shoulders: but they them selues wyl not moue them with one of their fingers. All their workes they do for to be seene of men: They make brode their (b) phylacteries, & enlarge the (c) hemmes of their garments, and loue the uppermost seats at feastes, & to sit in the cheefe place in counsels, and greetynge in the markettes, and to be called of men, Rabbi, Rabbi. Mat. 10. a.  
Luke. 11. f.

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**Luke. 14. c.** But be not ye called Rabbi: For one is your maister (euen) Christ, and all ye are brethren. And call none your father vpon the earth: for one is your father, which is in heauen. Neyther be ye called maisters: for one is your maister (euen) Christ. He that is greatest among you, shalbe your seruaunt. But whosoer exalteth himselfe, shalbe brought lowe: And he that humbleth himselfe, shalbe exalted. **¶** Cō to you Scribes and Pharisees hypocrites, for ye shut vp the kingdome of heauen before men: ye neither go in your selues, neyther suffer ye them that come to enter in.

**Luke. 11. g.** Cō to you Scribes and Pharisees hypocrites for ye deuoure widowes houses, and that vnder pretence of long prayer: therefore ye shall receaue the greater damnation.

**Matth. 5. c.** Cō to your Scribes and Pharisees hypocrites for ye compass sea and land, to make one proselyte: when he is become one, ye make hym two fold more the chyld of hell, then ye your selues (are.)

**Luke. 21. f.** Cō be vnto you ye blynde guides: for ye say, Cō whosoer doth sweare by the temple, it is nothing: but whosoer sweareth by the golde of the temple, he is a deceiver.

Ye foolles and blynde: For whether is greater, gold, or the temple that sanctifieth the gold? And whosoer sweareth by the aulter, it is nothing: but whosoer sweareth by the gyft that is vpon it, he is a deceiver. Ye foolles and blinde, for whether is greater, gyft, or the aulter that sanctifieth the gyft? Cō therefore sweareth by the aulter, sweareth by it, and all thinges thereon. And who so sweareth by the temple, sweareth by it, and by hym that dwelleth therein. And he that sweareth by heauen, sweareth by the throne of God, and by hym that sitteth thereon.

Cō to you Scribes and Pharisees hypocrites for ye tythe mint, and annise, and cummin: and forsake the wayghtier matters of the lawe, iudgement



mercy, and sayth. These ought ye to haue done, and not to haue the other vndone. Ye blynde guides, whiche strayne out a gnat, and swalowe a Camel.

Go vnto you Scribes and Pharisees hypocrites: for ye make cleane the vtter side of the cuppe, and of the platter: but within (they) are ful of byberie and excesse. Thou blynde Pharisee, cleanse first that whiche is within the cuppe and platter, that the outside of them may be cleane also.

Go vnto you Scribes and Pharisees hypocrites: for ye are lyke vnto paynted sepulchres, which in deede Luke. II. f. appere beautifull outwarde, but are within full of dead (mens) bones, and of all fylthyngesse. Euen so, ye also outwardly appere righteous vnto men: but within ye are full of hypocrisie and iniquitie.

Go vnto you Scribes and Pharisees hypocrites: Luk. II. g. ye buyde the tombes of the Prophetes, and garnishe the sepulchres of the ryghteous: and say, If we had ben in the dayes of our fathers, we woulde not haue ben parteners with them in the blood of the prophetes. And so ye be witnesses vnto your selues, that ye are the chyldren of them whiche kylled the prophetes. The Gospell on S. Steuens day. Ful ye lyke wyse the measure of your fathers. Ye serpentes, ye generation of vipers, how will ye escape the Mat. 10. b. damnation of hell? Luke. 11. g. Wherefoze, beholde I sende vnto Act. 6. c. you prophetes, and wyse men, and Scribes, and some Gene. 4. b. of them ye shall kyll and crucifie: and some of them shal 2. Par. 24. f. ye scourge in your synagogues, and persecute them from citie to citie: that vpon you may come all the righteous blood whiche hath ben shedde vpon the earth, fro the blood of righteous Abel, vnto the blood of Zacharias, (sonne) of Barachias, whom ye slue betwix the temple and the aulter. Verily I say vnto you, All these thynges shall come vpon this generation. O Hierusalem, Hierusalem, thou that kyllest the prophetes, and stonest them whiche are sent vnto thee, howe often



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**Psal. 98.**  
**Luk. 19. f.**

woulde I haue gathered thy chyldren together, and  
as the henne gathereth her chickens vnder her wings,  
and ye woulde not? Beholde, your house is left vnto  
you desolate. For I say vnto you, ye shall not see me  
hencefoorth, tyl that ye say, Blessed is he that commeth  
in the name of the Lorde.

### The Nores.

- a. We ought to haue an eye most especially vnto the doctrine  
of the preachers, whether they sit in Christes chayre or not, that is  
to say, whether they teache Christes doctrine or not. For by their  
doctrine shall we eyther be iustified or condemned, and not by  
their luyving.
- b. A phylactery, was a certayne paper or parchment, wherein the  
x. commaundementes were written, and this dyd the Pharisees and  
Scribes put round about theyr heades lyke a crowne, thereby  
perswade the simple and ignoraunt people that they were holy,  
that they dyd diligently kepe the lawe Ier. xxii.
- c. Reade Num. xv. Chapter, and there thou shalt learne why the  
Iewes dyd weare suche borders on theyr garmentes.
- d. To shut vp the kingdome of heauen, is to kepe of men from the  
true doctrine, and from the fayth of the Gospell of Christe.

### The. xiiii. Chapter.

¶ Christe sheweth his disciples the destruction of the temple, the  
ende of the worlde, and the tokens of the latter dayes, and warneth  
them to wake, for the worlde shall sodenly perythe.

**A**ND Iesus went out, and departed from the temple,  
and his disciples came to ( hym ) for to shew  
him the buildynges of the temple. Iesus sayde vnto

- Mark. 13. a.** to them, See ye not al these thinges? Verily I say vnto  
**Luke. 21.** you, there shall not be left here one stone vpon another  
**Ephes. 5.** that shal not be destroyed. And as he sate vpon a mountaine  
**1. Cor. 3. b.** of Oliues, the disciples came vnto him secretly, saying,  
**Luke. 19. g.** Tell vs, when shall these thinges be? & what shal be the  
token of thy commyng, and of the end of the worlde?  
And Iesus answered, and sayde vnto them, Take  
heed that no man deceaue you. For many shall come  
in my name, saying, I am Christ: and shal deceaue many.  
**Ephes. 6. b.**  
**4. Cor. 13. c.** It wyll come to passe that ye shall heare of warre

her, and rumours of warres: see that you be not troubled. For all (these thynges) must come to passe, but the ende is not yet. Nation shall ryse agaynst nation, and realme agaynst realme: and there shalbe pestilence, and famine, and earthquakes in certayne places. All these are the begynnynge of sorowes.

Then shall they put you to trouble, and shall kyll you: and ye shalbe hated of all nations for my names sake.

And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophetes shall arise, and shall deceaue many. And because iniquitie shall abounde, the loue of many shall growe colde. But he that endureth to the ende, the same shall be saued. And the Gospell of the kingdome shalbe preached in all the worlde, for a witnesse vnto all nations: and then shall the ende come. When ye therfore

shall see the abomination of desolation, spoken of by Daniel the prophete, stande in the holy place, (who so readeth, let him vnderstande:) Then let them which be in Iurie flee into the mountaynes. And let him which is on the house top, not come downe to fetch any thing out of his house: Neither let him which is in the fildes, retorne backe to fetch his clothes. Alas shalbe those dayes to them that are with childe, & to them that geue sucke. But pray ye that your flyght be not in winter, neither on the sabbath day: For then shalbe great tribulation, such as was not since the begynnynge of the worlde to this tyme, neither shalbe. Yea, and except those dayes shoulde be shortened, there shoulde no man be saued: but for the chosens sake those dayes shalbe shortened.

Then yf any man say vnto you, Lo, here is Christ, or I come here: beleue it not. For there shall ryse false christes, and false prophetes, and shall shewe great signes, and wonders: insomuch, that (yf it were possible) the very elect

" Some reade  
euery place.  
Mark. 13. b.  
Luk. 21. c.

Mark. 13. d.

Dan. 9. g.

Dan. 21.

Deut. 13. a.

## The Gospell

**Mark. 13. c.** elect should be deceaued. Beholde, I haue tolde before  
 Altherfore yf they say vnto you, Beholde, he is in the  
 desert, go not forth, behold he is in the secrete places  
 beleue it not. For as the lyghtnyng commeth out  
 the east, and shineth into the west: so shall also  
 the sonne of man be.

**Dan. 12. a** For wher soeuer a dead carkasse is, eue there wyl the  
 Eagles also be gathered together. Immediately after  
 the tribulation of those dayes, shall the sunne be dar-  
 ned, and the moone shall not geue her lyght, and the  
 starres shall fall from heauen, and the powers of hea-  
 uen shalbe shaken. And then shall appeare the signe

**Luk. 21. f.** the sonne of man in heauen: And then shall all the ki-  
 nreds of the earth mourne, and they shall see the son-  
 of man commyng in the cloudes of heauen with pow-  
 er and great glorie. And he shall sende his angels  
 the great sounde of a trumpet, and they shall gather  
 together his chosen from the foure wyndes, euen from  
 one ende of heauen to the other. Learne a parable of  
 the figge tree: When his bzaunche is yet tender, and the  
 leaues sprong, ye knowe that sommer is nye: So lyke-  
 wise ye, when ye see all these thynges, be sure that

**Esai. 28. c.** is neere, euen at the doores. Verily I say vnto you  
 This generation shall not passe, tyll all these thynges  
 be fulfilled. Heauen and earth shall passe away, but  
 my wordes shall not passe away. But of that day and  
 knoweth no man, no not the angels of heauen, but  
 the father only.

**Gen. 7. b.** But as the dayes of Noe (were) so shall also the  
 commyng of the sonne of man be. For as in the dayes  
 went before) the flood, they did eate, and drynke, and  
 geue in maryage, euen vntyll the day that Noe ent-  
 into the arke, & knewe not, tyl the flood came, and  
 took them all away: So shall also the commyng of the son-  
 of man be. Then shall two be in the feelde: the one  
 ceaued, & the other refused. Two (women) shalbe

at the myll: the one receaued, & the other refused.  
 Watch therfore, for ye knowe not what houre your  
 lord doth come. Of this yet be sure, that yf the good  
 man of the house knewe what watch the theefe woulde  
 come, he woulde surely watch, and not suffer his house  
 to be broken vp. Therfore be ye also redy: for in such an  
 houre as ye thinke not, the sonne of man cometh. Altho  
 as a faythfull and wyse seruaunt, whom his lord hath  
 made ruler ouer his houtholde, to geue them meate in  
 season: Blessed is that seruaunt, whom his lord when  
 he cometh, shall fynde so doyng.  
 Clerely I say vnto you, that he shall make him ruler  
 ouer all his goodes. But and yf that cuyll seruaunt say  
 in his heart, My lord will be long a commyng: and so  
 began to smyte his felowes, yea and to eate and drynke  
 with the drunken: The same seruauntes lord shall  
 come in a day when he loketh not for him, & in an houre  
 that he is not ware of: and shall heve him in peeces,  
 and geue him his portion with hypocrites: there shal  
 be wepyng and gnashyng of teeth.

Luk. 12. 7.

## The Notes.

Here are the elect & chosen of god very much comforted, in this,  
 that for their sakes the dayes of afflictio & troubles shalbe thortned.  
 By the sunne, Christ (which is the sonne of ryghteousnesse) is to  
 be vnderstanded. This sunne hath ben and shalbe in the latter dayes  
 darkened with the cloudes of mens traditions. Therefore the moone,  
 which is the Church, and hath her lyght of the sunne, must needes  
 loose her lyght, yea, and also the starres, that is to say, the tea-  
 chers and ministers shall fall from heauen, that is to say, from the  
 heauenly doctrine and worde of God.

## ¶ The. xxv. Chapter.

The ten virgins. The talentes delyuered to the seruauntes, and  
 of the generall iudgement.

¶ Then shall the kingdome of heauen be lykened vnto  
 ten virgins, which toke their lampes, and went to  
 meete the bridegrome. But fve of them were foo-  
 lish, and fve were wise. They that were foolish toke  
 their lampes, but toke none oyle with them: But the  
 wise toke oyle in their vessels with their lampes also.

¶ Thyle

## The Gospell

Whyle the brydegrome taryed, they all slumbered  
slept. And euen at mydnyght there was a crye  
Beholde the brydegrome commeth, go out to  
him. Then all those virgins arose, and prepared  
lampes. So the foolish sayde vnto the wyse, Give  
of your oyle: for our lampes are gone out. But she  
answered, saying, (Not so) lest there be not enough  
vs and you: but go ye rather to them that sell, and  
for your selues. And whyle they went to bye, the  
grome came: and they that were redy, went in  
him to the marriage, and the gate was shut.

Afterward came also the other virgins, saying, Lo  
Lorde, open to vs. But he answered and sayd, I  
say vnto you, I knowe you not. Watche therfore,  
ye knowe neither the day nor yet the houre wher  
sonne of man shall come.

Likewise as (when) a (certayne) man redy to  
his iourney into a straunge countrey, called his  
seruauntes, and deliuered vnto them his goodes.  
vnto one he gaue five talentes, to another two, and  
another one: to euery man after his abilitie, & strai  
way departed. Then he that had receaued the five  
lentes, went and occupied with the same, and made  
(them) other five talentes. And likewise he that re  
ued two, he also gayned other two. But he that re  
ued one, went & digged in the earth, and hyd his lo  
money. After a long season the lord of those seruaun  
commeth, and reckeneth with them. And so, he  
had receaued five talentes, came and brought other  
talentes, saying, Lorde, thou deliueredst vnto me  
talentes, beholde, I haue gayned with them five  
lentes mo. His lord sayde vnto him, Well (done)  
good and faythfull seruaunt, thou hast ben fayth  
ouer fewe thynges, I wyll make thee ruler ouer  
thynges: enter thou into the ioy of thy lord. He  
that had receaued two talentes, came, and sayd, Lo

Luk. 16. a.

ou deliueredst vnto me two talentes: beholde I haue  
 donne two other talentes with them. His lord sayde  
 vnto him, Well (done) good and faythfull seruaunt,  
 thou hast ben faythfull ouer fewe thynges, I wyl make  
 thee ruler ouer many thynges: enter thou into the ioy  
 of thy lord. Then he which had receaued the one ta-  
 lent, came, and sayde, Lord I knewe thee that thou art  
 a harde man, reappynge where thou hast not sowed, and  
 retherynge where thou hast not strowed: and (therfore)  
 as I afrayde, and went and hyd thy talent in the  
 earth: loe, there thou hast that thyne is. His lord aun-  
 swered, and sayde vnto him, Thou euyll and slouthfull  
 seruaunt, thou knewest that I reape where I sowed  
 and gather where I haue not strowed: thou ought-  
 est therfore to haue deliuered my money to the chaur-  
 sers, and then at my comynge should I haue receaued  
 myne owne with vantage. Take therfore the talent  
 from him, & geue it vnto him which hath ten talentes.  
 For vnto euery one that hath, shalbe geuen, and he  
 shall haue aboundaunce: But he that hath not, from  
 him shalbe taken away euen that which he hath.) And  
 cast the vnprofitable seruaunt into vtter darknes: there  
 shalbe weeping and gnashing of teeth. Then the sonne  
 of man shall come in his glorie, and all the holy angels  
 with him, then shall he sit vpon the throne of his glory.  
 And before him shalbe gathered all nations: and he  
 shall seperate them one from another, as a shephearde  
 diuideth his sheepe from the goates. And he shall set  
 the sheepe on his ryght hand, but the goates on the left.  
 Then shall the king say vnto them (which shalbe) on  
 his ryght hande, Come ye blessed of my father, inherite  
 the kingdome prepared for you from the foundation of  
 the worlde. For I was an hungred, and ye gaue me  
 meate: I was thirslie, and ye gaue me drynke: I was  
 labourlesse, and ye toke me in: naked, and ye clothed  
 me: sicke, and ye visited me: I was in prison, and ye  
 came

Mark. 3. c.

Leuit. 13. c.

Mat. 20. b

Esa. 8.

Eccle. 7.

# The Gospell

Mat. 7. d.  
Luk. 12. f.  
Esaï. 30. g

John. 5. c.

came vnto me. Then shall the righteous aunswere saying, Lorde, when sawe we thee an hungred, and thee? or thirstie, and gaue thee drynke? when sawe thee harbourlesse, and toke thee in? or naked, and clothed thee? or when sawe we thee sicke, or in prison, came vnto thee? And the king shall aunswere vnto them, Clerely I say vnto you, inasmuch as ye haue done it vnto one of the least of these my brethren, haue done (it) vnto me. Then shall he say vnto (which shalbe) on the left hande. Depart from me, I curse thee into euerlastyng fire, which is prepared for the deuyl and his angels. For I was an hungred, and ye gaue me no meate: I was thirstie, and ye gaue me no drynke: I was harbourlesse, and ye toke me not in: I was naked, and ye clothed me not: I was sicke, and ye were in prison, and ye visited me not. Then shall they aunswere him, saying, Lorde, when sawe we thee an hungred, or a thirstie, or harbourlesse, or naked, or in prison, and dyd not minister vnto thee? Then shall he aunswere them, saying, Clerely I say vnto you, inasmuch as ye dyd it not to one of the least of these, ye dyd it not to me. And these shall go into euerlastyng punishment, but the ryghteous into lyfe eternall.

## ¶ The Notes.

- a. These lampes do signifie all maner of outwarde thynges by we are knownen to be Christians. The oyle betokeneth the lyfth whiche worketh by vnfayned loue and charitie: whole parable speaketh of the true and false Christians.
- b. Let no man trust in another mans fayth and good worke: euery man at that day shall haue lytle inough for hym selfe.

## The. xvi. Chapter.

¶ Mary Magdalen annoyureth Christe. They eate the Easter supper, and the supper of the Lorde. Christe prayeth in the garden, and betrayeth hym. Peter denyeth of Malcus eare. Christe is betrayed of Iudas. Peter denyeth hym.

The Gospell on  
the Sunday be-  
fore Easter.

**A**ND it came to passe when Iesus had finished these sayinges, he sayde vnto his disciples, knowe that after two dayes is the feast of Pesche, and the sonne of man is betrayed to be crucified.

then assembled together the cheefe priestes, and the  
elders, and the elders of the people, vnto the palace of  
the high priest, which was called Caiaphas: and helde  
counsel, that they myght take Iesus by subtiltie, and  
put him in prison. But they sayde, Not on the feast (day) lest  
there be an uprore among the people.

When Iesus was in Bethanie in the house of Si-  
mon the leper, there came vnto him a woman, hauyng  
an alabastrer bore of precious oyntment, and powred it  
vpon his head as he sate (at the boorde.) But when his  
disciples sawe it, they had indignation, saying, To  
what purpose (is) this waste? This oyntment myght  
we haue solden well solde, and geuen to the poore. When Je-

sus vnderstoode (that) he sayde vnto them, Why trou-  
ble ye the woman? for she hath wrought a good worke  
vpon me. For ye haue the poore alwayes with you: but  
I shall not haue alwayes. For in that she hath  
poured this oyntment on my body, she dyd it to bury me.

Then say I vnto you, wher soeuer this Gospell shalbe  
preached in all the worlde, there shall also this that she  
hath done, be tolde for a memoriall of her. Then one of  
the twelve, called Iudas Iscariot, went vnto the cheefe

priest, and sayde vnto them, What wyll ye geue me,  
if I wyll deliuer him vnto you? And they appoynted  
him thirtie silver (pennes.) And from that tyme  
forth, he sought oportunitie to betray him. The first  
of the twelve disciples came to Iesus, say-

ing vnto him, Where wilt thou that we prepare for  
thee to eate the Passouer? And he sayd, Go into the citie  
and buy a man, and say vnto him, The maister saith,  
My tyme is at hande, I will kepe the Passouer at thy  
house with my disciples. And the disciples did as Iesus  
had appoynted them, so they made redy the Passouer.

When the euen was come, he sate downe with the  
twelve. And as they did eate, he sayde, Clerely I say  
vnto you, that one of you shal betray me. And they were

Mark. 14.  
Luk. 7. f.

Deut. 15. e

Mark. 13. b.  
Luk. 22. a.

Mark. 14. c  
Luk. 12. b.  
John. 13. e



# The Gospell

Psal. 41. b.

1. Cor. 11. c

Luk. 22. b.

Mark. 14. c

Mark. 14. c

Luk. 22. a.

John. 14. d.

exceedyng sorrowfull, and began euery one of them  
say vnto him, Lorde, is it I? He aunswered and sayd  
He that dippeth his hande with me in the dishe,  
same shall betray me. The sonne of man truly sayeth  
as it is writtē of him: but wo vnto that man by whiche  
the sonne of man is betrayed: It had ben good for  
man yf he had not ben borne. Then Judas which  
trayed him, aunswered and sayde, Maister, is it I?  
sayde vnto him, Thou hast sayde. When they were  
eatyng, Iesus toke bread: and when he had geuen  
thankes, he brake (it) and gaue (it) to the disciples.  
sayd, Take, eate: this is my body. And he toke the  
cup, and after he had geuen thankes, he gaue it them,  
sayd, Drynke ye all of this: For this is my blood of  
the newe Testament, that is shed for many for the remission  
of sinnes.

**D** But I say vnto you, I wyll not drynke hencefor  
of this fruite of the vine tree, vntyll that day when  
I shall drynke it newe with you in my fathers kingdom.  
And when they had praysed (God) they went out  
towards the mount of Olives.

Then saith Iesus vnto them, All ye shalbe offended  
because of me this night: For it is writtē, I wyll smite  
the shepheard, and the sheepe of the flocke shalbe scat  
tered abroad. But after I am rysen agayne, I wyll  
go before you into Galilee.

Peter aunswered, and sayde vnto him, Though  
all men be offended because of thee, yet wyll I neuer  
be offended. Iesus sayde vnto him, Verily I say  
vnto thee, that in this same nyght before the Cocke croweth  
thou shalt deny me thryse. Peter said vnto him, Though  
I should dye with thee, yet wyll I not deny thee. Likewise  
also sayde all the disciples.

**E** Then came Iesus with them vnto a place which  
is called Gethsemane, and sayde vnto the disciples,  
I go and pray yonder. And he toke with him  
Peter, and Iames, and Iohn, and went into the garden  
which was called Gethsemane.

him Peter, and the two sonnes of Zebedee, and began to waite sorowfull and heauy.

Mat. 14. v.  
Iohn. 12. d

Then sayde Iesus vnto them, My(e) soule is heauy vnto the death: tary ye here and watch with me. And he went a litle farther, and fell flat on his face, and prayed, saying, O my father, yf it be possible, let this cup passe from me: Neuerthelesse, not as I wyll, but as thou wylt. And he came vnto the disciples, and founde them a sleepe, & saith vnto Peter, What, couldest thou not watch with me one houre? watch and pray, that thou enter not into temptation: The spirite in deede is willing, but the fleshe (is) weake.

Luk. 22. e.  
Mark. 13. d.

He went away once agayne, and prayed, saying, O my father, yf this cup may not passe away from me except I drynke it, thy wyll be fulfilled. And he came, and founde them a sleepe agayne: for their eyes wers heauy. And he left them, and went agayne, and prayed the thirde tyme, saying the same wordes.

Then commeth he to his disciples, and saith vnto them, Sleepe hencefoorth, and take your rest: beholde the houre is at hande, and the sonne of man is betrayed vnto the handes of sinners. Ryse, let vs be goyng: behold, he is at hande that doth betray me. Whyle he yet spake, loe Judas one of the twelue came, and with him a great multitude with swordes and stauces, from the chiefe priestes and elders of the people. But he that betrayed them, gaue him a token, saying, Whomsoever thou shalt kisse, that same is he, holde him fast. And forthwith he came to Iesus, and sayde, Haille maister: and kissed him. And Iesus sayde vnto him, Freende, wherfore betrayest thou come? Then came they and layde handes on Iesus, and toke him. And beholde, one of them which were with Iesus, stretched out his hande, and drue his knyfe, and stroke a seruauant of the hie priestes, and smote off his eare. Then sayde Iesus vnto him, Put up thy sword into his sheath: For all they that take the

Mark. 14.  
Luk. 22. f.

## The Gospell

Gen. 9. a.  
John. 18. b

Mark. 14. f  
Luk. 22. f.  
John. 18.

Esa. 50. c.

swoorde, shall perishe with the swoorde. Thinkest  
that I can not now pray vnto my father, and he  
geue me more then twelue legions of angels? But  
then shall the scriptures be fulfilled (which say)  
thus must it be? In that same houre sayde Iesus to  
multitudes, Ye be come out as it were vnto  
with swordes and stauces for to take me: I sate  
with you teachyng in the temple, and ye toke me  
But al this is done that the scriptures of the proph  
might be fulfilled. Then all the disciples forsoke  
and fled. And they toke Iesus, and led him to Cal  
the hye priest, where the scribes and elders were  
bled. But Peter folowed him a farre of vnto the  
priesstes palace, and went in, & sate with the seru  
to see the ende. The cheefe priesstes and elders,  
the counsell, sought false witnesse agaynst Iesus,  
put him to death, but founde none: yea, when  
false witnesse came, yet founde they none. At  
came two false witnesses, and sayde, This (sai  
sayde, I am able to destroy the temple of God,  
bulde it agayne in three dayes. And the cheefe  
arose, and sayde vnto him, Answerest thou not  
What (is that which) these witnesse agaynst thee?  
Iesus held his peace. And the cheefe priest aunsw  
& sayd vnto him, I charge thee by the lyuing God,  
thou tell vs whether thou be Christ the sonne of  
Iesus saith vnto him, Thou hast sayde: Neuerthe  
I say vnto you, Hereafter shall ye see the sonne  
sittynge on the ryght hande of the power (of God)  
commynge in the cloudes of the skye. Then the  
priest rent his clothes, saying, He hath spoken bla  
mie: what neede we of any mo witnesses? Be  
nowe ye haue hearde his blasphemie: What thinke  
They answered and sayd, He is worthy to dye.  
Dyd they spit in his face, and buffeted him with  
And other smote him on the face with the palme

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their handes, saying, Prophecie vnto vs, O Christe,  
who is he that smote thee. Peter sate without in the  
palace: and a damsell came to him, saying, Thou also  
wast with Iesus of Galilee. But he denyed before  
them all, saying, I wote not what thou sayest. When  
he was gone out into the porch, another (wench) sawe  
him, and sayd vnto them that were there, This felowe  
was also with Iesus of Nazareth. And agayne he de- Mat. 14. 3.  
nyed with another, I do not knowe the man. And after Luk. 22. f.  
a while came vnto him they that stood by, and sayde Iohn. 18.  
vnto Peter, Surely thou art euen one of them: for thy  
speech bewrayeth thee. Then began he to curse and  
swear, (saying,) I knowe not the man. And imme-  
diately the Cocke crowe. And Peter remembred the  
word of Iesu, which sayd vnto him, Before the Cocke  
crowe, thou shalt denie me thise: and he went out, and  
except bitterly.

## ¶ The Notes.

We can not haue Christ alwayes with vs touchyng his manhood:  
for he is ascended vp into heauen with it, and sitteth on the ryght  
hande of the father. But as touchyng his Godhead, he is alwayes  
with vs vnto the worldes ende.

They were called the dayes of sweete bread, because that by  
the space of seuen dayes no leauened bread was vsed among the  
Iewes when they kept theyr Easter. Exod. xii.

Geuyng of thanks vnto God for the death of his only begotten  
sonne Iesu Christ, is the true consecration.

Thou shalt haue a farther exposition of the same in the. xxi.  
Chapter of Luke.

Here we learne that Christe dyd not onely take an humane bo-  
dy vpon hym, but also an humane soule, so that he was both a per-  
fect man, and a perfect God: els yf the Godhead had ben vnto hym  
in steade of his soule, he coulde not haue ben heauy.

This ought not to be vnderstande of magistrates, whiche haue  
become of God auctoritie to stryke with the sword suche as be yll  
doen: but of priuate persons that go about to reuenge them selues.

Peter had afore confessed that Christe was the only begotten  
sonne of the lyuyng God, and now he vtterly denyed hym: Yet for  
all that, as soone as he repented, and dyd call for mercye, he was for-  
giuen. That opinion then is false, whiche affirmeth, that yf a man  
alleth (after that he hath knowen the trueth) he shall neuer be  
forgiuen.

# The Gospell

¶ The.xxvii. Chapter.

¶ Christe is deliuered vnto Pilate. Iudas hangeth hym selfe. Christe is crucified among theeues. He dyeth and is buryed. Wardens kepe the graue.

Mark.15.a.  
Luk.13.a.

Or, siluer-  
linges.

**W**hen the morning was come, al the cheefe priests  
and the elders of the people, helde a counsell  
gaynst Iesus to put him to death: and brought  
him bounde, and deliuered him to Pontius Pilate  
deputie. Then Iudas, which had betrayed him, saw  
that he was condemned, repented him selfe, & brought  
againe the thirtie siluer (peece) to the cheefe priests  
and elders, saying, I haue sinned, betraying the  
cent blood. And they sayde, What is that to do  
thou to that. And (he) cast downe (the) siluer (peece)  
in the temple, and departed, and went and hang  
(him selfe.)

And the cheefe priests toke the siluer (peece)  
sayde, It is not lawfull for to put them into the  
surie: because it is the price of blood. And they  
counsell, & bought with them a potters feelde, to burye  
straungers in. Wherefore that feelde is called the  
of blood vntyll this day. (Then was fulfilled  
whiche was spoken by Ieremie the prophete, saying  
And they toke thirtie siluer (peece) the price of  
that was valued, whom they bought of the children  
Israel: and gaue them for the potters feelde, as  
Lorde appoynted me.) Iesus stode before the deputie  
and the deputie asked him, saying, Art thou the king  
the Iewes? Iesus saith vnto him, Thou sayest.  
when he was accused of the cheefe priests and elders  
he answered nothyng. Then saith Pilate vnto  
Hearst thou not howe many witnesses they lay agaynst  
thee? And he answered him to neuer a worde:  
much that the deputie maruailed greatly.

Mark.15.a.  
John.18.g

At that feast the deputie was wont to deliuer  
the people a prisoner whom they woulde. He had  
a notable prisoner, called Barabbas. Therefore

they were gathered together, Pilate sayde vnto them,  
 whether wyl ye that I geue loose vnto you Barabbas,  
 which is called Chylus? For he knewe that for  
 the sake they had deliuered him. When he was set downe  
 to geue iudgement, his wyfe sent vnto him, saying,  
 haue thou nothyng (to do) with that iust man: For I  
 haue suffered many things this day in a dreame because  
 of him. But the cheefe priestes & elders perswaded the  
 people that they shoulde aske Barabbas, and destroy  
 Iesus. The deputie answered and sayde vnto them,  
 whether of the twayne wyl ye that I let loose vnto  
 you? They sayde, Barabbas. Pilate sayde vnto them,  
 what shall I do then with Iesus, which is called  
 Chylus? They all sayde vnto him, Let him be crucified.  
 The deputie sayde, what cuyll hath he done? But they  
 answered the more, saying, Let him be crucified. When Pi-  
 late saw that he coulde p̄uayle nothing, but that more  
 tumult was made, he toke water, and washed his  
 hands before the people, saying, I am innocent of the  
 blood of this iust person: see ye to it. Then answered  
 the people and sayde, His blood be on vs, & on our  
 children. Then let he Barabbas loose vnto them, and  
 discharged Iesus, & deliuered him to be crucified. Then  
 the soldiers of the deputie toke Iesus in the common  
 way, and gathered vnto him all the band (of souldiers.)  
 And they stripped him, and put on him a scarlet robe:  
 they platted a crowne of thornes, and put vpon his head,  
 and receide in his ryght hande, and bowed the knee be-  
 fore him, and mocked him, saying, Hail king of the  
 Iewes. And when they had spit vpon him, they tooke  
 a reede, & smote him on the head. And after that they  
 mocked him, they toke the robe of him agayne, and  
 put his owne rayment on him: and led him away to  
 be crucified. And as they came out, they founde a man  
 of Cyrene, named Simon: him they compelled to beare  
 their crosse. And they came vnto the place which is called

Mark. 15. 2.  
 Luk. 23. 6.  
 John. 18. 5.  
 Mark. 15. 6.  
 Luk. 23. 6.  
 John. 19. 2.  
 D

## The Gospell

Psal. 22. b

Mark. 15. c

Mark. 15. c

Luk. 23. c.

...

Mark. 15. d

Luk. 23. f.

Colgotha, that is to say, a place of (dead mens) skulls  
 and gaue him vineger to drynke mingled with gall.  
 And when he had tasted thereof, he would not drynke.  
 When they had crucified him, they parted his garments,  
 and did cast lottes, that it myght be fulfilled  
 which was spoken by the prophett, They parted  
 garmentes among them, and vpon my vesture did they  
 cast lottes. And they sate, and watched him there.  
 And set vp ouer his head the cause (of his death) written  
 This is Iesus, the king of the Iewes. Then were there  
 two theeues crucified with him: one on the right  
 hande, and another on the left. They that passed by  
 reuiled him, wagging their heades, and saying, Thou  
 that destroyest the temple, & buildest it in thre dayes  
 saue thy selfe: If thou be the sonne of God, come downe  
 from the crosse. Likewise also the hye priestes mocked  
 him, with the Scribes and Elders, (and Pharisees)  
 sayde, He saued other, him selfe can he not saue. If  
 he be the king of Israel, let him now come downe from  
 the crosse, and we will beleue him. He trusted in God,  
 let him deliuer him now, yf he will haue him: for he  
 sayde, I am the sonne of God. The theeues also which  
 were crucified with him, cast the same in his teeth.  
 From the first houre was there darknesse ouer all the  
 land, vnto the ninth houre. And about the ninth houre  
 Iesus cryed with a loud voice, saying, Eli, Eli, le-  
 ma-sabach-thani, that is to say, My God, my God, why  
 hast thou forsaken me? Some of them that stood there,  
 when they heard (that) sayde, This (man) calleth  
 Elias. And straightway one of them ranne, and toke  
 a sponge, and when he had felled it full of vineger, he  
 put it on a reede, and gaue him to drynke. Other sayde,  
 Let be, let vs see whether Elias will come and saue  
 him. Iesus when he had cryed agayne with a loud  
 voice, yelded vp the ghost. And beholde, the vail of  
 the temple did rent in two partes, from the top to the

bottom.  
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bottom, and the earth dyd quake, and the stones rent,  
 and graues did open, and many bodyes of saints which  
 slept, arose, and went out of the graues after his resur-  
 rection, and came into the holy citie, and appeared to  
 many. When the Centurion, and they that were with  
 him watchyng Iesus, sawe the earth quake, and those  
 thynges that were done, they feared greatly, saying,  
 Truly this was the sonne of God. And many women  
 were there beholdyng him a farre of, which folowed  
 Iesus from Galilee, ministring vnto him: Among  
 which was Marie Magdalene, and Marie the mother  
 of James and Ioses, and the mother of Iehedees chil-  
 dren. When the euen was come, there came a rich man  
 from (the citie of) Arimathea, named Ioseph, which  
 also him selfe was Iesus disciple. He went to Pilate,  
 and begged the body of Iesus. Then Pilate com-  
 manded the body to be deliuered. And when Ioseph  
 had taken the body, he wrapped it in a cleane linnen  
 cloth: and layde it in his newe tombe which he had  
 hewen out euen in the rocke: and rolled a great stone to  
 the doore of the sepulchre, and departed. And there was  
 Marie Magdalene, and the other Marie, sitting ouer  
 agaynst the sepulchre. The next day that folowed the  
 day of preparyng, the hye Priestes & Pharisees came  
 together vnto Pilate, saying, Sir, we remember that  
 this deceauer sayde whyle he was yet alyue, After thre  
 dayes I wyll ryse agayne. Commaunde therfore that  
 the sepulchre be made sure vntyll the thirde day: lest  
 his disciples come by nyght and steale him away, and  
 say vnto the people, He is risen from the dead: and the  
 last errorr shalbe worse then the first. Pilate sayde vn-  
 to them, Ye haue the watche, go your way, make it as  
 sure as ye knowe. So they went, and made the sepul-  
 chre sure with the watch, and sealed the stone.

THE NOTES.

This was done by the diuine prouidence of God, and not by the  
 operation of the deuill, as some men thinke, vvhiche affirme that

Fiii

this



# The Gospell

this was done by Satan, to let the redemption of mankynde. he is not so. For yf the deuyl vould haue lettred Christe from death, he vould haue stopped the furie of the Scribes, Priests, and Pharisees, vvhom he dyd by all meanes kyndle agaynst Christe to bring his purpose to an ende. This therefore was done to the intent, that Christes innocencie shoulde be so knowven, (euen then vvhomen bearyng vvitnesse of the same) that Pilate vwith all other shoulde be inexcusable.

¶ The.xxviii.Chapter.

¶ The resurrection of Christe. The hye Priestes geue the soules large money to say that Christ was stolen out of his graue. Christ appeareth to his disciples, and sendeth them forth to preache and to baptize.

**Mark. 15. a.**  
**Luk. 23. a**

**a** | At the latter end of the sabbath day, which datoweth the first (day) of the weeke, came Marie Magdalen and the other Marie, to see the sepulchre. And behold there was a great earthquake: for the angell of the Lorde descended from heauen, and came & rouled backe the stone from the doore, & sate vpon it. His countenance was like lightening, and his rayment whiter than snowe. And for feare of him the keepers were astonied, and became as dead men. The angell aunswered and sayd vnto the women, Feare ye not: For I knowe that ye seek Iesus which was crucified. He is not here, he is risen as he sayde: come, see the place where the Lorde was layde: And go quickly, and tell his disciples that he is risen agayne from the dead. And behold he goeth before you into Galilee, there shall ye see him: lo, I haue tolde you. And they departed quickly from the sepulchre with feare and great ioy, & did runne to hym with his disciples worde. And as they went to tell his disciples, beholde Iesus met them, saying, All halle. And they came & helde him by the feete, & worshipped him. Then sayd Iesus vnto them, Be not afrayde: go tell my brethren that they go into Galilee, & there shall they see me. When they were gone, beholde some of the women came into the citie, and shewed vnto the hye priestes all the thynges that were done. And they gathered them together with the Elders, and took counsell, and gaue large money vnto the souldiers

Say ye, that his disciples came by nyght, and  
 take hym away whyle ye slept. And if this come to the  
 apostles (cares) we wyll perswade him, and saue you  
 harmlesse. So they toke the money, and dyd as they  
 were taught. And this saying is noysed among the  
 Jewes vntyll this day.

Then the cleuen disciples went away into Galilee,  
 to a mountayne, where Iesus had appoynted them.  
 And when they sawe hym, they worshipped hym: But  
 some doubted. And Iesus came and spake vnto them,  
 saying, All power is geuen vnto me in heauen and in  
 earth. So ye therfore and teache all nations, baptizing  
 them in the name of the father, & of the sonne, & of the  
 holy ghost: teaching them to obserue all thinges what-  
 soeuer (b) I haue commaunded you: And lo, I am with you  
 alway, euen vnto the ende of the worlde. Amen.

The Notes.

They that go about to scare the ministers of Gods worde, are  
 the power of God, at the rysing agayne of the trueth, stryken  
 downe to the ground, & be as dead: for they are at theyr wyts ende.  
 Here do all preachers learne what they shoulde teache, nothing  
 but Gods worde, nothing els but that the Lorde hath commaun-  
 ded them, not their owne dreames and inuentions.

Here endeth the Gospell by saint Mattheewe.

The lyfe of the Euangelist Saint Marke,

wrytten by the famous doctour Saint Hierome.

**M**Arke beyng the disciple and interpreter of Peter, at the  
 desyre of certayne brethren that were at Rome, dyd  
 write a short Gospel, according as he had hearde of Pe-  
 ter, whiche Gospell, Peter (as soone as he sawe it) dyd  
 both alowe, and set forth by his owne auctoritie, for  
 to be read in the Church, as Clemens dyd wryte in his  
 booke of Informations. Papias Bishop of Hierusalem  
 maketh mention of this Marke, & Peter in his first Epistle (where vn-  
 der the name of Babylon he setteth forth Rome couerly and colo-  
 nelly) sayth on this maner: The chosen congregation that is at Ba-  
 bylon salute you, and Marke my sonne. He therfore takyng the Ge-  
 nel which he had made, went into Egypt, and teaching Christ first at  
 Alexandria, did gather a congregation, with suche doctrine and com-  
 mendis of lyuyng, that he did thereby prouoke and moue all the  
 professors

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professers of Christ to folowe his example. Finally, Philo a most eloquent man among the Jewes, seeing the firste congregation in Alexandria to be yet Jewes (that is to say, to w/e yet the Ceremonies of the Jewes) dyd vryte as it vvere to the prayse and laude of his nation, a booke of theyr conversation and luyving. And as Laodoth tell, that they which beleued in Hierusalem had all thinge common among them: so this man did set forth by vwriting vnder the name of Iesu Christe, that he dyd see done vnder Marke, beyng then theyr teacher. In the length he dyed in the eyght yere of Nero) and was buried at Alexandria, Anianus succeeding hym.

## The Gospell by S. Marke.

### ¶ The first Chapter.

¶ The office of Iohn the Baptiste. The baptisme of Christ, his fasting, his preaching, and the calling of Peter, Andrew, James, and Iohn. Christe healeth the man with the vncleane spirite, helpeth Peter's mother in lawe, and cures the Leper.



¶ Psal. 3. a.

¶ Esai. 40. a.

¶ Matth. 3. a.

**I**N the beginning of the Gospell of Iesu Christ the sonne of God. As it hath ben writte in the prophetes: Behold, I sende my messenger before thy face, which shall prepare thy way before thee. The voyce of hym that crieth in the wilderness, Prepare ye the way of the Lord, and make his pathes straight. (b) Iohn did baptize in the wilderness; and preached the baptisme of repentance for the remission of sinnes. And all the lande of Iurie, and the land of Ierusalem, went out vnto hym, & were all baptized of hym in the riuer of Iordane, confessyng their synnes. Iohn was clothed with Camels heere, and with a girdle of a skynne about his loynes: and he did eate locustes and wyldde hony, and preached, saying, He that is stronger then I cometh after me, whose shoe I am not worthy to stowepe downe and vnlooke vpon. He hath baptized you with water: but he shall baptize you with the Holy Ghost, and with fire.

the holy ghost. And it came to passe in those daies,  
 Jesus came from Nazareth, (a citie) of Galilee,  
 was baptized of Iohn in Iordane. And as soone as  
 he was come vp out of the water, he sawe heauen open,  
 the spirite descend.ing (c) vpon hym lyke a doue. And **Matth.4.a.**  
 there came a voyce from heauen, Thou art my deare **Luke.4.a.**  
 sonne, in whom I am well pleased. And immediatly  
 the spirite driueth hym into wyldernesse. And he was  
 there in the wyldernesse fourtie dayes, & was tempted  
 of Satan, and was with wyld beasts, and the angels  
 ministered vnto him. After that Iohn was deliuered (to  
 prison) Jesus came into Galilee, preachyng the Gospell  
 of the kyngdome of God, & saying, The tyme is come, **Matth.4.b.**  
 and the kyngdome of God is at hande: repent and be-  
 lieue the Gospell. As he walked by the sea of Galilee,  
 he sawe Simon, & Andrew his brother, castyng nettes  
 into the sea; (for they were fishers.) And Jesus sayde  
 vnto them, Followe me, and I wyll make you become  
 fishers of men. And straightway they forsoke their nets  
 and folowed hym. And whē he had gone a litle further **Jerem. 16.c**  
 thence, he sawe James (the sonne) of Zebedee & Iohn  
 his brother, whiche also were in the ship mending their  
 nettes. And anon he called them: and they left their  
 father Zebedee in the ship with the hyred seruantes,  
 and folowed hym. And they came into Capernaum:  
 and straightway on the Sabbath dayes he entred into  
 the synagogue & taught. And they were astonied at his  
 teachyng: for he taught them as one that had authori-  
 ty, and not as the Scribes.

And there was in their synagogue a man vexed with **Matth.7.d.**  
 an uncleane spirite: and he cried, sayyng, Alas, what **Luke.4.c.**  
 haue we (to do) with thee thou Iesus of Nazareth? Art  
 thou come to destroy vs? I knowe thee what thou art  
 (euen) that holy one of God. And Iesus rebuked hym,  
 sayyng, Holde thy peace, & come out of hym. And when  
 the uncleane spirite had doyned him, & cried with a loude  
 voyce,

## The Gospell

boyce, he came out of him. And they were all amazed  
 in so much that they demaunded one of another  
 them selues, saying, What thing is this? What  
 doctrine is this: For with auctoritie commaunded  
 the foule spirites, & they obeyed him? And immedi-  
 atly his fame spread abrode throughout all the regions  
 of Galilee. And forthwith, when they  
 came out of the synagoge, they entred into the  
 house of Simon, and Andrew, with James and John.  
 Simons wifes mother lay sicke of a feuer: and  
 they tell hym of her. And he came and tooke her by  
 hande, and lyst her vp: and immediatly the feuer  
 forsooke her, & she ministred vnto them. And at euen  
 the sunne was downe, they brought vnto hym all  
 that were diseased, and them that were vexed with deuyls:  
 & all the citie was gathered together at the doore.  
 And he healed many that were of diuers diseases, & cast  
 many deuyls: and suffered not the deuyls to speake,  
 cause they knewe hym.

Matth. 8. b.

Luke. 4. f.

Luke. 4. d.

Matth. 3. b.

Matth. 8. a.

Luke. 5. c.

Jesus.

And in the morning before day, Iesus when he  
 risen vp, departed, and went out into a solitarie place  
 and there prayed. And Simon, and they that were  
 with hym, folowed after hym: And when they had found  
 hym, they sayde vnto hym, All men seeke for thee.  
 And he sayd vnto them, Let vs go into the next towne,  
 that I may preache there also: for therfore am I come.  
 And he preached in their synagogues in all Galilee, and  
 cast the deuils out. And there came a leper to hym,  
 beseeching hym, and kneeling downe to hym, & saying  
 vnto hym, If thou wilt, thou canst make me cleane. And  
 Iesus had compassion on him, and put forth his hande  
 and tonched hym, & sayth vnto hym, I will, be thou  
 cleane. And as soone as he had spoken, immediatly the leper  
 departed from him, and he was made cleane, and  
 he had geuen him a strayte commandement, he  
 shoulde say nothing of it.

nothing to any man: but get thee hence, shewe thy  
 self to the Priest, and offer for thy cleansing those  
 thynges whiche Moyses commaunded, for a witness  
 unto them. But he, as sone as he was departed, began  
 to shewe many thynges, and to publishe the saying: inso-  
 muche that Iesus coulde no more openly enter into the  
 ciuie, but was without in desert places: And they came  
 to him from euery quarter.

## The Notes.

The begynnyng of the Gospell, is the ende of the lawe.  
 Baptisme is a signe of repentaunce and of forgeuenes of sinnes,  
 wherby God doth testifie that he vvaitheth away or forgeueth the  
 sinnes of them that beleue, and also vvhetherby God doth seale and  
 confirmeth vs of true repentaunce all the dayes of our lyfe.

Christ did come downe, the holy ghost also dyd come downe:  
 Christ the sonne of God dyd appeare in a true naturall & essen-  
 tiall body, vvhether as the holy ghost came downe in the likenes, & not  
 the true and essentiall body of a doue. The father also dyd speake  
 from heauen. Here ye haue the vvhole Trinitie. Ambro. de Sacra-  
 ment. lib. i. Cap. v.

They blasphemed, vvhiche did call the Gospell a newe doc-  
 trine: for Christ dyd only by hym selfe speake those thynges, vvhich  
 he had spoken before by the prophetes.

## The.ii. Chapter.

He healeth the man of the paultie, calleth Leui the customer, ea-  
 teth with open sinners, and excuseth his disciples.

After (a fewe) dayes also he entred into Caperna-  
 um agayne, and it was noysed that he was in the  
 house. And anon many were gathered together,  
 (inso-muche) that nowe there was no roome to receaue  
 (them) no not so much as about the doore: and he prea-  
 ched the worde (of the gospell) vnto them. And they  
 came vnto him, bringing one sicke of the paultie, which  
 was bozne of foure men. And when they coulde not  
 come nye vnto hym for prease, they vncouered the roofe  
 (of the house) that he was in: And whē they had broke  
 by the roofe, they dyd let downe the bed wherein the  
 sicke of the paultie lay. When Iesus sawe their sayth,  
 he sayde vnto the sicke of the paultie, Sonne, thy sinnes  
 be

Matth. 9. a.  
 Luke. 5. d.

Luke. 5. d.  
 with cordes.

# The Gospell

Matth. 9. a. he forgiven thee. But there were certayne of **S**cribes  
 sitting there, and reasoning in their hearts, Why  
 he thus speake blasphemies? Who can forgive sin  
 but God only? And immediatly when Iesus percei-  
 Luke. 5. c. in his spirite that they so reasoned within them  
 he saith vnto them, Why reason ye such things in

**H**e saith vnto them, Why reason ye such things in  
 heartes? Whether is it easier to say to the sicke of  
 paulsie, Thy sinnes be forgiven thee: or to say, Arise  
 take vp thy bed, and walke? But that ye may know  
 that the sonne of man hath power in earth to forgive  
 sinnes. (He spake vnto the sicke of the paulsie) I say  
 to thee, Arise, and take vp thy bed, and get thee  
 into thine house. And immediatly he arose, toke vp  
 his bed, & went forth before them all, in so much that  
 they were all amazed, and glorified God, saying, We  
 sawe it on this fashion. And he went agayne vnto the  
 sea, and all the people resorted vnto hym, and he tau-  
 ght them. And as Iesus passed by, he sawe Leui (the sonne  
 of Alphæ, sitting at the receipt of custome, & sayde

Matth. 9. b. them. And as Iesus passed by, he sawe Leui (the sonne  
 Luke. 5. f. of Alphæ, sitting at the receipt of custome, & sayde

**F**olow me. And he arose, and folowed him. And  
 it came to passe, that when Iesus sate at meate in  
 his house, many publicanes and sinners sate also roging  
 at meate with Iesus and his disciples: for there were  
 many which also folowed him. And when the Scribes  
 and Pharisees sawe him eate with publicanes and sin-  
 ners, they sayde vnto his disciples, How is it that  
 Iesus eateth and drinketh with publicanes & sinners? And  
 Iesus hearde (that) he sayde vnto them, They that  
 are whole, haue no neede of the phisition, but they that  
 are sicke: I came not to call the righteous, but sinners  
 to repentance. And the disciples of Iohn and the Phari-  
 sees did fast: And they come and say vnto hym, Why  
 do the disciples of Iohn and of the Pharisees fast, but  
 thy disciples fast not? And Iesus sayd vnto them, Can  
 the chyldren of the bridechamber fast (while) the bride-  
 grome is with them? As long as they haue the bride-  
 grome

Matth. 9. b.  
 Luke. 5. f.

do the disciples of Iohn and of the Pharisees fast, but  
 thy disciples fast not? And Iesus sayd vnto them, Can  
 the chyldren of the bridechamber fast (while) the bride-  
 grome is with them? As long as they haue the bride-  
 grome

of s. So with them, they can not fast. But the dayes wyl  
s. When the brydegrome shalbe taken away from  
them, and then shall they fast in those dayes. No man  
is percereth a peece of new cloth vnto an olde garment:  
then selowayes, his newe peece taketh away (somewhat)  
of the olde (garment) and so the rent is made worse.  
e sicke of wine doth putteth new wine into old vessels, els the  
o say, And wine doth burst the vessels, and the wyne runneth  
may knowe, and the vessels are marred: But newe wyne must  
to fayne put into newe vessels.

And it came to passe, that he went through the corne Mark. 12. a.  
sides on the Sabbath dayes, and his disciples began Luke. 6. a.  
the way to plucke the eares of corne. And the Pharise-  
ch that said vnto him, Behold, why do they on y Sabbath  
sayes that whiche is not lawfull? And he sayde vnto  
me vnto ye, haue ye neuer read what Dauid dyd, when he had  
he tane of the some of Abiathar the hye Priest, and dyd eate the  
sayde bread, whiche is not lawfull to eate but for the  
him. I. Reg. 19. b.  
cate in the Priestes, and gaue also to them which were with him?  
to forgiue he sayde vnto them, The Sabbath was made for  
here man, and not man for the Sabbath. Therefore is the  
e Sabbath of man Lord also of the Sabbath.

## The Notes.

He that is here in Marke called Leui, in the Gospell before is  
called Matthewe, in hym we haue an example, how they that be cal-  
led to beleue, ought to bryng forth worthy frutes of repentance.  
The brydegrome is taken from vs, when euyl affections, con-  
fusions, and lustes, do dryue Christe out of our hartes, then  
ought we to vse abstinence, thereby to tame the wanton flethe, and  
geue our selues to earnest prayers, that so the spirite of God may  
be continued in vs.

## The. iiii. Chapter.

He helpeth the man with the dryed hande, choseth his apostles,  
and casteth out the vncleane spirite whiche the Pharisees ascribe  
vnto the deuyll. The brother, sister, and mother of Christe.

And he entred agayne into the synagoge, & a man  
was there whiche had a withered hande, and they Patch. 12. a  
watched



# The Gospell

**Luke. 6. a.** watched hym whether he woulde heale hym on the Sabbath day, that they might accuse him. And he saide vnto the man whiche had the wythered hande, Arise and stande in the middes.

And he sayde vnto them, Is it lawfull to do good on the Sabbath dayes, or to do euill: to saue life, or to kill? But they helde their peace. And when he had looked rounde about on them with anger, mourning for the hardnesse of their heartes, he sayth to the man, Stretch forth thyne hande. And he stretched it out: And his hande was restored, even as whole as the other.

**Matth. 12. d**

**Luke. 6. c.**

**B** And the Pharisees departed, and straightway gathered a counsell with the Herodians agaynst hym, that they might destroy him. But Iesus auoyded with his disciples to the sea: and a great multitude folowed hym from Galilee, and from Iurie, and from Hierusalem, and from Idumea, & (from the region which is beyonde Iordane, and they that dwelt about Tyre and Sidon, a great multitude (of men:) which when they had hearde what thinges he dyd, came vnto him.

**Matth. 12. a**

**Luke. 6. c.**

**Luke. 6. a.**

And Iesus commaunded his disciples that a shyp shoulde wayte on hym because of the people, lest they shoulde throng hym. For he had healed many, (insomuch) that they pressed vpon hym for to touche hym as many as had plagues. And when the vncleane spirit sawe hym, they fell downe before him (at his feet) and cryed, saying, Thou art the sonne of God. And he straitly charged them that they should not make hym knowne.

**Matth. 11. a**

**Luke. 6. c.**

**C** And he went by into a mountayne, and called vnto hym whom he would: and they came vnto hym. And he named twelue, that they shoulde be with him, and that he myght sende them forth to preache, and that they might haue power to heale sickneses, and to cast out deuils. And he gaue vnto Simon to name Peter. And he called James (the sonne) of Zebedee, & John, James brother (and gaue them to name Boanarges, which is to say,

to say,  
lip, a  
mas, a  
deus  
also be  
the peo  
no leyl  
that be  
lay har  
the S  
sayde, I  
such he  
sayde v  
out Sa  
that rea  
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And he a  
and my  
dout on  
he sayde  
wholoru  
ter, and  
to say,

to say, the sonnes of thunder.) And Andrew, and Phi-  
lip, and Bartholomewe, and Matthewe, and Tho-  
mas, and James, (the sonne) of Alphée, and Thad-  
deus, and Simon Cananite, & Judas Iscariot, whiche  
also betrayed hym: and they came into the house. And  
the people assembled together agayne, so that they had  
no leysure so muche as to eate bread. And when they  
that belonged vnto hym hearde (of it) they went out to  
lay handes vpon hym: For they sayde, He is mad. And Matth. 12. b  
the Scribes whiche came downe from Hierusalem, Luk. 11. c.  
sayde, He hath Beelzebub, and by the chiefe deuyl ca-  
steth he out deuyls. And he called them vnto hym, and  
sayde vnto them in parables, Howe can Satan dyue  
out Satan? And yf a realme be diuided agaynst it selfe,  
that realme can not endure. And if a house be diuided  
agaynst it selfe, that house can not continue. And yf  
Satan make insurrection agaynst hym selfe, and be di-  
uided, he can not continue, but hath an ende. No  
man can enter into a strong mans house, and take away  
his goodes, except he first binde the strong man, and  
then spoyle his house. Clerely I say vnto you, All synnes  
shalbe forgiven vnto the chyldren of men, and blasphe-  
mies wherewith so euer they haue blasphemed: but he  
that speaketh blasphemie agaynst the holy ghost, hath  
neuer forgivenesse, but is in daunger of eternall dam-  
nation. For they sayde, He hath an vnclene spirite.  
There came also his mother, and his (b) brethren, and  
stode without, and sent vnto hym to cal hym out. And  
the people sate about hym, and said vnto hym, Behold, Genes. 13. b.  
thy mother and thy brethren seeke for thee without. Matth. 12. b  
And he answered them, saying, Who is my mother, Luk. 8. c.  
and my brethren? And when he had looked rounde a-  
bout on his disciples whiche sate in cōpasse about hym,  
he sayde, Beholde my mother and my brethren. For  
whosoever doth the wyll of God, the same is my bro-  
ther, and my sister, and mother.

# The Gospell

¶ The Notes.

a. The vncleane spirites confesse here that Christe is the sonne of God. Be ye therefore confounded, and looke for a worse punishment then the deuilles haue, that dare denye Christe to be a very naturall God.

b. Here they are called Christes brethren, which in deede were not his naturall brethren, but his cosins and kynnsfolkes: euen as Lot was called Abrahams brother, which was his brother Arams sonne. Conferre the. vi. of Marke, and the. xiii. of Matthewe, with the. iii. of Iohn, and agayne reade diligently the. xliiii. Chapter of Ezechiel, and thou shalt fynde that the Virgin Marie had neuer mo sonnes or daughters but christe only.

¶ The. iiii. Chapter.

¶ The parable of the sower. Christe sylleth the tempest of the flesh, which obeyed hym.

**A**ND he began agayne to teache by the sea side: And there gathered vnto hym muche people, so greatly that he entred into a ship, and sat in the sea: and

**Matth. 13. a** all the people was by the sea side on the shore: And he taught them many thinges by parables, and sayde vnto them in his doctrine, **Luke. 8. a.** Hearken: Beholde, there went out a sower to sow: and it fortuned as he sowed, that some fel by the way side: and the fowles of the ayre came and deuoured it vp. Some fel on stony grounde, where it had not muche earth: and immediatly it sprang vp, because it had no deapth of earth. But as soone as the sunne was vp, it caught heate: and because it had no roote, it withered away. And some fell among thornes, and the thornes grewe vp, and choked it, and it bore no fruite. And some fell vpon good grounde, (a) and they dyd yeelde fruite that sprang vp, & grewe, and brought forth, some thirtie folde, and some sirtie folde, & some an hundred folde. And he said vnto them, He that heareth to heare, let hym heare. And when he was alone, they that were about hym with the twelue, asked hym the parable. And he sayde vnto them, Vnto you is geuen to know the myserie of the kyngdome of God. But vnto them that are without, all thinges are hid by parables, that when they see, they may see and differ.

**Matth. 13. b**  
**Luke. 8. b.**

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discern: and when they heare, they may heare and not  
 understande, lest at any tyme they should turne, & their  
 finnes shoulde be forgiven them. And he sayd vnto the,  
 Know ye not this parable? And how then wil ye know  
 all other parables? The sower, soweth the worde. And  
 they (that receaue seede) by the way side, are those  
 where the worde is sowne: but when they haue hearde,  
 Satan commeth immediatly, & taketh away the worde  
 that was sowne in their heartes. And likewise they that  
 receaue seede into the stony ground: are they whiche  
 when they haue heard the word, at once receaue it with  
 gladnesse: yet haue no roote in them selues, & so endure  
 but a tyme: & anon when trouble and persecution ar-  
 riseth for the wordes sake, immediatly they are offended.  
 And those be they that receaue seede among thornes: &  
 these are such as heare the worde, and the cares of this  
 world, & the deceitfulnes of riches, & the lustes of other  
 things enter in, & choke the word, & it is made vnfruit-  
 full. And they which receaue seede into good ground,  
 are such as heare the word & receaue it: so that one corne  
 doth bring forth thirtie, some sixtie, some an hundred.  
 And he sayde vnto them, Is the candle lighted to be  
 put vnder a bushell, or vnder the table? and not to be  
 put on a candellsticke? For there is nothing so priue,  
 that shal not be opened: neither hath it ben so secret, but  
 that it must come abrode. If any man haue eares to  
 heare, let him heare. And he sayd vnto the, Take heed  
 what ye heare: With what measure ye meate, with the  
 same shall it be measured to you agayne: And vnto  
 you that heare, shall more be geuen. For vnto hym that  
 hath, it shall be geuen: and from hym that hath not, Luke. 6. f.  
 shall be taken away euē that which he hath. And he saide, Mat. 13. b.  
 So is the kingdome of God euē as if a man should sow  
 seede in the ground, and should sleepe, & rise by night &  
 say, & the seede shoulde spring & growe by he knoweth  
 not howe. For the earth bringeth forth fruite of her  
 selfe.

# The Gospell

selfe, first the blade, then the eare, after the full coyne in the eare. But when the fruite is brought forth, as one he thrusteth in the sickle, because the harvest is come.

**Matth. 13. d.**  
**Luk. 13. d.** And he sayde, Whereunto shall we lyken the kyngdome of God? Or with what comparison shall we compare it? It is lyke a grayne of mustarde seede: whiche when it is sowed in the earth, is lesse then all seedes that be in the earth: when it is sowed, it groweth vp, and is greater then all herbes, and beareth great bryanches, so that the fowles of the ayre may make their nestes vnder the shadowe of it. And with many suche parables preached he the worde vnto them, as they were able to heare it: But without parable spake he nothing vnto them. But when they were alone, he expounded all thynges to his disciples. And the same day, when euen was come, he sayde vnto them, Let vs passe ouer vnto the other (side.) And they left the people, and toke hym euen as he was in the ship: And there were also with hym other litle ships. And there arose a great storme of wynde, and the waues dashed into the ship, so that it was now full. And he was in the sterne a sleepe on a pillowe: And they awaked hym, and sayde vnto hym, Maister, carest thou not that we peryshe? And he arose and rebuked the wynde, and sayde vnto the sea, Peace and be styll: And the wynde ceased, and they folowed a great calme. And he sayde vnto them, Why are ye fearefull? Howe is it that ye haue no fayth? And they feared exceedingly, and sayd one to another, What is this? For both wynde and sea obey hym.

**Matth. 8. c.**  
**Luke. 8. b.**

## The Notes.

- a. Onely the fourth parte of the seede doth bryng forth fruite. Therefore let not the ministers of Gods worde be discouraged though that very fewe do geue credite vnto theyr doctrine and faued.
- b. It is sayd that the Lorde sleepeth, when in the troubles and uersities of this worlde, he deferreth to heare and succour his choyse and chosens, whiche thyng was here prefigured by Iesus sleepe.

¶ The. v. Chapter.

¶ He deliuereth the possessed from the vncleane spirite, the woman from the bloody issue, and rayseth the captraynes daughter.

**A**nd they came ouer to the other (side) of the sea, into the countrey of the Gaderenites. And when he was come out of the ship, immediately there met hym from among the tombes, a man (possessed) of an vncleane spirite, whiche had his abyding among the tombes: And no man coulde binde hym, no nor with chaynes: because, that when he was often bounde with fetters and chaynes, he plucked the chaynes a sunder, and brake the fetters in peeces: neither coulde any man tame hym. And (alwayes) nyght and day, he was in the mountaynes and in the tombes, crying, and beating hym selfe with stones. But when he had spied Iesus a farr off, he ranne and worshipped him: And cried with a loude voyce, and sayde, What haue I to do with thee Iesus thou sonne of the most hyghest God? I require thee in the name of God, that thou torment me not. (For he sayde vnto hym, Come out of the man thou soule spirite.) And he asked hym, What is thy name? And he aunswered and sayde vnto him, My name is Legion: for we are many. And he prayed him instantly, that he would not send them away out of the countrey. But there was there nye vnto the mountaines a great herde of swyne feedyng. And all the deuyls besought hym, saying, Sende vs into the swyne, that we may enter into them. And anon Iesus gaue them leaue. And the vncleane spirites went out, and entered into the swyne: And the heard ranne headlong into the sea, (they were about two thousande,) and were drowned in the sea. And the swynherdes fled, & tolde it in the cite, and in the countrey. And they went out for to see what was done: and came to Iesus, and sawe hym that was vexed with the feende and had the legion, sit both clothed and in his ryght mynde: and they were afraide.

**A**  
Matth. 8. d.  
Luke. 8. c.

**B**  
Matth. 8. d.  
Luke. 8. c.

Luke. 8. c.  
Matth. 8. d.

## The Gospell

And they that sawe (it,) tolde them howe it came to passe to hym that was possessed with the deuyl, and also of the swyne. And they begā to pray him that he woulde depart out of their coastes. And when he was come into the ship, he that had ben possessed with the deuyl, prayed him that he might be with him. Now be it, Iesus would not suffer hym: but sayd vnto hym, Go home to thy frendes, and shewe them howe great thinges the Lorde hath done for thee, (and how) he had compassion on thee. And he departed, & began to publishe in the cities howe great thinges Iesus had done for hym: and all men did marueyle. And when Iesus was come agayne by ship vnto the other (side) much people gathered vnto hym, & he was nye vnto the sea. And beholde, there came one of the rulers of the synagogue, whose name was Jairus: & when he sawe hym, he fell downe at his feete, & besought him greatly, saying, My young daughter lyeth at point of death, (I pray thee) come lay thy hand on her, that she may be safe, and liue. And (Iesus) went with hym, & much people folowed hym, and thronged hym. And there was a certayne woman which had ben diseased of an issue of blood. xii. yeres, (c) and had suffered many thinges of many phisitions, & had spent all that she had, and felt none amendment, but rather the worse. When she had heard of Iesus, she came in the prease behynde hym, & touched his garment. For she sayd, If I may but touche his clothes, I shall be whole. And straightway the fountayne of his blood was dyed vp: & she felt in her body that she was healed of the plague. And Iesus immediately knowing in hym, selte that vertue proceeded from hym, turned hym about in the prease, and sayde, Who touched my clothes? And his disciples sayde vnto him, Thou seest the people thrust thee, and askest thou, Who dyd touch me? And he looked rounde about for to see her that had done this thing. But the woman fearyng & trembling

Matth. 9. c.

Luke. 8. f.

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knowing what was done within her, came, and fell  
downe before hym, and tolde hym all the trueth. And  
he sayde vnto her, Daughter thy faith hath saued thee:  
go in peace, and be whole of thy plague. Why he yet  
spake, there came from the ruler of the synagogues  
(house) certayne, which sayde, Thy daughter is dead,  
why diseatest thou the maister any further? As soone as  
Jesus hearde the worde that was spoken, he sayd vnto  
the ruler of the synagogue, Be not afrayde, only beleue.  
And he suffered no man to folowe him, save Peter, and  
James, and John the brother of James. And he came  
to the house of the ruler of the synagogue, and saue the  
tumult, and them that wept and wayled greatly: and  
went in, and sayde vnto them, Why make ye this a do  
and weepe? the damsell is not dead, but sleepeth, & they  
laught hym to scorne: But he put them al out, & taketh  
the father and the mother of the damsel, and them that  
were with hym, and entreth in where the damsell lay,  
and taketh the damsell by the hande, & sayth vnto her,  
Talitha cumi, which is, & one do interpret it, Dam-  
sel (I say vnto thee) aryse. And straightway the damsell  
arose, and walked: For she was of the age of twelue  
yeres, and they were astounded out of measure. And he  
charged hym straightly, that no man shoulde know of it:  
and commaunded to geue her meate.

¶ The Notes.

- a. Here we learne, that it is the nature and propertie of the deuill,  
alwayes to do harme, & to hurt, vnlesse he were forbidden of God.
- b. They are very Gaderenites, which for feare to lose any thing of  
their worldly substance, do banishe away Christ and his Gospell.
- c. Here the woman is not blamed, because that she had spent and  
bestowed much substance vpon Phisitions: but rather here we do  
learne that phisicke ministrated without God, is vnprofitable. Let vs  
not then despise phisicke, whiche the hyghest God create from the  
earth: but let vs resigne and put our whole wyll into the handes of  
God, whether that he wyll heale vs by phisicke, or bryng vs into our  
grau.

¶ The. vi. Chapter.

¶ Christ sendeth his apostles to heale them that were diseased. Of  
John and Herode. Of the fyue loaves and two fishes. And of the  
walkyng on the sea.

Omni And



## The Gospell

**Matth. 12. 3** **A**ND he departed thence, and came into his owne  
**Luke. 4. c.** countrey, & his disciples folowed hym. And when  
the Sabbath day was come, he began to teache in

the synagogue: And many that hearde hym, were asto-  
nyed, and sayde, From whence hath he these thynges?  
And what wisdom is this that is geuen vnto him, and  
suche mightie workes that are wrought by his handes?  
**Matth. 13. g** Is not this the carpenters Dauides sonne, (a) the y-  
ther of James and Ioseph, and of Iuda and Simon: and  
are not his sisters here with vs? And they were offen-  
ded at hym.

**Matth. 13. g** Iesus sayde vnto them, that a prophete is not with-  
**Luke. 4. d.** out honour but in his owne countrey, and among his  
**Iohn. 5. f.** owne kyn, and in his owne house. And he coulde there

**B** shewe no mightie worke: but layde his handes vpon  
fewe sicke folke, and healed (them.) And he marvelled  
because of their vnbeleefe, and he went about by the  
townes that lay on euery syde, teaching. And he called  
the twelue, and began to sende them forth two & two,  
and gaue them power agaynst vncleane spirites: and  
commaunded them that they shoulde take nothing to  
their iourney, save a staffe onely: no scrip, no bread,  
money in their purse: but shoulde be shooed with san-  
dals: and that they should not put on two coates. And  
he sayd vnto them, Wher soeuer ye enter into an house,  
there abyde tyll ye depart thence. And whosoener shall  
not receaue you nor heare you, when ye depart thence,  
shake of the dust that is vnder your feete, for a witnesse  
against them: I say verily vnto you, it shalbe easer for  
the Sodomites and Gomorceans in the day of iudg-  
ment, then for that cite. And they went out, & preached  
that (men) shoulde repent. And they cast out many de-  
uyls, & annoynted many that were sicke with oyle, and  
healed (them.) And kyng Herode hearde (of hym) (for  
his name was spread abrode: ) And he sayde, Ioh-  
Baptist is risen agayne from the dead, and therfore

**Matth. 10. a**  
**Luke. 10. a.**

**Matth. 10. a**  
**Luke. 10. a.**

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cher sayde, It is Elias. Some sayd, It is a prophete,  
as one of the prophetes. But when Herode hearde of  
him, he sayde, It is Iohn whom I beheaded, he is ri-  
from death agayne. For Herode him selfe had sent  
and layde handes vpon Iohn, and bounde him  
his seruantes,  
pison for Herodias sake his brother Philips wyfe,  
cause he had maryed her. For Iohn sayde vnto He-  
rode, It is not lawfull for thee to haue thy brothers  
wife. Therefore Herodias layde wayte for him, & would  
have kyled him: but she coulde not. For Herode feared  
Iohn, knowyng that he was a iust man and an holy,  
and gaue him reuerence: and when he hearde him, he  
did many thynges, and hearde him gladly. And when  
his conuenient day was come, that Herode on his birth  
day made a supper to the lordes, hys captaynes, and  
the chiefe estates of Galilee: And when the daughter of  
Herodias came in, and daunced, and pleased  
Herode and them that sate at boorde also, the king sayd  
vnto the Damsell, Aske of me what thou wylt, and I  
will geue it thee. And he sware vnto her, What soeuer  
thou shalt aske of me, I will geue it thee, euen vnto the  
halfe of my kingdome. And she went forth, and  
sayde vnto her mother, What shall I aske? She sayde,  
Iohn Baptistes head. And she came in strayghtway  
vnto the king, and asked, saying, I will that  
thou geue me by and by in a charger the head of Iohn  
Baptist. And the king was sorry (howbeit) for his othe  
sake, and for their sakes which sate at supper also, he  
would not cast her of. And immediatly the king sent  
his hangman, and commaunded his head to be brought  
in: And he went and beheaded him in the prison: and  
brought his head in a charger, and gaue it to the dam-  
selle, and the damselle gaue it to her mother. And when  
his disciples hearde (of it) they came and toke vp his  
body, and layde it in a tombe. And the Apostles ga-  
thered

Mat. 13.

Luk. 9. a.

Leuit. 18. b.

Mat. 14.

Gen. 40. c.

Mat. 14.

Mat. 14. b.

Luk. 9. b.

## The Gospell

thered them selues together vnto Iesus, and tolde him all thynges, both what they had done, and what they had taught. And he sayde vnto them, Come ye alone out of the way into the wilderness, and rest a while: for there were many commers and goers, and they had no leasure so much as to eate. And he went by ship out of the way into a desert place. And the people syped them when they departed, and many knewe him, and ranne afoote thither out of all cities, and came thither before them, and came together vnto him. And Iesus went out, and sawe much people, & had compassion on them, because they were like sheepe not hauyng a shepheard: And he began to teache them many thynges.

And when the day was nowe farre spent, his disciples came vnto him, saying, This is a desert place, and nowe the tyme is farre passed: let them depart, that they may go into the countrey rounde about, and into the towynes, and bye them bread: for they haue nothing to eate. He answered and sayde vnto them, Geue them to eate. And they sayde vnto hym, (Shall we go and bye (c) two hundred penyworth of bread, and geue them to eate? He sayde vnto them, Howe many loaves haue ye? go and loke. And when they had searched (they) sayde, Fyne, and two fishes. And he commaunded them to make them all lye downe by companies vpon the greene grasie. And they sate downe, here a rowe, and there a rowe (by) hundredes, & (by) fifties. And when he had taken the fyne loaves and the two fishes, and looked vp to heauen, he blessed, and brake the loaves, & gaue them to his disciples to set before them: and the two fishes diu ded he among them al. And they all dyd eate, & were satisfied. And they toke vp twelue baskets full of the fragmentes, and of the fishes. And they that dyd eate, were about fyne thousand men. And straightway he constrayned his disciples to go into the ship, & to go ouer the sea before vnto Bethsaida, why

Mat. 9.d.

Mat. 14.

Luk. 9.b.

John. 6.a.

Mat. 14.c.

Mat. 14.c.

John. 6.b.

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he sent away the people. And alsoone as he had sent them away, he departed into a mountayne to pray. And when euen was come, the ship was in the middes of the sea, and he alone on the lande. And he sawe them troubled (in rowyng) (for the wynde was contrarie unto them:) And about the fourth watch of the nyght he came vnto them, walkyng vpon the sea: and woulde haue passed by them. But whē they sawe him walkyng vpon the sea, they supposed it had ben a spirite, and cryed out. (For they all sawe him, and were afraide.) And none he talked with them, and sayde vnto them, Be of good cheare, it is I, be not afraide. And he went vnto them into the ship, and the wynde ceased, and they were sore amazed in them selues beyond measure, and marueyled. For they vnderstoode not (what was done) of the loaves, because their heart was hardened. And when they had passed ouer, they came into the lande of Gennezareth, and dꝛue vp into the haueu. And alsoone as they were come out of the ship, strayghtway they knewe him, and ran foorth throughout all the region rounde about, and began to cary about in beds those that were sicke thither, where they heard that he was. And whether soeuer he entred into towne, cities, or villages, they layde the sicke folkes in the stretes, and prayed him that they myght touche and it were but the hemme of his garment: And as many as touched it, were made whole.

## ¶ The Notes.

1. Made in the thirde Chapter. the exposition of this place.

2. In healyng the sicke, the Apostles dyd vse oyle, to signifie thereby that they were healed by the vertue of the holy ghoit, whiche in the holy scriptures many tymes is signified by the outwarde vntion. Of this oyle we wyll speake more in the v. Chapter of Iames.

3. We learne here that Christe had money, els the apostles woulde not haue sayde, Let vs go and bye two hundreth peniworth of bread. Then it is lawfull for preachers to haue money with them, wherewith to bye meate and drinke, and clothyng, with other necessaries.

# The Gospell

¶ The. vii. Chapter.

¶ The disciples eate with vnwaschen handes. The commaundement of God is transgressed by mans traditions. Of the woman of syrophenissa. Of the sabbath.

**A**ND the Pharisees came together vnto him, and acertayne of the Scribes which came from Hierusalem. And when they sawe some of his disciples eate bread with comon (that is to say, with vnwaschen) handes, they founde fault. For the Pharisees and all the Iewes, except they washe their handes oft, eate not, obseruyng the traditions of the elders. And (when they come) from the market, except they washe, they eate not. And many other thynges there be, which they haue taken vpon them to obserue, (as) the washyng of cuppes and pottes, and brassen vessels, and of tables.

Mat. 15. a.

**T**hen asked him the Pharisees and Scribes, Why walke not thy disciples according to the tradition of the elders, but eate bread with vnwaschen handes? He answered and sayd vnto them, that Elaias hath prophesied well of you hypocrites, as it is written: This people honoureth me with their lippes, but their heart is farre from me. Howbeit, in vayne do they worshippe me, teachyng doctrines, the commaundements of men. For ye lay the commaundementes of God apart, and obserue the tradition of men, as the washyng of pottes

Elai. 29. b.

Mat. 15. b.

Exod. 5. b.

Deut. 5. b.

Ephe. 6. a.

& cuppes: and many other such lyke thynges ye do. And he sayde vnto them, Well, ye cast asyde the commaundement of God, to mayntayne your owne tradition. For Moyses sayde, Honour thy father and thy mother: and who so curseth father or mother, let him dye the death. But ye say, If a man shall say to father or mother, Corban (that is, by the gyfte) that (is offered) of me, thou shalt be helped. And so suffer him no more to do ought for his father or his mother: and make the worde of God of none effect through your traditions, which ye haue ordayned: And many such thynges do ye. And when he had called all the people vnto him,

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sayd vnto them, Hearken vnto me euery one of you, and vnderstande. There is nothyng without a man that can defile him, when it entreth into him: but the thynges which procede out of a man, those are they that defile a man. If any man haue eares to heare, let him heare. And when he came into the house away from the people, his disciples asked him of þis similitude. And he sayd vnto the, Are ye also without vnderstanding? Do ye not yet perceaue, that whatsoener thyng from without entreth into a man, it can not defile him: because it entreth not into his heart, but into the belly, and goeth out into the draught, purgynge all meates. And he sayd, That which commeth out of a man, defyleth a man. For from within, euen out of the heart of men, proceede euyl thoughtes, adulterie, fornication, murder, theft, couetousnesse, wickednesse, deceyt, wantonnesse, a wicked eye, blasphemie, pride, foolishnesse. All these euyl thinges come from within, and defile a man. And from thence he rose, and went into the borders of Tyre and Sidon: and entred into an house, and woulde that no man shoulde haue knowen: but he coulde not be hyd. For a certayne woman, whose young daughter had an vncleane spirite, as soone as she hearde of him, came and fell at his feete. (The woman was a Greke, out of the nation of Syrophenisia:) and she besought him that he woulde cast out the deuyl from her daughter. But Iesus sayde vnto her, Let the chyldren first be fed: For it is not meete to take the chyldrens bread, and to cast it vnto litle dogges. She answered and sayd vnto him, Euen so Lord: neuerthelesse, the litle dogges also eate vnder the Table of the chyldrens crummes. And he sayde vnto her, For this saying, go thy way, the deuyl is gone out of thy daughter. And when she was come home to her house, she founde that the deuyl was departed, and her daughter lying on the bed.

And he departed agayne from the coastes of Tyre and

Mat. 12. b.

Mat. 15. b.

D  
Mat. 15. c.

The Gospell on  
the xiii. Sunday  
after Trinitie.

# The Gospell

Mat. 15. c.

Mat. 9. d.

Gen. 1. d.

Eccle. 39.

and Sidon, and came vnto the sea of Galilee, thur  
the middes of the coastes of the ten cities. And  
brought vnto him one that was deafe, and had an  
pediment in his speache: and they prayed him to  
his hande vpon him. And when he had taken him  
from the people, he put his fyngers into his eares,  
and did spit, and touched his tongue, and loked vp to he  
uen, and syghed, and sayde vnto him, Ephatha, that  
to say, Be opened. And straghtway his eares  
opened, and the stryng of his tongue was loosed,  
he spake playne. And he commaunded them that  
shoulde tell no man: but the more he forbad them,  
much the more a great deale they published it:  
were beyonde measure astonied, saying, He hath done  
all thinges well: he hath made both the deafe to heare  
and the dumbe to speake.

## The Notes.

a. Meate defleth not, yf it be taken and receaued with faith. If  
yf any man make this obiection, saying, Doth not meate and drynke  
defile them that do surfet and are drunken? Answer, that surfe  
ring and drunkenesse ought not to be imputed to the meate  
drynke, but to the inordinate lust of the heart.

b. In this place we are taught, when we do any good deede,  
we shoulde not hunt and haue after the prayse of men. They ther  
fore that do heare so earnestly spreade abroad the benefites &  
power of God, sinne not against Christes wordes. For in other places  
requireth thankfulness of vs, and that we shoulde alwayes set face  
the bounteous liberalitie of our heauenly father. Theophylactus.

## The viii. Chapter.

† The miracle of the seuen loaves. The Pharisees aske a signe. The  
leauen of the Pharisees. The blynde receaueth his sight.

Mat. 15. b.

**A** I those dayes when there was a very great comp  
nie, and had(a) nothyng to eate, Iesus called his di  
ciples to him, and sayde vnto them, I haue comp  
sion on the people, because they haue nowe ben with  
me thre dayes, and haue nothyng to eate: And I  
sende them away fastyng to their owne houses, they  
shall saynt by the way: for diuers of them came from  
farr.

And his disciples answered him, From whence  
 can a man satiffie these men with bread here in the wil-  
 dernesse? And he asked them, Howe many loaves haue  
 they? They sayde, Seuen. And he commaunded the peo-  
 ple to sit downe on the grounde: And he toke the seuen  
 loaves, and when he had geuen thankes, he brake, and  
 gaue to his Disciples to sit before them: And they dyd  
 so before the people. And they had a fewe smalle  
 fishes: And when he had blessed, he commaunded them  
 to be set before them. So they dyd eate, and were  
 satisfied: And they toke vp of the broken meate that  
 was left, seuen baskets full. And they that had eaten  
 were about foure thousande: And he sent them away.  
 And anon he entred into a ship with his disciples, and  
 came into the partes of Dalmanutha. And the Phari-  
 sees came forth, and began to dispute with him, seeking  
 of him a signe from heauen, temptyng him. And when  
 he had sighed deeply in his spirite, he saith, Why doth  
 this generatio seke a signe? Verely I say vnto you, there  
 shall no signe be geuen vnto this generation. And he  
 departed from them, and went into the ship agayne, and departed  
 out of the water. And they had forgotten to take bread  
 with them: neither had they in the ship with the more  
 one loafe. And he charged them, saying, Take  
 heed, beware of the leuen of the Pharisees, and of the  
 leuen of Herode. And they reasoned among them selues,  
 saying, We haue no bread. And Iesus knewe (it) and  
 sayd vnto them, Why reason ye, because ye haue no  
 bread? Perceauce ye not yet, neither vnderstande? Haue  
 ye your heart yet hardened? Haue ye eyes, and see not?  
 Haue ye eares, and heare not? Do ye not remem-  
 ber? When I brake fise loaves among fise thousande,  
 (men) howe many baskettes full of broken meate  
 toke ye vp? They say vnto him, Twelue. When I  
 brake seuen among foure thousande, howe many bas-  
 kets of the leauynges of the broken meate toke ye vp?  
 They

Luk. 11. 8.  
 Iohn. 6. 9.

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Mat. 16. e.  
 Luk. 9. a.



# The Gospell

**C** They sayde, Seuen. And he sayde vnto them, What happeneth it that ye do not vnderstande? And he came to Bethsaida, and they brought a blynde man vnto him, and desired him to touche him. And he caught the blynde by the hande, and led him out of the towne: and when he had spit in his eyes, and put his handes vpon him, he asked him yf he sawe ought. And he looked vp, and sayde, I see men: for I perceauie them walke (they were) trees. After that, he put his handes againe vpon his eyes, and made him see: And he was restored, and sawe euery man clearly. And he sent him home to his house, saying, Neither go into the towne, nor telle to any in the towne. And Iesus went out, and his disciples, into the townes that long to Cesarea Philippi. And by the way he asked his disciples, saying vnto them, Whom do men say that I am? And they answered, (Some say that thou art) John Baptist, and some say, Elias: Agayne, some (say) that thou art one of the prophetes. And he sayde vnto them, But whom say they that I am? Peter answered with a faith vnto him, Thou art very Christe. And he charged them that they shoulde tell no man of him. And he began to teach them, howe that the sonne of man must suffer many thynges, and be reprobued of the elders, and of the high Priestes and Scribes, and be kylled, and after three dayes rylse agayne. And he spake that saying openly. And Peter toke him asyde, and began to rebuke him. But he turned about, and looked on his disciples, and rebuked Peter, saying, Go after me Satan: for thou sauerest not the thynges that (be) of god, but the thynges that be of men.

Mat. 16. c.  
Luk. 9. c.  
Iohn. 6. g.

**D** And when he had called the people vnto him, with his disciples also, he sayde vnto them, Whosoever will folowe me, let him forsake him selfe, and take vpon him the crosse, and folowe me. For whosoever will save his lyfe, shall loose it: But whosoever shall loose his lyfe

Mat. 16. d.  
and 10. d.  
Luk. 9. c.  
and 14. f.

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for my sake and the Gospels, the same shall saue it. For what shall it profite a man, yf he wynn all the worlde, and loose his owne soule? Or what shall a man geue for a ransome of his soule? Whosoener therefore shalbe ashamed of me & of my wordes in this adulterous and fustfull generation, of him also shall the sonne of man be ashamed, when he cometh in the glorie of his father, with the holy angels.

## The Notes.

a. Alwayes the fleshe is afrayde to lacke, but they that be desirous of Gods trueth, and geue them selues to godlynesse, can neuer lacke any thyng.

b. By the leuen of Herode he vnderstandeth the doctrine of the sathenes, which dyd denye both the immortalitie of the soule, and also the resurreccion of the dead, theyr doctrine dyd Herode and all his court embrace. They were also called Herodians, whiche beleued and taught that Herode was the Messias.

## The ix. Chapter.

The transfiguration. The lunatike is healed. The disputation who shoulde be the greatest. Offences are forbidden.

AND he sayde vnto them, Verely I say vnto you, **A** there be some of them that stande here, which shall not taste of death, tyll they haue seene the kingdom of God come with power. And after sixe dayes, Iesus taketh Peter, & James, and Iohn, and leadeth them by into an hye mountayne out of the way alone: and he was transfigured before them. And his rayment was whyte, and became very whyte euen as snowe: so whyte as no fuller can make vpon the earth. And there appeared vnto them Elias, with Moyses: and they talked with Iesu. And Peter answered, and saith to Iesu, Master, here is good beyng for vs, let vs make here three tabernacles, one for thee, and one for Moyses, and one for Elias. For he wist not what he sayde: for they were afrayde. And there was a cloude that shadowed them: & a voyce came out of the cloude, saying, This is my beloued sonne: heare him. And sodenly, when they had looked rounde about, they sawe no man, save Iesus only with them. And as they came

Mark. 15. 8  
Luk. 9. c.

Mat. 3. d.  
Luk. 3. e.  
Mark. 1. b.

## The Gospell

**Mala. 4. a.**

**Clai. 4. b.**

**Mat. 2. c.**

**\* Some  
reade, with  
them.**

**Mat. 17. c.**

**Luk. 9. c.**

downe from the hyll, he charged them that they should tell no man of those thynges that they had seene, that the sonne of man were rysen from the dead agayne. And they kept that saying with them, and demaunded one of another, what the rysing from the dead agayne shoulde meane? And they asked him, saying, Althowgh thou say the Scribes that Elias must first come? He answered and sayde vnto them, Elias verely when he cometh first, restoreth all thynges: And the sonne of man, as it is written of him, shall suffer many thynges, and be set at naught. But I say vnto you, that Elias is come, and they haue done vnto him whatsoeuer they would, as it is written of him.

And when he came to his disciples, he satwe me people about them, and the Scribes disputing with them. And strayghtway all the people, when they helde him, were amazed, and ranne to him, and saluted him. And he asked the Scribes, What dispute ye amonge your selues? And one of the companie answered, and sayde, Master, I haue brought vnto me my sonne, which hath a dumbe spirite: And when euer he taketh him, he teareth him, and (he) cometh and gnasheth with his teeth, and pyneth away: and he spake to thy disciples, that they shoulde cast him out, and they coulde not. He answered him, and saith, O faythlesse nation, howe long shall I be with you? howe long shall I suffer you? Brying him vnto me. And he brought him vnto him: and when he sawe him, straightway the spirite tare him, and he fell downe on the grounde, wallowying and fomyng. And he asked his father, Howe long is it a go sence this came vnto me? And he sayde, Of a chylde. And oft tymes it hath cast him into the fire, and into the water, to destroy him. But yf thou canst do any thyng, haue mercie on vs in his helpe vs. Iesus sayde vnto him, This thyng yf thou canst beleue, all thynges are possible to him that be-

And straightway the father of the chylde cryed  
teares, saying, Lorde I beseeche, helpe thou myne  
chylde.

When Iesus sawe that the people came runnyng  
together, he rebuked the foule spirite, saying vnto him,  
Thou dunbe and deafe spirite, I charge thee come out  
of him, and enter no more into him. And (the spirite)  
when he had cryed and rent him sore, came out of him:  
he was as one that had ben dead, insomuch that  
he sayde, He is dead. But Iesus caught him by the  
hand, and lyst him vp: and he arose. And when he was  
come into the house, his disciples asked him secretly,  
Why coulde not we cast him out? And he sayde vnto  
them, This kynde can come forth by nothyng, but by  
fayth and fastyng.

And they departed thence, and toke their iourney  
through Galilee: and he would not that any man should  
knowe (it.) For he taught his disciples, and sayde vnto  
them, The sonne of man shalbe deliuered into the  
hands of men, and they shall kyll him, and after that  
he is kylled, he shall rise agayne the thirde day. But  
they vnderstande not that saying, and were afrayde to  
say: and aske him.

And he came to Capernaum: And when he was  
come into the house, he asked them, What was it that  
ye disputed among your selues by the way? And they  
held their peace: For by the way they had reasoned  
among them selues, who shoulde be the cheefest.

And when he was set downe, he called the twelue,  
and sayde vnto them, If any man desire to be first,  
he shalbe last of all, and seruaunt vnto all.

And he toke a young chylde, and set hym in  
myddes of them: and when he had taken  
him in his armes, he sayde vnto them, Whoso-  
euer receaueth any suche a young chylde in my  
name,

Mat. 16. c.

Luk. 9. c.

Mat. 18. a.

Luk. 9. f.

# The Gospell

name, receaueth me: And whosoever receaueth me, receaueth not me, but him that sent me. Iohn answered him, saying, Master, we sawe one cast out devils in thy name, and he foloweth not vs: and we forbade him, because he foloweth vs not. But Iesus sayd, Forbyd him not: For there is no man which yf he do a miracle in my name, can lyghtly speake euyll of me. For he that is not agaynst vs, is on our part.

**6** Whosoever shall in my name geue you a cup of colde water to drynke, (because) ye belong to Christ: Alas, I say vnto you, he shall not loose his rewarde. And whosoever shall offende one of these litle ones that beleue in me, it were better for him yf a mylstone were hanged about his necke, and he were cast into the sea.

And yf thy hande offende thee, cut it of: It is better for thee to enter into life maymed, then hauyng two handes to go into hell, into fire that neuer shalbe quenched: where their woyme dyeth not, and the fire goeth out.

And yf thy foote offende thee, cut it of: It is better for thee to go halt into lyfe, then hauyng two feete, to be cast into hell, into fire that neuer shalbe quenched: where their woyme dyeth not, and the fire goeth out.

And yf thyne eye offende thee, plucke it out: it is better for thee to go into the kingdome of God with one eye, then hauyng two eyes, to be cast into hell, into fire where their woyme dyeth not, and the fire goeth out.

Euery man shalbe salted with fire, and euery sacrifice shalbe seasoned with salt. Salt is good: But yf the salt be vnseuerie, with what thyng shall you season? Haue salt in your selues, and haue peace among your selues, one with another.

Leuit. 2. d.  
Luk. 14. a.

The Notes.

a. In this that Iesus after the departing of Moyses and of Elias, is set alone, it is to be noted that the lawe beyng by Christes death removed, and the propheties fulfilled, we ought only to haue a respect vnto Christe the only begotten Sonne of God our sauour & redeemer.

b. Christe forbyddeth his apostles to tell forth the vision afore sayng agayne from death, lest when men shoulde see hym to be raised, of whom so excellent and glorious thynges were spoken, they shoulde therwith be offended, hauyng his apostles in derision for telling of suche thynges.

c. He that doth not vntillstande the Gospell, nor let the preaching of it, but rather doth fauour it, and willeth it to be set forth, following hym selfe to be taught & rebuked by it, though that he doth not folowe Christ in all thynges, yet ought we not to count him for anemie, but muche rather for a freende. Christ sayth in the tenth Chapter of Matthewe, He that is not with me is agaynst me. but that saying is nothing contrary vnto this, where he sayth, He that is not agaynst vs, is with vs. For in the tenth of Matthewe he speaketh of open blasphemies and haters of the trueth.

¶ The. x. Chapter.

¶ Of diuorcement. The riche man questioneth with Christe. Of the sonnes of Zebedee, Bartimeus the blynde man.

AND when he arose from thence, he went into the A  
Coastes of Iurie, through (the region that is) be- Mat. 19.2.  
yonde Iordane: And the people resorted vnto him  
afresh, and as he was wont, he taught them agayne.  
And the Pharisees came, and asked him, Is it lawfull  
by a man to put away his wyfe: temptyng him. And he Deut. 24.2  
answered and sayde vnto them, What dyd Moyses Mark. 19.2  
commaunde you to do? And they sayde, Moyses suffered  
to write a booke of diuorcement, and to put her away.  
And Iesus answered and sayde vnto them, For the  
hardnesse of your heart he wrote this precept vnto  
you. But from the begynnyng of the creation, God Gen. 1.2.  
made them male and female. (And sayde,) For this I. Cor. 6.2.  
cause shal a man leaue his father and mother, and byde  
by his wyfe, and they twayne shalbe one fleshe. So then  
are they no more twayne, but one fleshe. Therefore,  
what God hath coupled together, let not man separate.

## The Gospell

And in the house his disciples asked him agayne of the same matter. And he saith vnto them, Whosoener putteth away his wyfe, and marryeth another, committeth adulterie agaynst her. And yf a woman put away her husbände, and be marryed to another, she committeth adulterie.

**23** And they brought young children to him, that he should touch them: and his disciples rebuked them that brought them: But when Iesus sawe it, he was sore displeased, and sayde vnto them, Suffer the young children to come vnto me, and forbidd them not: (a) For of such is the kingdome of God. Verily I say vnto you, Whosoener doth not receaue the kingdome of God as a young chylde, he shall not enter therein. And when he had taken them vp in his armes, he put his handes vpon them, and blessed them.

**Mat. 19. b.**  
**Luk. 18. d.**  
**C** And when he was gone forth into the way, there came one runnyng, and kneeled to him, and asked him, Good master, what shall I do, that I may inherite eternall lyfe? Iesus sayde vnto him, Why callest thou me good? There is (b) no man good but one, (which is) God. Thou knowest the commaundementes: Thou shalt not commit adulterie, Thou shalt not kyll, Thou shalt not steale, Thou shalt not beare false witness, Thou shalt defraude (no man,) Honour thy father and mother. He answered and sayde vnto him, Master, all these haue I obserued from my youth. Iesus beheld him, and loued him, and sayde vnto him, One thyng thou lackest: So thy way, sell whersoener thou hast, and geue to the poore, and thou shalt haue treasure in heauen, and come, folowe me, and take vp the crosse.

**D** But he was discomfited because of that saying, and went away mournyng: for he had great possessions. And when Iesus had looked rounde about, he sayde vnto his disciples, Howe hardly shall they that haue riches, enter into the kingdome of God? And the

disc

disciples were astonied at his wordes. But Iesus  
 answereth agayne, and saith vnto them, Chyldren,  
 howe harde is it for them that trust in ryches, to enter  
 into the kingdome of God? It is easier for a Camel to  
 go through the eye of a needle, then for the ryche to  
 enter into the kyngdome of God? And they were  
 alwayed out of measure, saying betweene them selues,  
 Who then can be sau'd? Iesus looked vpon them, and  
 sayde, With men it is impossible, but not with God:  
 for with God all thynges are possible. And Peter be-  
 gan to say vnto him, Lo, we haue forsaaken all, and haue  
 folowed thee. Iesus answered, and sayde, Clerely Mat. 19. c.  
 I say vnto you, there is no man that hath forsaaken Luk. 18. f.  
 house, or brethren, or sisters, or father, or mother, or  
 wyfe, or chyliden, or landes, for my sake and the  
 Gospels, but he shall receaue an hundred folde, nowe  
 at this present, houses, and brethren, and sisters, and  
 mothers, and chyliden, and landes, with persecutions,  
 and in the worlde to come eternall lyfe. But many that  
 are first, shalbe last: and the last, first. And they were  
 in the way goyng vp to Hierusalem: And Iesus went  
 before them, and they were amazed, and folowed, and  
 were asfayde. And Iesus toke the twelue agayne, and  
 began to tell them what thynges shoulde happen vnto  
 him (saying,) Beholde, we go vp to Hierusalem, and  
 the sonne of man shalbe deliuered vnto the hye priestes,  
 and vnto the Scribes, and they shall condemne him to  
 death, and shall deliuer him to the Gentiles. And they  
 shall mocke him, and scourge him, spit vpon him, and  
 kyll him: And the thirde day he shall ryse agayne. And  
 James & John, the sonnes of Zebedee, came vnto him,  
 saying, Master, we woulde that thou shouldest do for  
 vs whatsoeuer we desire. He sayde vnto them, What  
 woulde ye that I shoulde do for you? They sayde vnto  
 him, Graunt vnto vs, that we may sit, one on  
 thy ryght hande, and the other on thy left hande in

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the glorie. But Iesus sayde vnto them, Ye wote not  
 what ye aske: Can ye drynke of the cup that I drynke  
 of? and be baptized with the baptisme that I am bap-  
 tized with? And they sayde vnto him, That we can.  
 Iesus sayde vnto them, Ye shall in deede drynke of the  
 cup that I drynke of, and with the baptisme that I  
 am baptized withall, shall ye be baptized: But to set on  
 my ryght hande and on my left hande, is not myne to  
 geue, but (it shalbe geuen) vnto them for whom it is  
 prepared. And when the (other) ten hearde it, they be-  
 gan to disdayne at James and Iohn. But Iesus when  
 he had called them to him, sayde vnto them, Ye knowe  
 that they which seeme to beare rule among the Gen-  
 tiles, raigne as lordes ouer them: and they that be great  
 among them, exercise auctoritie vpon them. Howe-  
 thelesse, so shall it not be among you: but whosoener of  
 you, will be great among you, shalbe your minister:  
 and whosoener of you will be the cheefest, shalbe ser-  
 uant of all. For the sonne of man also came not to be  
 ministred vnto: but to minister, and to geue his lyfe, a  
 ranfome of many. And they came to Hiericho, and as  
 he went out of the citie of Hiericho with his disciples,  
 and a great number of people, blynde Bartimeus the  
 sonne of Timeus, late by the hye wayes syde beggyng.  
 And when he hearde that it was Iesus of Nazareth,  
 he began to crye, and say, Iesus thou sonne of Da-  
 uid, haue mercie on me. And many rebuked him, that  
 he shoulde holde his peate: but he cryed the more a  
 great deale, Thou sonne of Dauid haue mercie on  
 me. And Iesus stode still, and commaunded him to  
 be called. And they called the blynde, saying vnto  
 him, Be of good comfort, ryse, he calleth thee. And he  
 threwe away his cloke, and rose, and came to Iesus.  
 And Iesus answered, and sayde vnto him, What  
 wylt thou that I do vnto thee? The blynde sayde vnto  
 him, Master, that I myght see. Iesus sayde vnto him,

Mat. 20. 3.

Mat. 20. 3.  
 Luk. 18. 5.

way, thy sayth hath saued thee. And immediat-  
ly receaued his sight, and folowed Iesus in the way.

The Notes.

such as chyldren be, do the kyngdome of God pertaine :  
where ought chyldren to be brought vnto Christ, not onely by  
baptisme, whiche is the seale of the kyngdome of heauen, but also  
by education and bryngyng vp.

The xix. Chapter of Mattheu shall certifie thee in this thyng.

¶ The. xi. Chapter.

As he rydeth to Hierusalem. The fygge tree dryeth vp. The  
Pharisees and sellers are cast out of the temple. The Pharisees que-  
stion with Christe.

And when they came nye to Hierusalem, vnto Beth-  
phage and Bethanie, at the mount of Olives, he sendeth forth two of his disciples, and sayth vnto  
them, Go your way into the towne that is ouer agaynst  
you, and as soone as ye be entred into it, ye shall finde a  
fygge tree bounde, wheron neuer man sate : loose hym, and  
bryng hym hither. And if any man say vnto you, Why  
do ye so? Say ye that the Lorde hath neede of hym : and  
he will sende hym hither. And they went  
their way, and founde the colt tyed by the doore with-  
in, in a place where two wayes met : and they loosed  
him. And diuers of them that stood there, sayde vnto  
them, What do ye loosing the colt? And they sayde vnto  
them euen as Iesus had commaunded : And they let  
them go. And they brought the colt to Iesus, and cast  
their garmentes on hym, and he sate vpon hym. And  
many spread their garmentes in the way : Other cut  
downe bryanches of the trees, and strawed them in the  
way. And they that wet before, and they that folowed,  
cryed, saying, Hosanna, blessed is he that cometh in  
the name of the Lorde. Blessed be the kyngdome that  
cometh in the name of hym that is Lord of our father  
David, Hosanna in the hiest. And the Lorde entred in-  
to Hierusalem, and into the temple : And when he had  
looked rounde about vpon all thynges, and now the

Matth. 19. a

Luke. 21. c.

John. 12. b.

etiam

# The Gospell

**Matth. 21. b** euen tyde was come, he went out vnto Bethanie with the twelue. And on the morowne when they were come out of Bethanie, he hungred. And when he had spied a figge tree a farre of, hauyng leaues, he came (to see) if he myght finde any thing thereon: And whē he<sup>(a)</sup> came to it, he fōude nothing but leaues: for the time of figges was not yet. And Iesus aunswered, and sayde vnto the

**Luke. 19. g.**

**Iohn. 2. c.**

**E** figge tree, Neuer mā eate fruite of thee hereafter while the world standeth. And his disciples hearde (it.) And they came to Hierusalem. And Iesus went into the temple, & began to cast out them that solde and bought in the temple, and ouerthrowe the tables of the monny chaungers, and the seates of them that sold doves: and woulde not suffer that any man shoulde carry a vessell through the temple. And he taught, saying vnto them, Is it not wrytten, My house shalbe called the house of prayer vnto al nations? But ye haue made it a denne of theeues. And the Scribes and the hye Priestes hearde (it) and sought howe to destroy hym: For they feared him, because al the people was astonied at his doctrine.

**Esai. 51. c.**

**1. Reg. 2. b.**

**Ierem. 8. c.**

**Matth. 21. b**

And when euen was come, Iesus went out of the cite. And in the mornynge as they passed by, they sawe the figge tree dyed vpp by the rootes. And Peter remembred, and sayde vnto hym, Maister, beholde, the figge tree whiche thou cursedst, is withered away. And Iesus aunswered and sayde vnto them, Haue sayth in God: For verely I say vnto you, that whosoener shall say vnto this mountayne, Be thou remoued, and be thou cast into the sea, and shall not doubt in his heart, but shall beleue that those thinges whiche he sayth shall come to passe, whatsoener he sayth, shalbe vnto hym. Therefore

**Matth. 21. c**

**Iohn. 13. c.**

**I** say vnto you, what thinges so euer ye desire when ye pray, beleue that ye receaue (them) and ye shall haue (them). And when ye stande & pray, forgeue, if ye haue ought agaynst any man, that your father also whiche is in heauen may forgeue you your trespasses. But if ye do not

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ne forgeue: neither wyll your father whiche is in hea-  
 ven forgeue you your trespasses. And they came agayne  
 to Hierusalem: And as he walked in the temple, there  
 came to him the hye Priestes, and the Scribes, and the  
 Elders, and say vnto hym, By what aucthoritie doest  
 thou these things? and who gaue thee this auctho-  
 ritie to do these things? Iesus answered, and sayd vnto  
 them, I wyll also aske of you one question: and an-  
 swere me, and I wyll tell you by what aucthoritie I  
 do these things. The baptysme of Iohn, whether was  
 it from heauen, or of men? Answer me. And they rea-  
 soned with them selues, saying, If we shall say fro hea-  
 ven: he wyll say, Why then dyd ye not beleue him? But  
 if we shall say, Of men, we feare the people: For al men  
 counted Iohn that he was a very prophete. And they  
 answered, and sayde vnto Iesus, We can not tel. And  
 Iesus answered and sayde vnto them, Neither wyl I  
 tell you by what aucthoritie I do these things.

The Notes.

a. This the Euangelist dyd adde, therby to declare that Christe  
 dyd not come to the fygge tree for to eate, but to prefigure and  
 signifie somethyng. He sayth therefore that he is an hungred, that  
 so he myghr take thereby an occasion to teache spirituall thinges.  
 By the tree then that hath leaues onelye, and not fruite, hypocrites,  
 and a fayned sayth is signified, shadowed, and betokened.

The.xii.Chapter.

The vineyarde is let out. Geue to Caesar, that belongeth to Cae-  
 sar. Of the Saducees. Of the doctour of lawe. Hypocrites must  
 be eschewed. The offering of the poore wyddowe.

AND he began to speake vnto them by parables, A  
 certayne man planted a vineyarde, and compassed  
 it about with an hedge, and ordayned a wyne  
 presse, and buylt a towre, and let it out vnto hus-  
 bandmen, and went into a straunge countrey. And  
 when the tyme was come, he sent to the husbandmen  
 a seruaunt, that he myght receaue of the husbandmen  
 of the fruite of the vineyarde. And they caught hym,  
 and beat him, & sent him away emptye. And mozeouer,  
 he

Luk. 20. a.

Mat. 21. c.

Mat. 21. c.

Matth. 21. d  
 Gal. 5. a.

## The Gospell

he sent vnto them another seruaunt : and at hym they cast stones, and brake his head, and sent hym away a gayne all to reuiled. And agayne, he sent another, and hym they kyllled: and many other, beating some, and kylling some. And so when he had yet but one beloued sonne, he sent hym also at the last vnto them, saying,

**Matth. 21. d.** They wyll stande in adoe of my sonne. But the

**Genes. 37. d.** handmen sayd amongst them selues, This is the heire

**Luke. 21. c.** come let vs kyll hym, and the inheritauce shalbe ours.

And they tooke hym, and kyllled hym, and cast hym out of the vineyarde. What shall therefore the Lorde of the vineyard do? He shal come and destroy the husbandmen, and wyll geue the vineyarde vnto other. Hane ye

**Psal. 128. c.** not read this scripture? The stone which the buylders

**Matth. 21. d.** dyd refuse, is become the chiefe stone of the corner.

This is the Lordes doying, & it is marueylous in oure eyes. They went about also to take hym, and feared the people: For they knewe that he had spoken the parable agaynst them. And they left hym, and went their way. And they sent vnto hym certayne of the Pharisees and of the Herodians, to take hym in his wordes.

**Mat. 22. d.**

**Luke. 20. d.**

**B** And alsoone as they were come, they sayde vnto hym, Maister, we knowe that thou art true, and carest for no man: for thou considerest not the persons of men, but teachest the way of God truely: Is it lawefull to pay tribute to Caesar, or not? Dought we to geue, or ought we not to geue? But he seeing their hypocrisie, sayde vnto them, Why tempt ye me? Byng me a penny, that I may see it. And they brought it: And he sayth vnto them, (a) Whose image and superscription is this? And they sayde vnto hym, Caesars. And Iesus answered,

**Rom. 13. b.** and sayde vnto them, Geue to Caesar the

**Matth. 17. c.** thinges that (belong) to Caesar: and to God the thinges

**Mat. 22. a.** which (pertain) to God. And they marueyled at him.

**Luke. 20. b.** There came also vnto hym the Saducees, which say that there is no resurrection, and they asked hym,

saying,

ing, Maister, Moyses wrote vnto vs, yf a mans Deut. 15. b.  
 either dye, and leaue his wyfe behinde hym, and leaue  
 children, that his brother shoulde take his wyfe, and  
 byp seede vnto his brother. There were seuen bre-  
 men: and the first toke a wyfe, and when he dyed, left  
 seede behinde hym. And the seconde tooke her, and  
 left no seede: And the thirde lyke wyse.  
 And seuen had her, and left no seede behinde them: Last  
 of all the wyfe dyed also. In the resurrection therefore  
 when they shall rys agayne, whose wyfe shall she be of  
 them? for seuen had her to wyfe. And Iesus answered,  
 and sayde vnto them, Do ye not therefore erre, because  
 ye vnderstande not the scriptures, neyther the power  
 of God? For when they shal rys agayne from the dead,  
 they neither mary, nor are geuen in marriage: but are as  
 angels which (are) in heauen. As touching the dead,  
 that they rys agayne: haue ye not read in the booke of  
 Moyses, how in the bushe God spake vnto him, saying,  
 (I am) the god of Abraham, and the God of Isaac, and  
 the God of Iacob? He is not the God of the dead, but the  
 God of the lyuyng: Ye therefore do greatly erre. Exod. 3. b.  
 And when there came one of the Scribes, and had  
 heard them disputing together, and perceaued that he  
 had answered them wel, he asked hym, Which is the  
 first of all the commaundementes? Iesus answered  
 hym, The first of all the comaundementes (is,) Heare  
 O Israel, the Lorde our God, is one Lorde: And thou  
 shalt loue the Lorde thy God with all thy heart, & with  
 all thy soule, and with all thy mynde, and with all thy  
 strength. This (is) the first commaundement. And the  
 seconde is lyke vnto (this:) Thou shalt loue thy neigh-  
 bour as thy selfe. There is none other commaundemēt  
 greater then these. And the Scribe sayde vnto hym,  
 Wel maister, thou hast sayde the trueth: for there is one  
 God, and there is none but he. And to loue hym with al  
 the heart, and with all the vnderstandyng, and with al  
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Exod. 3. b.

Mat. 22. v.

Mat. 22. v.

Exod. 20. a.

Deut. 6. a.

Leuit. 19.

Mat. 22. v.

Rom. 13. r.

# The Gospell

Galat. 5. b

Mat. 22. c.

Psal. 90. a.

Mat. 22. d.

the soule, and with all the strength, and to loue a (many) neyghbour as hym selfe, is greater then all the burne offerynges and sacrifices. And when Iesus sawe that he aunswered discretly, he sayde vnto hym, Thou art not farre from the kyngdome of God: And no man after that, durst aske hym any question. And Iesus answered and sayde, teachyng in the temple, How say the Scribes that Christ is the sonne of Dauid? For Dauid him selfe, inspired with the holy ghost, sayd, The Lord sayde to my Lorde, sit on my ryght hande, tyll I make thyne enemies thy footestoolle. Dauid hym selfe calleth hym Lorde: and howe is he then his sonne? And much people hearde hym gladly. And (he) sayde vnto them in his doctrine, Beware of the scribes which desire to go in long clothyng, and (loue) salutations in the market places, and the cheefe seates in the congregations, & the vppermost roomes at feastes, whiche deuour widowes houses, and vnder a pretence make long prayers: These shall receaue greater damnation. And when Iesus sat ouer agaynst the treasurie, he behelde howe the people put money into the treasurie: And many that were rich cast in much. And there came a certaine poore widow, and she threwe in two mites, whiche make a farthyng. And he called vnto him his disciples, & saith vnto the, Verely I say vnto you, that this poore widow hath cast more in, then all they which haue cast into the treasurie. For thei al did cast in of their superfluitie: but she of her pouertie dyd cast in all that she had (euen) al her liuing.

The Notes.

2. The image of God is not in the golde, but in man. Therefore gold and siluer, with other riches, ought to be payde vnto Caesar, but our consciences and soules ought to be kept cleane vnto the Lord our God. Chrisost.

¶ The. xlii. Chapter.

¶ The ende of the worlde. The day and the houre is vnkowen.

Mat. 24. a.

**A**ND as he went out of the temple, one of his disciples sayde vnto hym, Maister, see what stones and what



what buildyngs (are here.) And Iesus answered, and  
 spake vnto hym, Seest thou these great buyldynges?  
 There shal not be left one stone vpon another, that shal  
 not be thowen downe. And as he sate vpon the mount  
 of Oliues ouer agaynst the temple, Peter, and James,  
 and Iohn, and Andreye, asked hym secretly: Tell vs,  
 when shall these thinges be? And what shalbe the signe  
 when all these thinges shalbe fulfilled? And Iesus an- **Luk. 21. b.**  
 swered them, & began to say, Take heede, lest any man  
 deceaue you. For many shall come in my name, saying,  
 I am (Christe) and shall deceaue many. When ye shall  
 heare of warres, & tydinges of warres, be ye not trou- **Mat. 24. a.**  
 bled: For suche (thinges) must needes be, but the ende **Luke. 21. b.**  
 (shal) not (be) yet. For there shall nation ryle agaynst  
 nation, & kingdome against kingdome: and there shalbe  
 earthquakes in diuers places, & famine shall there be, &  
 troubles. These are the begynnyng of sorowes. But  
 take ye heede to your selues: For they shall deliuer you  
 by to counsels, and to synagogues, and ye shalbe beate,  
 yea and shalbe brought before rulers and kinges for my  
 sake (that this might be) for a witnesse agaynst them.  
 And the Gospell must first be published among all nati-  
 ons. But when they leade you, and present you, be not  
 carefull aforehande, neither take thought what ye shall **Mat. 10. c.**  
 speake: but whatsoeuer is geuen you in the same houre, **Luke. 21. c.**  
 that speake ye. For it is not ye that speake, but the holy  
 ghost. The brother shall betray the brother to death,  
 and the father the sonne, and the chyl dren shall ryle a-  
 gaynst their fathers and mothers, and shall put them  
 to death. And ye shalbe hated of all men for my names  
 sake: But who so endureth vnto the ende, the same  
 shalbe safe. Howeuer, when ye see the abomination of  
 desolation, whereof is spoken by Daniel the prophete,  
 stande where it ought not (let him that readeth vnder-  
 stand) then let them that be in Iurie, flee to the moun-  
 tynes: And let him y is on the house top, not go downe  
 into



# The Gospell

into the house, neither enter therein to fetch any thing out of his house. And let hym that is in the feld, turne backe agayne vnto the thynges which he left behinde him, for to take his garment with him. Wo (shalbe) then to them that are with chylde, and to them that geue sucke in those dayes. But pray ye that your flyghe be not in the wynter: For there shalbe in those dayes (suche) tribulation, as was not from the begynnyng of creatures whiche God created, vnto this tyme, neither shalbe. And except that the Lorde shoulde shorten those dayes, no flesh shoulde be saued: But for the electes sake whom he hath chosen, he hath shortened those dayes. And then, yf any man say to you, Lo here is Christ, lo he is there: beleue not. For false Christes and false prophetes shall ryse, and shall shewe signes and wonders to deceaue, if it were possible, euen the elect. But take ye heede: Beholde, I haue shewed you all thinges before. Moreover, in those dayes after that tribulation the sunne shall waxe darke, and the moone shal not geue her lyght: and the starres of heauen shall fall, and the powers whiche (are) in heauen shalbe shaken. And then shall they see the sonne of man commyng in the cloudes with great power and glorie. And then shall he sende his angels, and shall gather together his elect from the foure windes, from the end of the earth, to the vttermoost part of heauen. Learne a parable of the figgetree. When his braunch is yet tender, and hath brought forth leaues, ye knowe that sommer is nere: So ye in like maner, when ye see these thinges come to passe, vnderstande that (it) is nye, euen at the doores. Veryly I say vnto you, that this generation shall not passe, tyl all these thinges be done. Heauen & earth shall passe away: but my wordes shall not passe away. But of that day and tyme knoweth no man, no not the angels which are in heauen, neither the sonne him (b) self, saue y father (only). Take heede, watch & pray: for ye know not

Mat. 24. b.

Mat. 24. c.  
Luk. 20. c.

Mat. 24. c.  
Joel. 2.

Dani. 7. c.

Mat. 24. b.  
Luk. 21. f.

\*That is . the  
kingdome of  
God.

not when the tyme is. \* As a man which is gone into a strange countrey, and hath left his house, and geuen authoritie to his seruants, & to euery man his worke, and commaunded the porter to watche: Watche ye therefore, (for ye knowe not when the maister of the house wyl come, at euen, or at midnight, whether at the Cocke crowing, or in the dawnyng,) Lest if he come suddenly, he finde you sleeping. And that I say vnto you, I say vnto all, watche.

\* For the sonne of man is.

Mat. 24. a.  
Luke. 21. c.

¶ The Notes.

1. Howe we shoulde discerne and knowe false miracles and signes, we are sufficiently taught in the xiii. Chapter of Deut.

2. That is to say, the sonne, in that he is a perfect and natural man, knoweth not of that day. For touching his Godhead, he is equall with the father, and hath a moste perfect knowledge of all thinges.

The. xiiii. Chapter.

Marie Magdalene anoynteth Christe. The Easter lamme is eaten. Christe is taken. Peter denyeth hym: with many other thinges that were demanded of Christe.

**A**fter two dayes was (the feast of) the Passouer, A  
of unleuened bread: And the hie Priestes and the scribes sought how they might take hym by craft, and put hym to death. But they sayde, Not in the feast day, lest any businesse aryse among the people. Mat. 26. a.  
Luke. 22. a.

And when he was at Bethanie, in the house of St. John the leper, euen as he sate at meate, there came a woman hauing an alabaster boxe of very precious oyntment (called) Nardus pistike, & she brake the boxe, and powred it on his head. And there were some that had indignation within them selues, and saide, What needeth this wast of oyntment? For (it) might haue ben sold for moze then three hundred pence, and haue ben geuen to the pooze. And they grudged against her. Mat. 26. a.  
John. 12. f.

And Iesus sayde, Let her alone, why trouble ye her? She hath done a good worke on me. For ye haue pooze with you alwayes, and whensoever ye will, ye may do them good: but me haue ye not alwayes. She hath done

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that she coulde : she came aforhande to annoynt my body to the burying . Clerly I say vnto you, wher soeuer this Gospell shalbe preached throughout the worlde, this also that she hath done, shalbe rehearsed in remembraunce of her.

**Mat. 26. b.** **Luke. 22. a.** **B** And Judas Iscariot one of the twelue, went away vnto the hye Priestes to betray hym vnto them. When they hearde (that) they were glad, and promised that they woulde geue hym money . And he sought how he might conueniently betray hym.

And the first day of vbleuened bread when they dyd sacrifice the Passouer , his disciples sayde vnto hym, Where wilt thou that we go & prepare that thou maist eate the Passouer ? And he sendeth forth two of his disciples, and sayth vnto them, Go ye into the citie, and there shal meete you a man bearing a pitcher of water, folowe him. And whither soeuer he goeth in, say ye to the good man of the house, the Maister sayth, Where is the ghest chamber where I shal eate the Passouer with my disciples ? And he wyll shewe you a large upper chaunber paved and prepared: there make redy for vs. And his disciples went forth, and came into the citie, and founde as he had sayde vnto them : and they made redy the Passouer.

**Mat. 26. b.**  
**Luke. 22. b.**  
**John. 13. c.**

**C** And when it was now euenthyde, he came with the twelue: And as they sate at boorde, and dyd eate, Iesus sayde, Clerly I say vnto you, one of you that eateth with me, shal betray me. And they began to be sorry, and to say to him one by one, Is it I? And another (said) Is it I? He answered and said vnto them, It is one of the twelue, even he \* that dippeth with me in the platter. The sonne of man truly goeth as it is written of him: but wo to that mā by whom the sonne of man is betrayed: Good were it for that mā if he had neuer ben born.

\*shall betray me.

And as they dyd eate, Iesus tooke bread : and when he (a) had blessed, he brake (it) and gaue to them, and

And he toke the cup, and when he had geuen thanks, he tooke it to them: and they all dranke of it. And he sayd vnto them, This is my blood of the newe Testament, whiche is shed for many. Clergly I say vnto you, I wyll drinke no more of the fruite of the vine, vntyll that day that I drinke it new in the kingdome of God. And when they had praised (God) they went out into the mount of Olives. And Iesus sayth vnto them, All ye shalbe offended because of me this night: For it is wytten, I wyll smite the shepheard, and the sheepe shalbe scattered. But after that I am rysen agayne, I wyll go into Galilee before you. Peter sayde vnto hym, Although all men be offended, yet (wyll) not I. And Iesus sayth vnto hym, Clergly I say vnto thee, that this day, eue in this night, before the Cocke crowe twice, thou shalt deny me thre tymes. But he spake moze vehemently, No, if I shoulde be with thee, I wyll not deny thee. Lykewise also said they all.

And they came into a place which was named Gethsemani, and he saith to his disciples. Sit ye here whyle I shall pray. And he taketh with hym Peter, & Iames, and John, and began to ware abashed, and to be in an agonie: and sayth vnto them, My soule is heauy, euen vnto the death: tarry ye here and watche. And he werthe a litle, and fell flat on the grounde: and prayed, that yf it were possible, the houre myght passe from hym. And he sayde, Abba, father, all thynges are possible vnto thee: take away this cup from me. Neuerthelesse, not that I wyll: but that thou (wilt be done.) And he came and founde them sleepe, and sayth vnto Peter, Simon, sleepest thou? Coudest not thou watch one houre? Watche ye & pray, lest ye enter into temptation: the spirite truely is redy, but the fleshe weake. And agayne he went asyde, and prayed, and spake the same wordes. And he returned, & found them a sleepe agayne,

Zacha. 12. c.  
Mat. 26. b.  
Luke. 22. d.  
John. 13. d.

Mat. 26. b.

Luke. 22. d.  
Mat. 26. c.

## The Gospell

(For their eyes were heavy:) neither wist they what to aunswere hym. And he came the thirde tyme, & saide vnto them, Sleepe hencefoorth, and take your ease: it is enough, the houre is come, beholde the sonne of man is betrayed into y<sup>e</sup> hands of sinners. Rise vp, let vs go: Lo, he that betrayeth me is at hand. And immediately while he yet spake commeth Judas, whiche was one of the twelue, and with hym a great number of people, with swordes and stauces from the hye Priestes, & Scribes, and elders. And he that betrayed hym, had geuen them a generall token, saying, Whosoever I do kysse, that same is he, take hym, and leade him away warely. And as soone as he was come, he goeth strayghtway to hym, and sayth vnto hym, Master, maister, and kissed hym. And they layde their handes on hym, and tooke hym.

**F** And one of them that stood by, drew out a sword, and smote a seruaunt of the hye Priest, and cut of his eare. And Iesus answered and sayde vnto them, Ye be come out as vnto a theefe with swordes and with stauces for to take me. I was dayly with you in the temple teaching, and ye tooke me not: But (these thinges come to passe) that the scriptures shoulde be fulfilled. And they all forsooke hym and ranne away. And there folowed hym a certayne young man, clothed in linnen vpon the bare, and the young men caught hym. And he left his linnen garment, and fled from them naked. And they led Iesus away to the hygh Priest, and with hym came all the hye Priestes, and the elders, and the Scribes. And Peter folowed him a great way of, enen tyll he was come into the pallace of the hye Priest: and he sate with the seruauntes, and warmed (him selfe) at the fire. And the hye Priestes and al the counsel sought for witnes agaynst Iesus to put hym to death, & founde none. For many bare false witnesse agaynst hym, but their witnesse agreed not together. And there arose certayne and brought false witnesse agaynst hym, say-

Matth. 26. f

Luke. 22. f.

John. 18. b.

he hearde hym say, I wyll destroy this temple  
 that is made with handes, and within thre dayes I  
 wyll buylde another made without handes. But yet  
 their witnesse agreed not together. And the hye Priest  
 stode by amongst them, and asked Iesus, saying,  
 Answerest thou nothyng? Now (is it that) these beare  
 witnesse agaynst thee? But he helde his peace, and an-  
 swered nothing. Agayne, the hye Priest asked him, and  
 sayde vnto hym, Art thou Christus the sonne of the ble-  
 ssed? And Iesus sayde, I am: And ye shall see the sonne  
 of man sitting on the right hand of the power (of God)  
 and commyng in the cloudes of heauen. Then the hye  
 Priest rent his clothes, and sayde, What neede we any  
 further witnesse? Ye haue hearde blasphemie: What  
 thinke ye? And they all condemned hym to be wor-  
 thy of death. And some began to spit at hym, and to co-  
 ur his face, and to beate hym with fyftes, and to say  
 vnto hym, prophecie. And the seruants dyd beate him  
 with rodde. And as Peter was beneath in the palace, Ma-  
 thew. 26. g. there came one of the wenches of the hyest Priest: And  
 Luke. 22. f. when she sawe Peter warming hym selfe, she looketh  
 Iohn. 18. c. on hym, and sayth: And thou also wast with Iesus of  
 Nazareth. And he denyed, saying, I knowe him not,  
 neither wote I what thou sayest. And he went out in-  
 to the porche, & the Cocke crowe. And a damsell when  
 she sawe hym agayne, began to say to them that stode  
 by, This is (one) of the. And he denyed it agayne. And  
 anon after they that stode by, sayde agayne to Peter,  
 surely thou art one of them: for thou art of Galilee,  
 and thy speache agreeth thereto. But he began to curse  
 and to sweare, (saying) I knowe not this man of whom  
 ye speake. And the seconde tyme the Cocke crowe: and  
 Mat. 29. g. Peter remembred the word that Iesus sayd vnto him,  
 Luke. 22. g. before the Cocke crowe twise, thou shalt denye me  
 thre tymes: and he began to weep.

# The Gospell

The Notes.

2. To blesse, is not to make a crosse, but rather to geue thanks, he him selfe doth expounde by and by, when he speaketh of the crosse. Agayne, where Marke vseth this worde (blessed) Matthewe, Luke, and Paul do say (he gaue thanks) both in the Greke and in the Latine.

¶ The. xv. Chapter.

¶ The passion of Christe. Of his death and buryall.

The Gospell on  
the Tuesday be  
fore Easter

Mat. 27. a.

Luke. 23. a.

John. 18. c.

Mat. 27. b.

Luke. 23. b.

**A**ND anon in the dawnyng, the hye Priestes held a counsell, with the Elders, & the Scribes, and the whole congregation, and bounde Iesus, and led hym away, and deliuered hym to Pilate. And Pilate asked him, Art thou the kyng of the Iewes? And he aunswered and sayde vnto hym, Thou sayest it? And the hye Priestes accused hym of many thynges. So Pilate asked hym agayne, saying, Aunswerest thou nothing? Behold how many thynges they witnes agaynst thee. Iesus yet aunswered nothing, so that Pilate marueyled. At that feast Pilate dyd deliuer vnto the a prisoner, whomsoeuer they would desire. And there was one that was named Barabbas, which lay bound with them that made insurrection: which (men) had committed murther also in the insurrection. And the people crying aloud, began to desire (that he would do) according as he had euer done vnto them. Pilate aunswered them, saying, Wyl ye that I let loose vnto you the kyng of the Iewes? (For he knewe that the hye Priestes had deliuered hym of enuie.) But the hye Priestes moued the people, that he should rather deliuer Barabbas vnto them. Pilate aunswered agayne and sayde vnto them, What wyl ye then that I do vnto hym whom ye call the kyng of the Iewes? And they cryed agayne, Crucifie hym. Pilate sayde vnto them, What euill hath he done? And they cryed the more feruently, Crucifie hym. And so Pilate wyllyng to content the people, let loose Barabbas vnto them, and deliuered by Iesus, when he had scourged hym, for to be crucified.

Mat. 27. d.

Luke. 23. c.

And



And the souldiers led hym away into the hall called B  
 rectorium, & he called together the whole band. \* And \*Of souldiers  
 they clothed hym with purple, and they platted a  
 crowne of thornes, and crowned him withal. And they  
 began to salute him, (saying) Hail king of the Jewes.  
 And they smote hym on the head with a reede, and dyd  
 hit vpon him: and botwed their knees, and worshipped  
 hym. And when they had mocked hym, they tooke the  
 purple of hym, and put his owne clothes on hym, and  
 led hym out to crucifie him. And they compelled one  
 that passed by, called Simon of Cyrene (commynge out  
 of the fildes, the father of Alexander and Ruphus) to Mat. 27. D.  
 beare his crosse. And they brought hym to a place na- Luke. 23. D.  
 med Golgotha, which is yf a man interprete it, the  
 place of (dead mens) sculles. And they gaue hym to  
 drinke wyne mingled with myrre: but he receaued it  
 not. And when they had crucified hym, they parted his  
 garments, castyng lottes vpon them what euery man  
 shoulde take. And it was the thirde houre and they  
 crucified him. And the title of his cause was written, \* Or, when  
 The king of the Jewes. And they crucified with hym \* in these words  
 two theeuers: the one on the right hande, and the other  
 on his left. And y scripture was fulfilled which saith,  
 he was counted among the wicked. And they that  
 went by, rayled on hym, waggyng their heades, & say-  
 ing, A wretche (thou) that destroyest the temple, and  
 buildest it in thre dayes, saue thy self, and come downe  
 from the crosse. Lyke wyse also mocked hym the hye  
 priestes among them selues, with the Scribes, & said,  
 he saued other men, him selfe he can not saue. Let Christ  
 the kyng of Israel descende now from the crosse, that  
 we may see, and beleue. And they that were crucified  
 with hym, checked hym also.  
 And when the sixth houre was come, darknesse arose  
 ouer all the earth vntill the ninth houre. And at y ninth  
 houre Iesus cryed with a loude voyce, saying, Eloi,  
 Eloi,



## The Gospell

**Psal. 21. a.**

**E**loi, Iamasabachthani : whiche is if one interpret  
 My God, my God, why hast thou forsaken me : And  
 some of them that stode by, when they heard that  
 sayde, Beholde, he calleth for Elias. And one ran  
 and fylled a sponge full of vineger, and put it on a reed  
 and gaue hym to drynke, saying, Let hym alone, let  
 see whether Elias wyll come and take hym downe  
 But Iesus cryed with a loude voyce, and gaue  
 the ghost. And the bayle of the temple dyd rent in two  
 peeces, from the top to the bottoome. And when the  
 Centurion whiche stode before hym sawe that he  
 cryed and gaue vp the ghost, he sayd, Truly this man  
 was the sonne of God. There were also woman a good  
 way of beholdyng hym : among whom was Marie  
 Magdalene, and Marie the mother of James the little  
 and of Ioses, and Salome, whiche also when he was  
 in Galilee had folowed hym, and ministred vnto hym  
 and many other women whiche came vp with him  
 to Hierusalem. And now when the euen was come  
 (because it was the day of preparyng that goeth be  
 fore the Sabbath.) And Ioseph (of the citie of Arima  
 thea, a noble counsellour, whiche also looked for the  
 kyngdome of God : came, and went in boldly to Pilate,  
 late, and begged of hym the body of Iesu. And Pilate  
 marueyled that he was already dead : and called vnto  
 hym the Centurion, and asked of hym whether he had  
 ben any whyle dead. And when he knew (the trueth) of  
 the Centurion, he gaue the body to Ioseph. And he bought  
 a linnen cloth, and tooke hym downe, and wrappyd  
 hym in the linnen cloth, and layde hym in a sepulchre  
 that was hewen out of the rocke, & rouled a stone vnto  
 the doore of the sepulchre. And Marie Magdalene, and  
 Marie Ioses, behelde where he was layde.

**The mother  
 of**

The.xvi. Chapter.

¶ Christe is risen agayne, and appeareth to the apostles, to whom  
 he committeth the preaching of the Gospell.

**A**nd when the sabbath day was past, Marie Mag-  
 dalene, and Marie (the mother) of James, & Sa-  
 lome, bought sweete smellyng oyntmentes, that  
 they myght come and annoynt him. And early in the  
 mornynge the first day of the sabbathes, they came vnto  
 the sepulchre, when the sunne was rysen: and they sayd  
 among them selues, Who shall roule vs away the stone  
 from the doore of the sepulchre? (And when they looked,  
 they sawe howe that the stone was rouled away:) for  
 it was a very great one. And they went into the sepul-  
 chre, and sawe a young man sitting on the ryght syde,  
 clothed in a long whyte garment: and they were ama-  
 zed. And he saith vnto them, Be not amazed: ye seeke  
 Iesus of Nazareth which was crucified: he is rysen, he  
 is not here, beholde the place where they had put him.  
 But go your way, and tel his disciples, and Peter, that  
 he goeth before you into Galilee, there shall ye see him,  
 as he sayde vnto you. And they went out quickly, & fled  
 from the sepulchre, for they trembled & were amazed:  
 neither sayde they any thyng to any man, for they were  
 afraide. When (Iesus) was rysen early the first (day)  
 after the sabbath, he appeared first to Marie Magda-  
 lene, out of whom he had cast seven deuyls. And she  
 went & tolde them that were with him, as they mour-  
 ned and wept. And they when they hearde that he was  
 lyue, and had ben scene of her, beleued it not. After  
 that appeared he vnto two of them in another fourme  
 as they walked and went into the countrey. And they  
 went and tolde it vnto the residue: and (they) beleued  
 not these also. Afterwarde he appeared vnto the eleuen  
 as they sate at meate, and cast in their teeth their unbe-  
 liefe and hardnesse of heart: because they beleued  
 not them which had scene that he was rysen agayne  
 from the dead. And he sayde vnto them, Go ye into all  
 the world, and preache the Gospell to all creatures.  
 He that beleueth and is baptised, shalbe saued: but he  
 that

Mat. 18.a.  
 Luk. 24.a.

Ihon. 20.a  
 The Gospell at  
 the seconde  
 Communion  
 Easter day.

B  
 Mat. 28.a.  
 Luk. 24.a.

Luk. 23.b.

## The Gospell

that beleueth not, shalbe damned.

And these tokens shall solowe them that beleue, In my name they shall cast out deuyls, they shall speake with newe tongues, they shall dryue away serpentes: and yf they drynke any deadly thyng, it shall not hurt them: They shall lay their handes on the sicke, and they shall recouer. So then, when the Lord had spoken vnto them, he was receaued into heauen, and satte him downe on the ryght hande of God. And they went forth, and preached euerywhere, the Lord working with them, and confirmyng the worde with signes following.

### The Notes.

a. When we depart out of this worlde, eyther we beleue, or we do not beleue. If we beleue (I speake not here of that dead fayth whiche is without workes) we are sau'd. If we beleue not, we are condemned.

Here endeth the Gospell by saint Marke.

## The lyfe of the Euangelist Saint Luke,

set forth by saint Hierome.

**L**uke beyng a Phisition of Antiochia (as his owne wrytyngs do testifie (was not ignoraunt of the Greke tongue, a follower of Paul, and his companion in all his peregrination. He dyd wryte a Gospell, wherof the same Paul speaketh on this wise, We haue sent with him a brother, whose prayse is in the Gospell throughout al the congregations. And vnto the Collossences, Luke the Phisition our most welbeloued saluteth you. And to Timothie, Luke is with me alone. He dyd also set forth another goodly booke, intituled, the Actes of the apostles. The historie wherof, doth continue vnto the seconde yere that Paul sojourned at Rome, that is to say, vnto the fourth yere of Nero. Whereby we do vnderstande that the booke was made in the same citie. Therefore we do reckon the goyng about of Paul and Thecla, and all the whole fable of the baptisme of Leo, among the Apocryphus Scriptures. For howe coulde it be, that Luke beyng neuer from the companie of the apostles, among all his other actes, should not haue knowen this? But also Tertullian whiche was next vnto that time, wryteth that a certayne elder in Asia, beyng a fauourer of Paul the apostle, was conuicted before Iohn that he was the author of the booke, and confessed that he had done it for the loue that he bare to Paul, and that therefore the booke did peryshe. Some say

ged, that whensoever Paul in his Epistle doth say (according to my Gospell) he meaneth of Lukes booke. And that Luke dyd not onely learne his Gospell of Paul (whiche had not ben bodyly with Christ) but also of the other apostles, whiche thyng he doth hym selfe declare in the begynnyng of his booke, saying, As they deliuered vnto vs, which from the begynnyng haue both seene theyr selues, and haue ben ministers of the worde. Therefore he dyd wryte the Gospell, euen as he dyd heare. But he dyd set foorth the Actes of the apostles as he had seene. He lyued .lxxxiii. yeres, hauyng no wyfe. He was buried in Achaia: Out of the which Achaia, his bones, with the relikes of saint Andrewe the Apostle, were translated to Constantinopolis, in the xx. yere of Constantius the Emperour.

## ¶ The Gospell by S. Luke.

### ¶ The first Chapter.

¶ The preface of Luke. Of Zacharias and Elizabeth. The angell sheweth the natiuitie of Iohn Baptist. The incredulitie of Zacharie is punished. The angel saluteth Marie, and sheweth the natiuitie of Christ. Marie visiteth Elizabeth. The songes of Marie. The birth, circumcision, and graces of Iohn Baptist. The prophecie of Zacharie. The office of Iohn.



¶ As much as many haue taken in thair hande to set foorth in order the declaration of those thinges whiche are most surely to be beleued among vs, euen as they deliuered them vnto vs, which from the beginning saw them them selues with their eyes, and were ministers of the worde: I determined also as soone as I had (searched out) diligently all thynges from the begynnyng, that then I woulde wryte vnto thee, most excellent Theophilus: that thou mightest know the certaintie of those things wherof thou hast ben informed.

¶ There was in the dayes of Herode the kyng of Iudrie, a certayne priest named Zacharias, of the course of Abia, and his wyfe (was) of the daughters of Aaron, and her name was Elizabeth. They were both ryghteous before God, and walked in all the lawes and ordinaunces of the Lorde, that

## The Gospell

that no man coulde fynde fault with him. And they had no chylde, because that Elizabeth was barren: and they both were now well stricken in age.

Gen. 18. a.

And it came to passe, that when Zacharie executed the priestes office before God as his course came, according to the custome of the priestes office his (lot) was to burne incense when he went into the temple of the Lorde. And the whole multitude of the people were without in prayer while the incense was burning. And there appeared vnto him an angell of the Lorde, standing on the ryght syde of the altier of incense. And when Zacharias sawe (him) he was troubled, and feare came vpon him. But the angell sayde vnto him, Feare not Zacharie, for thy prayer is hearde: and thy wyfe Elizabeth shall beare thee a sonne, and thou shalt call his name Iohn. And thou shalt haue ioy and gladnesse, and many shall reioyce at his birth. For he shall be great in the syght of the Lorde, and shall neither drynke wine nor strong drynke: and he shall be fylled (b) with the holy ghost, euen from his mothers wombe: And many of the children of Israel shall he turne to their Lord God. And he shall go before him, with the spirite and power of Elias, to turne the heartes of the fathers to the children, and the disobedient to the wisdom of the iust men: to make redy a perfect people for the Lorde.

And Zacharias sayd vnto the angel, By what (token) shall I knowe this? For I am olde, and my wyfe well stricken in yeres. And the angell answered and sayde vnto him, I am Gabriel that stande in the presence of God, and am sent to speake vnto thee, and to shewe thee these glad tydings. And beholde thou shalt be dumbe, and not be able to speake vntyll the day that these thynges be perfourmed: because thou beleuest not my wordes, which shall be fulfilled in their season.

And the people wayted for Zacharias, and marvelled that he taryed so long in the temple. And when he came

came out he coulde not speake vnto them: and they perceived that he had scene a vision in the temple. For he wakened vnto them, and remayned speechlesse.

And it came to passe, that assoone as the dayes of his office were out, he departed into his owne house. And after those dayes his wyfe Elizabeth conceaued, and bore her selfe fure monethes, saying, Thus hath the Lorde dealt with me in the dayes wherein he looked (on me) to take from me my rebuke among men.

And in the sixt moneth the angell Gabriel was sent from God vnto a citie of Galilee, named Nazareth, to a virgin spoused to a man whose name was Ioseph, of the house of David: and the virgins name (was) Marie. And the angell went in vnto her, and sayde, Hail (thou that art) freely beloued, the Lord (is) with thee, blessed art thou among women. And when she sawe him, she was troubled at his saying, and cast in her mynde what maner of salutation that shoulde be. And the angell sayde vnto her, Feare not Marie: for thou hast founde grace with God. For beholde, thou shalt conceive in thy wombe, and beare a sonne, and shalt call his name Iesus. He shall be great, and shall be called the sonne of the hiest: and the Lorde God shall geue vnto him the seate of his father David: And he shall raigne ouer the house of Iacob for ever, and of his kingdome there shall be none ende.

Then sayde Marie vnto the angell, Howe shall this be, sayng I knowe not a man? And the angell aunswere and sayd vnto her, The holy ghost shall come vpon thee, and the power of the hiest shall overshadowe thee. Therefore also (that) holy thyng which shall be borne, shall be called the sonne of God. And beholde, thy colyn Elizabeth she hath also conceaued a sonne in her olde age: and this is her sixt moneth, which was called barren: For with God shall nothyng be vnpowable. And Marie sayde, Beholde the handmayden of the Lorde,

The Gospell of the Annuntiation.

Esai. 7. 11.  
Mat. 1. 1.

Esai. 9. 6.

Dan. 4. 6.  
Dan. 7. 6.

be

## The Gospell

be it vnto me according to the worde. And the angel departed from her.

And Marie arose in those dayes, and went into the hyll (countrey) with haste, into a citie of Iuda, and entred into the house of Zacharie, and saluted Elizabeth. And it came to passe, that when Elizabeth heard the salutation of Marie, the babe sprang in her wombe, and Elizabeth was fylled with the holy ghost. And she cryed with a loude voyce, and sayde, Blessed art thou among women: because the fruite of thy wombe is blessed. And whence commeth this to me, that the mother of my Lorde shoulde come to me? For loe, as soon as the voyce of thy salutation sounded in myne eares, the babe sprang in my wombe for ioy. And blessed is she that beleued: For those thynges shalbe perfourmed which were tolde her from the Lorde. And Marie sayd, My soule magnifieth the Lorde: And my spirite reioiceth in God my sauour.

*Magnificat.*

For he hath looked on the lowe degree of his handmayden: For loe, now from hence (forth) shall all generations call me blessed. Because he that is myghtie hath done to me great thynges, and holy is his name. And his mercie is on them that feare him, from generation to generation. He hath shewed strength with his arme, he hath scattered them that are proude in the imagination of their heartes. He hath put downe the myghtie from their seates, and exalted them of lowe degree. He hath fylled the hungry with good thynges, and sent away the ryche emptye. He hath helped his seruaunt Israel, in remembraunce of his mercie, (Euen as he promised to our fathers, Abraham and to his seed) for ever.

And Marie abode with her about thre monethes, and (afterwarde) returned agayne to her owne house. ¶ Elizabethes tyme came that she shoulde be deliuered: Gen. 22. c. and she brought forth a sonne. And her neyghbours and

And her collins heard howe the Lorde had shewed great  
mercie vpon her, and they reioyced with her.

And it came to passe, that on the eyght day they came  
to circuncise the chylde, and called his name Zachari.

after the name of his father. And his mother aun-  
derred, and sayde, Not so: but he shalbe called Iohn.

And they sayde vnto her, There is none in thy kin-  
de that is named with this name. And they made

signes to his father howe he woulde haue hym called.  
And he asked for wytyng tables, and wrote, saying,

his name is Iohn. And they marueyled all. And  
his mouth was opened immediately, and his tongue

loosed) and he spake, and praysed God. And feare  
came on all them that dwelt nye vnto them: And all

these sayinges were noyed abrode throughtout all the  
countrey of Iurie. And all they that hearde them,

reioyced them vp in their heartes, saying, What maner  
childe shall this be? And the hande of the Lorde was

with him. And his father Zacharias was fylled with  
the holy ghost, and prophesied, saying,

Blessed be the Lorde God of Israel: for he hath vi-  
sited and redeemed his people:

And hath rayled vp an horne of saluation vnto vs in  
a house of his seruauant Dauid:

Euē as he promised by the mouth of his holy pro-  
phetes, which were sence the worlde began.

That he woulde saue vs from our enemies, and from  
the handes of all that hate vs.

That he woulde deale mercifully with our fathers,  
and remember his holy couenauent.

And that he woulde perfourme the othe which he  
sware to our father Abraham, for to geue vs.

That we beyng deliuered out of the handes of our  
enemies, myght serue him without feare, all the dayes

of our lyfe, in holynes & ryghteousnes before him. And  
thou childe shalt be called the prophete of the hyghest:

for

The Gospell of  
S. Iohn Baptiste  
day.

Benedictus.  
Psal. 136.

Gen. 23. 1.



## The Gospell

for thou shalt go before the face of the Lorde, to prepare his wayes:

To geue knowledge of saluation vnto his people by the remission of their sinnes: Through the tender mercie of our God, whereby the day spring from on hygh hath visited vs:

To geue lyght to them that syt in darknesse, and in the shadowe of death, to guide our feete into the way of peace.

And the chyldre grew, and waxed strong in spirite, and was in wilderness tyll the day came when he shoulde shewe him selfe vnto the Israelites.

The Notes.

a. Zacharie was a priest, and walked in all the preceptes and commandementes of God without blame: and yet he had a wyfe. Therefore wyues do not lette but that we may both please and serue God in this our mynisterie.

b. Syth that the chyldren may be filled with the holy ghost, euen in theyr mothers wombe, whh can so byd them to be baptized? For saint Peter sayth, who can forbyd these folkes to be baptized with water, syth they haue receaued the holy ghost as well as we? Actes. x. Agayne Paul sayth, He that hath not the spirite of Christe, is not his. But the chyldren are Christes: they then haue the spirit of Christe, and so ought to be baptized.

c. Christe could not haue ben the fruite of the virgins wombe, if he had not taken the substance of his body of her substance, and that by the myghtie operation of the holy ghost.

d. Though the blessed virgin was that chosen vessell of God, appointed afore the foundations of the worlde were layde, for to bring forth the sauour of mankynde, and therefore was replenished with all heauenly grace: yet notwithstanding, doth she acknowledge Christe to be her sauour.

¶ The.ii. Chapter.

¶ The byrth and circumcision of Christe. Howe he was receaued into the temple. Howe Simon and Anna prophetic of hym. And howe he was founde in the temple among the doctours.

**A**ND it came to passe in those dayes, that there went out a commaundement from Augustus Caesar, that all the worlde shoulde be taxed. (And this first taryng was made when Cyrenus was lefte raigne in Syria.) And euery man went into his owne citie to be taxed.

The Gospell at  
the first Communion on  
Christmas day.  
L. Reg. 20. b

And

And Ioseph also went vp from Galilee out of the citie Nazareth into Iurie, vnto the citie of Dauid, which is called Bethleheim, (because he was of the house and linage of Dauid,) to be taxed with Marie his spoused wyfe, which was with chylde. Mat. i. 1.

And so it was, that whyle they were there, the dayes were accomplished that she shoulde be deliuered. And she brought forth her first begotten sonne, and wrapped him in swadlyng clothes, and layde him in a manger, because there was no roome for them in the inne.

There were in the same countrey sheeheardes abiding in the feelde, and watchyng their flocke by night. And loe, the angell of the Lorde stode harde by them, and the glorie of the Lorde shone rounde about them: and they were sore afrayde. And the angell sayde vnto them, Be not afrayde: For beholde, I bryng you tydynges of great ioy that shalbe to all people. For vnto you is borne this day in the citie of Dauid a sauour, which is Christ the Lorde. And take this for a signe, Ye shall finde the childe wrapped in swadling clothes, and layde in a manger. And straightway there was with the angell a multitude of heauenlye souldiers, praysyng God, and saying, Glorie to God on hye, and peace on the earth, and vnto men a good wyll.

And it came to passe, alldoone as the angels were gone away from them into heauen, the sheeheardes sayde one to another, Let vs go nowe euen vnto Bethleheim, and see this thyng that is come to passe, which the Lord hath shewed vnto vs. And they came with haste, and founde Marie and Ioseph, and the babe layde in a manger. And when they had seene it, they published abroad the saying which was tolde them of that childe. And all they that hearde it, wondered at those thynges which were tolde them of the sheeheardes. But Marie kept all those sayynges, and pondered (them) in her heart. And the sheeheardes returned, praysyng and

R i

laudyng

The Gospell of  
Newvycres  
day.

## The Gospell

**Gen. xxi. a.** laudying God for all the thynges that they had heard and serue, euen as it was tolde vnto them. And when the eyght day was come that the chylde shoulde be circumcized, his name was called Iesus: which was so named of the angell befoze he was conceaued in the wombe.

**Leui. xii. d.** And when the dayes of her purification after the (a) latwe of Moyses were accomplished, they brought him to Hierusalem, to present him to the Lorde (As it is written in the lawe of the Lorde, Euery man chylde that first openeth the wombe, shalbe called holy to the Lorde.) And to offer as it is sayde in the lawe of the Lorde, a payze of turtle Doves, or two young Pigeons.

**Ero. xiii. a.** And beholde, there was a man in Hierusalem, whose name was Simeon: and the same man (was) iust and godly, and looked for the consolation of Israel: and the holy ghost was vpon him.

**Ma. viii. g.** And a reuelation was geuen **D** him of the holy ghost, not to see death befoze he had scene the Lordes Christe. And he came by inspiration into the temple: And when the father and mother brought in the chylde Iesus, to do for him after the custome of the law, then toke he him by in his armes, and prayed God, and sayde, Lorde nowe lettest thou thy seruaunt depart in peace, accordyng to thy promise: For myne eyes haue scene thy saluation. Which thou hast prepared befoze the face of all people: A lyght to be reuealed to the Gentiles, and the glorie of thy people Israel.

**Leui. xxi. d.** **N**unc dimittis. And his father & his mother marueled at those thynges which were spoken of him. And Simeon blessed **Esa. xlii. b.** them, and sayde vnto Marie his mother, Beholde, this **Act. xiii. g.** chylde is set to be the fall & vprysyng agayne of many in Israel, and for a signe which is spoken agaynst. (And mozeouer, the sword shall pearce thy soule) that the thoughtes of many heartes may be opened.

And there was a prophetesse (one) Anna, the daughter

of Phannuel, of the tribe of Aser, which was of a great age, and had lyued with an husbände seuen yeres from her virginitie. And she (had ben) a widowe about fourescore & foure yeres, which departed not from the temple, but serued (God) with fastinges and prayers nyght & day. And she comming at the same instant vpon them, confessed likewise the Lorde, and spake of him to all them that looked for redemption in Hierusalem.

And when they had perfourmed all thynges according to the law of the Lorde, they returned into Galilee, to their owne citie Nazareth. And the chylde grew, and waxed strong in spirite, and was fylled with wisdom: and the grace of God was vpon him.

Nowe his parentes went to Hierusalem euery yere at *Exo. xlii. e.* the feast of the Passouer. And whē he was twelue yeres *Leui. 23. a.* olde, they ascended vp to Hierusalem, after the custome of the feast day: And when they had fulfilled the daies, as they returned home, the childe Iesus abode styll in Hierusalem: and Ioseph & his mother knewe not of it. But they, supposing him to haue ben in the company, came a dayes iourney, & sought him among their kinsfolke & acquaintance. And when they founde him not, & they turned backe againe to Hierusalem, & sought him. And it came to passe, that after thre dayes they founde him in the temple, sitting in the middes of y<sup>e</sup> doctours, hearing them, and posyng them. And all that hearde him were astonied at his vnderstandyng and answers. And when they sawe him, they were amazed: And his mother saide vnto him, Sonne, why hast thou thus dealt with vs? Beholde, thy father and I haue sought thee sozowynge. And he sayde vnto them, *Mark. i. a.* *Mat. 7. d.* Howe is it that ye sought me? Wist ye not that I must go about my fathers busines? And they vnderstode not that saying which he spake vnto them. And he went downe with them, & came to Nazareth, and was obedient vnto them: But his mother kept all these sayinges

## The Gospell

in her heart. And Iesus increased in wisdom and stature, and in fauour with God and men.

¶ The Notes.

a. Christ was subiect vnto the lawe, and in all thynges obeyed the lawe, that so he shoulde deliuer vs from the tyrannie and curse of the lawe, and also thereby to geue vs an example, that we (though we be made free by hym from the curse thereof) ought to be obedient vnto all ordinaunces and lawes.

The.iii.Chapter.

¶ The preachyng, baptisme, and prysionment of Iohn. The baptisme of Chriſt, and a rehearſall of the generation of the father.

**A**NOWE in the ſixteenth yere of the raigne of Tyberius Caesar, Pontius Pilate beyng leſtenant of Iurie, & Herode beyng Tetrarche of Galilee, and his brother Philip Tetrarche of Iturea and of the region of the Trachonites, and Lyſanias the Tetrarche of Abilene, when Annas and Caiaphas were the hye prieftes, the worde of the Lord came vnto Iohn the ſonne of Zacharias in the wilderneſſe. And he came into all the coaſtes about Iordane, preachyng the baptiſme of repentaunce for the remiſſion of ſinnes: as it is writtē in the booke of the wordes of Eſaias the prophete, ſaying, The voyce of a cryer in the wilderneſſe, Prepare ye the way of the Lord, make his pathes ſtraight. Euery valley ſhalbe fylled, and euery mountayne and hyl ſhalbe brought lowe: And thynges that be croked, ſhalbe made ſtraight, and the rough wayes (ſhalbe) made playne. And all fleſhe ſhall ſee the ſalutation of God.

Mat. 3. a.

Eſai. 40. a  
Iohn. 1. c.

Mat. 3. b.

Mat. 3. b  
and. 7. c.

Then ſayde he to the people that were come forth to be baptizēd of him: O generation of vipers, which hath forewarned you to flee from the wrath to come: Bryng forth therfore due fruites of repentaunce: and begun not to ſay within your ſelues, We haue Abraham to our father: For I ſay vnto you, that God is able of theſe ſtones to rayſe vp chyldren vnto Abraham. Nowe alſo is the axe layde vnto the roote of the trees: Euery tree therefore which byngeth not forth good fruit,

fruite, is helwen downe, and cast into the fire. And the people asked him, saying, What shall we do then? He answered and saith vnto them, Ye that hath two coates, let him part with him that hath none: and he that hath meate, let him do lyke wyse.

Then came Publicanes also to be baptizyd, and sayd vnto him, Maister, what shall we do? And he sayde vnto them, Require no more then that which is day-  
 Appoynted vnto you. The souldiers lyke wyse demaunded of him, saying, And what shall we do? And he sayd vnto them, Do violence to no man, neither accuse any falsely, and be content with your wages. As the people waited, and all men mused in their heartes of Iohn, whether he were very Christe: Iohn answered and sayde vnto them all, In deede I baptize you with water: but one stronger then I cometh, whose shoes I latched I am not worthy to vnloose, he shall baptize you with the holy ghost, and with fire. Which hath his same in his hande, and wyll purge his floore, and wyll gather the wheate into his barne: but the chaffe wyll he burne vp with fire that neuer shalbe quenched. And many other thynges in his exhortation preached he vnto the people. Then Herode the Tetrarche, when he was rebuked of him for Herodias his brother Philips wyfe, and for all the euyls which Herode dyd, added this aboue all, and shut vp Iohn in prison. Nowe it came to passe, as al the people were baptizyd, and when Iesus was baptizyd and dyd pray, that the heauen was opened. And the holy ghost came downe in a bodyly shape lyke a Doue vpon him: and a voyce came from heauen, which sayde, Thou art my beloued sonne, in thee I am well pleased. And Iesus him selfe began to be about thirtie yeres of age, beyng (as he was supposed) the sonne of Ioseph: which was (the sonne) of He-  
 li, which was the sonne of Matthat, which was the sonne of Leui, which was the sonne of Melchi, which

C

Act. 2. f.

Mat. 3. b.

D

Mat. 3. a.

Mark. 1. b.

## The Gospell

was the sonne of Ianna, which was the sonne of Ioseph, which was the son of Matthathias, which was the son of Amos, which was the son of Naum, which was the sonne of Heli, which was the sonne of Hagge, which was the son of Maath, which was the sonne of Matthathias, which was the son of Semei, which was the son of Ioseph, which was the sonne of Iuda, which was the sonne of Ioanna, which was the sonne of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the sonne of Meri, which was the sonne of Melchi, which was the sonne of Abdi, which was the sonne of Cosam, which was the sonne of Elmodam, which was the sonne of Er, which was the sonne of Iose, which was the sonne of Eliezer, which was the sonne of Iozim, which was the sonne of Matthat, which was the sonne of Leui, which was the sonne of Simeon, which was the sonne of Iuda, which was the sonne of Ioseph, which was the sonne of Ionan, which was the sonne of Eliacim: which was the sonne of Helca, which was the sonne of Ben-na, which was the sonne of Matthatha, which was the sonne of Nathan, which was the sonne of David, which was the sonne of Jesse, which was the sonne of Obed, which was the sonne of Booz, which was the sonne of Salmon, which was the sonne of Naasson, which was the sonne of Aminadab, which was the sonne of Aram, which was the sonne of Esron, which was the sonne of Phares, which was the sonne of Iuda, which was the sonne of Jacob, which was the sonne of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor, which was the sonne of Saruch, which was the sonne of Ragau, which was the sonne of Phaleg, which was the sonne of Heber, which was the sonne of Sala, which was the sonne of Arphaxad, which was the sonne of Sem, which was the sonne of Noe, which

way



was the sonne of Lamech, which was the sonne of Methusala, which was the sonne of Enoch, which was the sonne of Jared, which was the sonne of Malaleel, which was the sonne of Cainan, which was the sonne of Henos, which was the sonne of Seth, which was the sonne of Adam, which was the sonne of God.

## The Notes.

a. By these that come vnto Iohn, we learne to be content with our spendes and salarics, in what office soeuer we be, & that whatsoeuer we take besydes it is bryberie. And also here we be taught where to learne our duetie, that is of Gods worde.

## The.iiii. Chapter.

Jesus is led into the wyldernes and fasteth all the tyme of his temptation, ouercommeth the deuyll, goeth into Galilce, preacheth at Nazareth and Capernaum, the Iewes dispise hym, the deuilles knowledge hym, he commeth into Peters house, healeth his mother in lawe, and doth great miracles.

**I**esus being full of the holy ghoste, returned from **A** Jordan, and was led by the (same) spirite into wilderness, and was fourtie dayes tempted of the deuill, and in those dayes did he eate nothing: And when they were ended, he afterwarde hungred. And the deuill sayde vnto him, If thou be the sonne of God, commaunde this stone that it be made bread. And Iesus answered him, saying, It is written, that man shall not liue by bread onely, but by every worde of God. **B**  
 And the deuill toke him into an hye mountayne, and shewed him all the kingdomes of the worlde in a moment of tyme, and the deuill sayde vnto him, All this power will I geue thee euerywhyte, and the glorie of them, for that is deliuered vnto me, and to whomsoeuer I wyll, I geue it. If thou therefore wilt worship me, they shalbe all thyne. Iesus answered **B** and sayde vnto him, Hence from me Satan: For it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue. And he caried him to Iherusalem, and set him on a pinnacle of the temple, and sayde vnto him, If thou be the sonne of God, cast

**Mat. iiii. a.**  
**Mark. i. b.**

**Deu. viii. a.**



# The Gospel

Gen. xviij. a. laudoyng God for all the thynges that they had heard  
and serue, euen as it was tolde vnto them. And when  
the ryght day was come that the chylde shoulde be cir-  
cumcized, his name was called Iesus: which was so  
named of the angell before he was conceaued in the  
wombe.

And when the dayes of her purification after the  
lawe of Moyses were accomplished, they brought him  
to Hierusalem, to present him to the Lorde (As it is  
written in the lawe of the Lorde, Euery man that  
first openeth the wombe, shalbe called holy to the  
Lorde.) And to offer as it is sayde in the lawe of the  
Lorde, a payre of turtle Doves, or two young Pigeons.

Cro. xiii. a. And beholde, there was a man in Jerusalem, whose  
 Na. viii. g. name was Simcon: and the same man (was) iust  
 godly, and looked for the consolation of Israel: and

**D** holy ghost was vpon him. And a reuelation was gr<sup>u</sup>  
him of the holy ghost, not to see death before he  
**Leul. xxi. d.** scene the Lordes Churche. And he came by inspirati<sup>o</sup>  
into the temple: And when the father and mother  
brought in the chylde Iesus, to do for him after the  
some of the law, then toke he him vp in his armes,  
**Nunc dimittis.** prayd God, and sayde, Lord now lettest thou  
seruaunt depart in peace, accordyng to thy promys.  
For myne eyes haue scene thy saluation. Which  
thou hast prepared before the face of all people: A light  
to be reuealed to the Gentiles, and the glorie of the pe  
ple Israel.

¶ And his father & his mother marvelled at those things  
 which were spoken of him. And Simeon blessed  
 them, and sayde vnto Marie his mother, Beholde, the  
 chylde is set to be the fall & vpprysing againe of many  
 Israel, and for a signe which is spoken agaynst. (And  
 moreover, the sworde shall pearce thy soule) that  
 thynges of many heartes may be opened.

And there was a prophetisse (one) Anna, the daughter

of Phanniel, of the tribe of Aser, which was of a great age, and had lyued with an husbände seuen yeres from her virginitie. And she (had ben) a widowe about foure score & foure yeres, which departed not from the temple, but serued God with fastinges and prayers nyght & day. And she comynge at the same instant vpon them, confessed likewise the Lorde, and spake of him to all them that looked for redemption in Iherusalem.

And when they had perfourmed all thynges according to the law of the Lord, they returned into Galilee, to their owne cite Nazareth. And the chylde grew, and waxed strong in spirite, and was fylled with wisdom: and the grace of God was vpon him.

Nowe his parentes went to Iherusalem euery yere at the feast of the Passouer. And whē he was twelue yeres old, they ascended vp to Iherusalem, after the custome of the feast day: And when they had fulfilled the daies, they returned home, the childe Iesus abode styll in Iherusalem: and Ioseph & his mother knewe not of it. When they, supposing him to haue ben in the company, came a dayes iourney, & sought him among their kinfolke & acquaintance. And when they founde him not, & returned backe againe to Iherusalem, & sought him. And it came to passe, that after thre dayes they founde him in the temple, sitting in the middes of y<sup>e</sup> doctours, hearing them, and posing them. And all that heard of him were astonied at his vnderstanding, and answers. And when they sawe him, they were amazed. And his mother saide vnto him, Sonne, why hast thou thus dealt with vs? Beholde, thy father and I sought thee sorrowing. And he sayde vnto them, What is it that ye sought me? Wist ye not that I must be about my fathers busines? And they vnderstoode not saying which he spake vnto them. And he went downe with them, & came to Nazareth, and was obediēt vnto them: But his mother kept all these sayinges

Exo. xlii. e.

Leui. 23. a.

The Gospell on the first Sund. after Twelue day.

Mark. i. a.

Mat. 7. d.

# The Gospell

in her heart. And Iesus increased in wisdom and stature, and in fauour with God and men.

¶ The Notes.

a. Christ was subiect vnto the lawe, and in all thynges obeyed the lawe, that so he shoulde deliuer vs from the tyrannie and curse of the lawe, and also thereby to geue vs an example, that we (though we be made free by hym from the curse thereof) ought to be obedient vnto all ordinance and lawes.

The.iii.Chapter.

¶ The preaching, baptisme, and prysonment of Iohn. The baptisme of Christ, and a rehearfall of the generation of the fathers.

**N**Owe in the fifteenth yere of the raigne of Tiberius Caesar, Pontius Pilate being lefte name of Iurie, & Herode being Tetrarche of Galilee, and his brother Philip Tetrarche of Iturea and of the region of the Trachonites, and Lysanias the Tetrarche of Abilene, when Annas and Caiaphas were the hye priestes, the worde of the Lord came vnto Iohn the sonne of Zacharias in the wilderness. And he came into all the coastes about Iordane, preaching the baptisme of repentance for the remission of sinnes: as it is written in the booke of the wordes of Esaias the prophete, saying, The voyce of a cryer in the wilderness, Prepare ye the way of the Lord, make his pathes strayght. Euery valley shalbe fylled, and euery mountayne and hylle shalbe brought lowe: And thynges that be croked, shalbe made strayght, and the rough wayes (shalbe) made playne. And all fleshe shall see the salvation of God.

Mat. 3. a.

Esai. 40. a.  
Iohn. 1. c.

Mat. 3. b.

Mat. 3. b.  
and. 7. c.

Then sayde he to the people that were come forth to be baptized of him: O generation of vipers, which hath forewarned you to flee from the wrath to come. Bying forth therfore due frutes of repentance: and begyn not to say within your selues, We haue Abraham to our father: For I say vnto you, that God is able of these stones to rayse vp chyl dren vnto Abraham. Nowe also is the axe layde vnto the roote of the trees. Euery tree therfore which bringeth not forth good fruite

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fruite, is he wen downe, and cast into the fire. And the people asked him, saying, What shall we do then? He answered and saith vnto them, He that hath two coats, let him part with him that hath none: and he that hath meate, let him do lyke wyse.

Then came Publicanes also to be baptizyd, and sayd vnto him, Maister, what shall we do? And he sayde vnto them, Require no more then that which is (d)appointed vnto you. The souldiers lyke wyse demanded of him, saying, And what shall we do? And he sayd vnto them, Do violence to no man, neither accuse any falsely, and be content with your wages. As the people wayted, and all men mused in their heartes of Iohn, whether he were very Chryste: Iohn answered and sayde vnto them all, In deede I baptize you with water: but one stronger then I cometh, whose shoes I larched I am not worthy to vnloose, he shall baptize you with the holy ghost, and with fire. Which hath his same in his hande, and wyll purge his floore, and wyll gather the wheate into his barn: but the chaffe wyll he burne vp with fire that neuer shalbe quenched. And many other thynges in his exhortation preached he vnto the people. Then Herode the Tetrarche, when he was rebuked of him for Herodias his brother Philips wyfe, and for all the euyls which Herode dyd, added this aboute all, and shut vp Iohn in prison. Nowe it came to passe, as al the people were baptizyd, and when Iesus was baptizyd and dyd pray, that the heauen was opened. And the holy ghost came downe in a bodily shape lyke a Dove vpon him: and a voyce came from heauen, which sayde, Thou art my beloued sonne, in thee I am well pleased. And Iesus him selfe began to be about thirtie yeres of age, being (as he was supposed) the sonne of Ioseph: which was (the sonne) of Dauid, which was the sonne of Dauid, which was the sonne of Lem, which was the sonne of Melchi, which

was

was

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Act. 2. 5.

Mat. 3. 6.

D

Mat. 3. 3.

Mark. 1. 4.

## The Gospell

was the sonne of Ianna, which was the sonne of Ioseph, which was the son of Mattheias, which was the son of Amos, which was the son of Naumi, which was the sonne of Heli, which was the sonne of Sagge, which was the son of Baath, which was the sonne of Mattheias, which was y son of Semei, which was the son of Ioseph, which was the sonne of Iuda, which was y sonne of Ioanna, which was the sonne of Rhesa, which was the son of Iorobabel, which was the son of Salathiel, which was the sonne of Meri, which was the sonne of Melchi, which was the sonne of Addi, which was the sonne of Cosam, which was the sonne of Elmodam, which was the sonne of Er, which was the sonne of Iose, which was the sonne of Eliezer, which was the sonne of Iorim, which was the sonne of Matthat, which was the sonne of Levi, which was the sonne of Simeon, which was the sonne of Iuda, which was the sonne of Ioseph, which was the sonne of Ionan, which was the sonne of Eliachim: which was the sonne of Melca, which was the sonne of Berna, which was the sonne of Mattheias, which was the sonne of Nathan, which was the sonne of Dauid, which was the sonne of Iesse, which was the sonne of Obed, which was the sonne of Booz, which was the sonne of Salmon, which was the sonne of Daasson, which was the sonne of Aminadab, which was the sonne of Aram, which was the sonne of Eron, which was the sonne of Phares, which was the sonne of Iuda, which was y sonne of Iacob, which was the sonne of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor, which was the sonne of Saruch, which was the sonne of Ragau, which was the sonne of Phaleg, which was the sonne of Heber, which was the sonne of Sala, which was the sonne of Arphaxad, which was the sonne of Sem, which was the sonne of Noe, which

the sonne of Lamech, which was the sonne of Ha-  
 mel, which was the sonne of Enoch, which was  
 the sonne of Jared, which was the sonne of Malaleel,  
 which was the sonne of Cainan, which was the sonne  
 of Enos, which was the sonne of Seth, which was  
 the sonne of Adam, which was the sonne of God.

## The Notes.

By these that come vnto Iohn, we learne to be content with  
 dependes and salaries, in what office soeuer we be, & that what-  
 soeuer we take besydes it is bryberie. And also here we be taught  
 how to learne our duetie, that is of Gods worde.

## The.iiii. Chapter.

Iesus is led into the wyldernes and fasteth all the tyme of his tem-  
 ptation, ouercommeth the deuill, goeth into Galilee, preacheth  
 at Nazareth and Capernaum, the Iewes dispiise hym, the deuilles  
 knowledg hym, he commeth into Peters house, healeth his mo-  
 ther in lawe, and doth great miracles.

Iesus beyng full of the holy ghoſte, returned from A  
 Iordane, and was led by the (same) spirite into wil- Nat. iiii. a.  
 lernesſe, and was fourtie dayes tempted of the de- Mark. i. b.  
 uill, and in those dayes did he eate nothing: And when  
 they were ended, he afterwarde hungred. And the de-  
 uill sayde vnto him, If thou be the sonne of God, com-  
 mande this stone that it be made bread. And Iesus  
 answered him, saying, It is written, that man shall Deu. viii. a.  
 not live by bread onely, but by euery worde of God.  
 And the deuill toke him into an hye mountayne, and  
 shewed him all the kingdomes of the worlde in a mo-  
 ment of tyme, and the deuill sayde vnto him, All  
 this power will I geue thee euerywher, and the glo-  
 ry of them, for that is deliuered vnto me, and to  
 whomsoeuer I wyll, I geue it. If thou therefore wilt  
 worship me, they shalbe all thine. Iesus answered B  
 and sayde vnto him, Hence from me Satan: For it  
 is written, Thou shalt worship the Lorde thy God,  
 and him onely shalt thou serue. And he caried him  
 to Ierusalem, and set him on a pinnacle of the temple,  
 and sayde vnto him, If thou be the sonne of God, cast

# The Gospell

Deut. 6. c.

Mat. 4. g.

Mark. 1. c.

Mark. 13. b

Mat. 6. b.

Isai. 61. a.

thy selfe downe from hence. For it is written, that he  
shal geue his angels charge ouer thee, to kepe thee. And  
in their handes they shal beare thee vp, that thou dash  
not thy foote at any tyme agaynst a stone. And Iesus  
answered and sayd vnto him, It is sayde, Thou shalt  
not tempt the Lorde thy God. And alsoone as all the  
temptation was ended, the <sup>(a)</sup> deuyl departed from  
him for a season. And Iesus returned by the power of  
the spirite into Galilee: and there went a fame of him  
throughout all the region rounde about. And he taught  
in their synagogues, and was commended of all men.  
And he came to Nazareth, where he was nursed: and  
as his custome was, he went into the synagoge on the  
Sabbath day, and stode vp for to reade. And there  
was deliuered vnto him the booke of the prophete E-  
saia: And when he had opened the booke, he founde  
the place where it was written, The spirite of the  
Lorde vpon me, because he hath annoynted me, to  
preache the Gospell to the poore he hath sent me, to  
heale the broken hearted, to preache deliuerance to the  
captiue, and recoveryng of sight to the blynde, freely to  
set at libertie them that are bound: and to preache the  
acceptable yere of the Lorde.

**D** And he closed the booke, and gaue it agayne to the  
minister, and sat downe: And the eyes of all them that  
were in the synagoge were fastened on him. And he  
began to say vnto them, This day is this scripture ful-  
fylled in your eares. And all bare witnesse, and won-  
dred at the gracious wordes which proceeded out of  
his mouth: And they sayd, Is not this Iosephes sonne?  
And he sayde vnto them, Ye well vterly say vnto me  
this prouerbe, Physition heale thy selfe: <sup>¶</sup> Althow-  
euer we haue hearde done in Capernaum, do the same  
here lyke wyse in thyne owne countrey. And he sayde,  
Verily I say vnto you, no prophete is accepted in  
his owne countrey. But I tell you of a trueth, many  
widowes

And when there was shut three yeres & six monethes, (when) Jacob. 5. a.  
 the famine was throughout all the land: And  
 none of them was Elias sent, save unto Sarepta  
 of Sidon, unto a woman that was a widow.  
 And many lepers were in Israel in the time of Elizeus 4. Reg. 5. d  
 the prophete: and none of them was cleansed saving  
 Naaman the Syrian.

And al they in the synagoge, when they heard these  
 things, were fylled with wrath: and rose vp, and thrust  
 hym out of the cite, and led hym euen vnto the edge of  
 the hill (wheron their cite was built) that they might  
 cast hym downe headlong. But he, passing through the  
 midst of them, went his way, and came downe to  
 Capernaum, a cite of Galilee, and there taught them  
 the Sabbath dayes. And they were adonied at his  
 doctrine: For his preaching was with power.

And in the synagoge there was a man whiche had  
 an uncleane spirite of a deuill, and cryed with a loud  
 voyce, saying, Oh what haue we to do with thee, thou  
 Jesus of Nazareth? Art thou come to destroy vs? I  
 knowe who thou art (euen) the holy one of God. And  
 Jesus rebuked hym, saying, holde thy peace, and come  
 out of hym. And when the deuill had throwen hym in  
 the middes, he came out of hym, and hurt hym not. And  
 they came on them al, & they spake among them selues,  
 saying, What maner a thing is this? For with ane  
 authoritie and power he commaundeth the foule spirites, and  
 they come out. And the fame of hym spread abrode  
 throughout euery place of the countrey rounde about.  
 And when he was risen vp, & came out of the synagoge,  
 he entred into Simons house: and Simons wifes mo-  
 ther was taken with a great feuer, and they made in-  
 tercession to hym for her. And he stood ouer her, and  
 rebuked the feuer, & the feuer left her: And immediatly  
 she arose and ministred vnto them.

Then



# The Gospell

Mat. I. a.  
and. 13. d.

**¶** When the sunne was downe, all they that had sicknes done,  
taken with diuers diseases, brought them vnto hym: he net b  
he laid his handes on euery one of them, & healed them. he the wo  
And deuyls also came out of many, crying and saying, helpe t  
Thou art that Chyfte the sonne of God. And he rebu ppe the  
ked them, & suffered them not to speake: For they knewe (chis)  
that he was Christ. by from

As soone as it was day, he departed, & went into a de ch astoni  
sart place: And the people sought hym, & came to hym, fides to  
and kept hym that he should not depart from them. And John r  
he sayde vnto them, I must preache the kyngdome of Sim  
God to other cities also: for therefore am I sent. And he mence  
preached in the synagogues of Galilee. through

The Notes.

2. If at any tyme we overcome Satan through the grace geuen of God, let vs not therefore be proude, or thinke that we are witho  
perly: but rather let vs be circumspect and ware: For Satan will coe  
vpon vs agayne, as he dyd vpon Currite, whom (after he had be  
ouercommen by hym) he tempted many wayes by his limmes.

The. v. Chapter.

**¶** Christ preacheth in the synag. The disciples forsake all, and folow  
hym. He clemeth the leper, healeth the man of the paulsie, ca  
leth Matthewe the customer, and eateth with open sinners.

The Gospell on  
the. v. Sunday  
after Trinitie.  
Mat. .4. a.

**¶** It came to passe, that when the people pressed vpon  
hym to heare the worde of God, he stode by the lake  
of Genesareth, and sawe two shippes stande by the  
lakes side: but the fishermen were gone out of them,  
and were washyng their nettes. And he entred into  
one of the shippes which parrayne to Simon, and pray  
ed hym that he would thrust out a litle from the lande:  
And he sate downe, and taught the people out of the  
shippe. When he had left speakyng, he sayde vnto Si  
mon, Launche out into the deepe, & let slip your nettes  
to make a draught. And Simon answered and sayde  
vnto hym, Maister, we haue laboured all nyght, and  
hauue taken nothing: Deuert thelesse, at thy commaunde  
ment I will loose forth the nette. And when they had  
cast

done, they inclosed a great multitude of fishes: but  
 net brake. And they beckened vnto their fellows  
 which were in the other shyp, that they shoulde come  
 to helpe them. And they came, and fylled both the  
 nettes that they sunke againe. When Simon Peter  
 (this) he fell downe at Iesus knees, saying, Lorde  
 haue mercy vpon me, for I am a sinfull man. For he was vt-  
 terly astonied, & all that were with hym, at the draught  
 of fishes which they had take: And so was also James  
 & John the sonnes of Zebedee, which were partners  
 with Simon. And Iesus said vnto Simon, Feare not,  
 for henceforth thou shalt catch men. And when they  
 had brought vp their boates to the shore, they forsooke  
 all, and folowed hym.

And it came to passe, that when he was in a certayne C  
 beholde there was a man full of leprosie, and when he  
 sawe Iesus, he fel flat on his face, and besought hym, saying,  
 Lorde, if thou wilt, thou canst make me cleane. And he  
 stretched forth his hande, and toucheth him, saying, I  
 will, be thou cleane. And immediately the leprosie  
 departed from hym. And he charged him that he shoulde  
 tell no man: But go shew thyselfe to the Priest, and offer  
 for thy cleansing, according as Moyses commaunded,  
 for a witness vnto them. And so much the more wet  
 there a fame abode of him, and much people came  
 together to heare, and to be healed of hym from their  
 infirmities. And he kept hym apart in the Ioydeneske,  
 and prayed.

And it came to passe on a certayne day as he was tea-  
 ching, that there were Pharisees and doctours of the  
 lawe sitting by, which were come out of all the towne  
 of Galilee, and Iurie, and Iherusalem: And the power  
 of the Lorde was present to heale them. And beholde  
 they brought in a bed a man which was taken with a  
 leprosie: & they sought means to bring hym in, and to  
 set hym before hym. And when they could not finde o-  
 ther way, they went vnto the house where he was,  
 and layd hym on the bed, and set him before Iesus.

# The Gospell

What side they myght bryng hym in because of þe  
they went vpo the top of the house, and led hym down  
through the ryleng bed and all, euen in the middes be  
fore Iesus. When he sawe their faith, he said vnto him  
Man, thy synnes are forgiven thee. And the Scribes  
the Pharisees began to thinke, saying, What felow  
is this which speaketh blasphemies? Who can forgive  
synnes but God only? But when Iesus perceaued their  
thoughtes, he answered and sayde vnto them, What  
thinke ye in your hearts? Whether is easier to say, Thy  
synnes be forgiven thee: or to say, Rise vp and walke.  
But that ye may knowe that the sonne of man hath  
power to forgive synnes on earth (he sayd vnto the sick  
of the paultie) I say vnto thee, arise, take vp thy bed,  
go vnto thy house. And immediatly he rose up before  
them, and tooke vp his bed whereon he lay, and depa  
ted to his owne house, praysing God. And they were  
amased, and they gaue the glorie vnto God, and were  
fylled with feare, saying, Doubtlesse we haue seen  
straunge thinges to day.

**F** After these thynges he went forth, and sawe a Pub  
licane named Leui, sitting at the receipt of custome:  
he sayde vnto hym, folowe me. And he left all, and  
folowed hym. And Leui made hym a great feast in  
his owne house: And there was a great company of  
Publicanes, and of other that sate (at meate) with them.  
But they that were Scribes and Pharisees among them  
murmured agaynst his disciples, saying, Why do ye  
eate and drinke with publicanes and sinners? And Je  
sus answered and sayd vnto them, They that are whole  
need not the phisition: but they that are sicke. I came  
not to call the ryghteous, but sinners to repentance.  
And they sayd vnto him, Why do the disciples of Iesu  
fast often, and pray, and the disciples of the Pharisees  
also: but thye eate and drinke? He sayde vnto them,  
ye make the chylde of the wedding chaber fast, while

<sup>a</sup> Or, reason.

Matth. 9. a.  
Mark. 2. c.

Matth. 9. a.  
Mark. 2. b.

Matth. 9. b.  
Mark. 2. c.

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the bridegrome is with them: But the dayes wil come when the bridegrome also shalbe taken away from the: then shall they fast in those dayes. We spake also vnto them a similitude, No man putteth a peece of a newe garment into an olde vesture: For then the newe renteth (the olde) & the peece that was (taken) out of the newe, agreeth not with the olde. And no man powreth newe wine into olde vessels: For if he do, the newe wine wyl burst the vessels, and runne out it selfe, and the vessels shall perishe. But newe wine must be put into newe vessels, and both are preserved. No man also that drincketh olde wine, straightway can away with newe: For he sayth, The olde is better.

## ¶ The Notes.

They whiche eather of simplicitie, or of superstition, or of ignorance, do thinke them selues unworthy of Gods grace, and so flee from Christ, seeking comfort any other where besides, are like vnto water, and also they that make of Christe an idoll, or an earthly parent, whiche would receaue no man mercyfully vnto hym.

## ¶ The .vi. Chapter.

He excuseth the disciples that plucke the eares of corne, he healeth the man with the withered hande, chooseth his twelue Apostles, maketh a sweete sermon, and teacheth to do good for euill.

And it came to passe on the seconde Sabbath after A the first, that he went through the corne fieldes: & Matth. 12. a

His disciples plucked the eares of corne, and dyd eat, and rubbed them in their handes. And certayne of the Pharisees sayd vnto the, Why do ye that which is not lawfull to do on the Sabbath dayes? And Iesus 3. Reg. 21. a. answered them, and sayd, Haue ye not read what Dauid dyd when he hym selfe was an hungred, and they whiche were with hym: How he went into the house of God, and dyd take and eate the shewe bread, and gaue also to the that were with hym, which was not lawfull to eate but for the priestes only? And he said vnto them, The sonne of man is Lord also of the Sabbath day. B

And it came to passe also in another Sabbath, that Matth. 12. a he entred into the synagogue, and taught: And there Mark. 3. a. was

## The Gospell

was a man whose ryght hande was dried by. And the Scribes & Pharisees watched hym, whether he woulde heale on the Sabbath day: that they myght finde how to accuse hym. But he knewe their thoughtes, and sayde to the man whiche had the withered hande, Rysse vp, and stande forth in the middes. And he arose, & stood forth. Then sayde Iesus vnto them, I wyl aske you a question, Whether is it lawfull on the Sabbath dayes to do good, or to do euyll? to saue ones lyfe, or to destroy it? And he behelde them all in compasse, and sayde vnto the man, Stretche forth thyne hande. And he dyd so, and his hande was restored agayne as whole as the other. And they were fylled with madnesse, and commanded together among them selues, what they might do to Iesus.

**C** And it came to passe in those dayes, that he went out into a mountaine to pray, and continued al night (there) in prayer to God. And as soone as it was day, he called his disciples: and of them he chose twelue, whom he called Apostles: (Simon whom he also named Peter, and Andrew his brother, James and John, Philip and Bartholomewe, Matthewe and Thomas, James (the sonne) of Alphaeus, and Simon, which is called Zelotes, and Judas James brother) and Judas Iscariot, which also was the traytour.)

And he came downe with them, & stood in the plaine fieldes, and the companie of his disciples, & a great multitude of people, out of all Iurie and Hierusalem, and from the sea (coast) of Tyre and Sidon, which came to heare him, and to be healed of their diseases, & they that were vered with foule spirites: and they were healed. And all the people preassed to touche him: for there went vertue out of him, and healed them all.

**D** And he left by his eyes vpon his disciples, and sayde, Blessed be ye poore: for yours is the kingdome of God. Blessed are ye that hunger now: for ye shalbe satisfied.

Blessed

Mat. 14. c.

Mark. 6. d.

John. 6. a.

Mat. 5. a.

Blessed are ye that weepe now: for ye shall laugh. Blessed shall ye be when men hate you, and separate you (from their companie) and rayle on you, and put out your names as an euyl thing, for the sonne of mans sake. *Re. Amos. 6. a.*  
 Ioyce ye in that day, and be glad: For beholde, your reward is great in heauen: For thus dyd their fathers vnto the prophetes. *Eccle. 31. c.*

But woe vnto you that are ryche: for ye haue your consolation. Woe vnto you that are full: for ye shall hunger. Woe vnto you that now laugh: for ye shall weyle and weepe. Woe vnto you when all men prayse you: for they dyd their fathers to the falsse prophetes. But I say vnto you which heare, Loue your enemies, do good to them which hate you. Blesse them that curse you, and pray for them which wrongfully trouble you. And vnto hym that smyteth thee on the one cheeke, offer also the other: and hym that taketh away thy cloke, forbyd not to take thy coate also. Seue to euery man that asketh of thee: And of hym that taketh away thy goodes, aske the same againe. And as ye would that men should do to you, so do ye also to them lyke wyse. For if ye loue them, which loue you, what thāke haue ye: For sinners also loue their louers. And if ye do good for them which do good for you, what thanke haue ye? For sinners also do euen the same. And if ye lende (to them) of whom ye hope to receaue, what thanke haue ye? For sinners also lende to sinners, to receaue such lyke agayne. But loue ye your enemies, and do good, and lende, looking for nothyng agayne: and your rewarde shall be great, and ye shall be the chyl dren of the hyst: for he is kynde vnto the vnkynde, and to the euyl.

Be ye therfore mercifull, as your father also is mercifull. Iudge not, & ye shall not be iudged: Condemne not, and ye shall not be condemned: Forgeue, & ye shall be forgiven. Seue, and it shall be geuen vnto you: good measure, pressed downe, shaken together, and running ouer,

*Mat. 5. c.*

*Mat. 7. b.*

*The Gospell on the 111. Sunday after Trinitie.*  
*Mat. 7. a.*

# The Gospell

ouer, shall men geue into your bosomes. For with the same measure that ye meate withall, shall (other) men meate to you agayne.

Matth. 7. a.

Mark. 4. a.

And he put forth a similitude vnto them: Can the blynde leade the blinde? Do they not both fall into the ditch? The disciple is not aboue his maister: But whoso euer (wylbe) a perfect (disciple) shalbe as his maister is. And why seekest thou a moate in thy brothers eye, but considerest not the beame that is in thine owne eye? Either how cast thou say to thy brother, let me pull out y moate that is in thine eye: when thou seekest not the beame that is in thine owne eye? Thou hypocrite, cast out the beame out of thine owne eye first, and then shalt thou see perfectly to pull out the moate that is in thy brothers eye. For it is not a good tree, that bringeth forth euill fruite: neither is that an euill tree that bringeth forth good fruite.

Matth. 7. c.

6

For euery tree is knowne by his fruite: for of thornes do not men gather figges, nor of busshes gather they grapes. A good man out of the good treasure of his heart, bringeth forth that which is good: And an euill man out of the euill treasure of his heart, bringeth forth that which is euill. For of the aboundaunce of y heart, his mouth speaketh.

Psal. 40. b.

Why call ye me Lorde, Lorde, and do not as I bid you? Whoso euer commeth to me, and heareth my sayings, and doth the same, I will shewe you to whom he is like. He is like a man which built an house, and digged deepe, and layde the foundation on a rocke. And when the waters arose, the fludde beat vpon that house, and coulde not moue it: For it was grounde vpon a rocke. But he that heareth and doth not, is like a man that without foundation buylt an house vpon the earth, & gaynst which the fludde did beate, and it fell immediately: And the fall of that house was great.

¶ The Notes.

a. Here he speaketh of vngodly ryche men, which haue all their comfort and trust in theyr ryche. For ryche of them selues are

the good creatures of God & his blessing, yf vve vse them according  
to his blessed vvyll.

¶ The.vii. Chapter.

He healeth the captaynes seruant, raiseth vp the widowes sonne  
from death to lyfe, informeth the disciples whom Iohn Baptist  
sent vnto hym, commendeth Iohn, and reproveth the leuies for  
their vnfaithfulnesse. He eateth with the Phariſee. The woman  
wubeth his feete with her teares, & he forgeueth her her finnes.

When he had ended al his sayinges in the audience  
of the people, he entred into Capernaum. And a Matth. 8.a.  
certayne Centurions seruant, which was deare  
vnto hym, lay sicke, and was in peryll of death. And  
when he hearde of Iesus, he sent vnto him the elders of  
the Jewes, beseechyng hym that he woulde come and  
heale his seruant. And when they came to Iesus, they  
besought hym instantly, saying, He is worthy that thou  
shouldest do this for hym. For he loneth our nation, and  
hath built vs a synagogue. Then Iesus went with  
them: And when he was now not farre from the house, Matth. 8.a.  
the Centurion sent freendes to hym, saying vnto hym,  
Lord, trouble not thy selfe: for I am not worthy that  
thou shouldest enter vnder my roofe. Wherefore I  
thought not my selfe worthy to come vnto thee: but say  
the worde, and my seruant shalbe whole. For I  
am a man set vnder power, & haue vnder me soul-  
diers: and I say vnto one, Go, & he goeth: & to another, B  
Come, and he cometh: and to my seruant, do this, &  
he doth it. When Iesus hearde these thinges, he mar-  
velled at hym, and turned hym about, and sayde to the  
people that folowed hym: I say vnto you, I haue not  
founde so great fayth, no, not in Israel. And they that  
were sent, turned backe home agayne, and founde the  
seruant whole that had ben sicke.

And it came to passe (the day) after, that he went in-  
to a cite, which is called Naim: and many of his disci-  
ples went with hym, and much people. When he came  
to the gate of the cite, beholde there was a dead

The Gospel of  
the.xvi. Sunday  
after Trinitie.



## The Gospell

**E** man caried out, (which was) the onely sonne of his mother, and she was a widow: and much people of the citie was with her. And when the Lord sawe her, he had compassion on her, and saide vnto her, *Alleepe not.* And he came nye, and touched the beere (and they that bare hym stode still.) And he sayde, *Young man, I say vnto thee, Arise.* And he that was dead, satte vp, & began to speake: And she deliuered hym to his mother. And there came a feare on them all, and they gaue the glory vnto God, saying, *A great prophete is risen vp among vs, and verily God hath visited his people.* And the rumoure of hym went forth throughout all Iurie, and throughout all the regions which lye rounde about.

3. Reg. 17. d  
4. Reg. 4. f.

And the disciples of Iohn shewed hym of all these thinges. And Iohn called vnto hym two of his disciples, and sent them to Iesus, saying, *Art thou he that shoulde come, or shall we looke for another?* When the men were come vnto him, they sayd, *Iohn Baptist sent vs vnto thee, saying, Art thou he that shoulde come, or shall we looke for another?* And in that same houre he cured many of their infirmities and plagues, & of euill spirits: and vnto many that were blynde he gaue sight. Then Iesus answered & sayd vnto them, *So your way, and bring word agayne to Iohn what thinges ye haue seene and heard: howe that the blynde see, the halt go, the lepers are cleansed, the deafe heare, the dead rise agayne, to the poore is the Gospell preached. And happy is he that is not offended at me.*

**M**at. 11. a. And when the messengers of Iohn were departed, he began to speake vnto the people concerning Iohn: *What went ye out into the wyldernesse for to see? a reede shaken with the wynde? But what went ye out for to see? A man clothed in soft rayment? Beholde, they whiche are gorgeously apparelled, and lye delicately, are in kinges courtes. But what went ye out for to see? A prophete? Yea, I say to you, and more than*

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## The Gospell

this is that touched hym: for she is a sinner. And Iesus answered, and sayde vnto hym: Simon, I haue som- what to say vnto thee. And he sayde, Maister, say on. There was a certayne lender, which had two debtors: The one ought fīue hundred pence, and the other fiftie. When they had nothing to pay, he forgaue them both. Tell me therefore whiche of them wyll loue hym most? Simon answered and sayde: I suppose, that he to whom he forgaue most. And he sayde vnto hym, Thou hast truly iudged. And he turned to the woman, and sayde vnto Simon: Seest thou this woman? I entred into thine house, thou gauest me no water for my feete: but she hath washeth my feete with teares, and wyped them with the heeres of her head. Thou gauest me no kisse: but she sence the tyme I came in, hath not ceassed to kysse my feete. Myne head with oyle thou diddest not anoynt: but she hath anoynted my feete with oym- ment. Wherefore I say vnto thee, many synnes are for- geuen her: for she loued much: To whom lesse is forgo- uen, the same doth lesse loue. And he said vnto her, Thy synnes are forgiven thee. And they that sate at meate with him, began to say within the selues, Alho is this that forgeueth synnes also? And he sayde vnto the wo- man, Thy sayth hath saued thee: go in peace.

**Mark. 5. c.**

The Notes.

a. We haue no neede of the corporall presence of Christe: for his worde only (with the working of his holy spirite) can heale vs both in body and soule.

The. viii. Chapter.

¶ Christ with his apostles goeth from towne to towne & preacheth, sheweth the parable of the seede, telleth who is his mother, and his brother, sty'leth the ragyng of the sea, delyuereth the pos- sessed, and dryueth the deuylles into the hearde of swyne, helpeth the sicke woman, and Lairus daughter.

**Luk. 23. b.**

**A**ND it came to passe afterwarde, that he hym self went throughout euery citie & towne preaching, and shewing the kingdome of God: and the twelue (were) with hym, and also certayne women which were healed

healed of euill spirites & infirmities, Marie whiche is called Magdalene, out of whom went seuen deuyls, & Joanna the wife yf Chuza Herodes stewarde, and Sussanna, and many other whiche ministred vnto hym of their substaunce.

When muche people were gathered together, and were come to hym out of all cities, he spake by a similitude, The sower went out to sowe his seede: and as he sowed, some fell by the way side, and it was triden downe, and the soules of the ayre deuoured it vp. And some fell on stones, and as soone as it was sprong vp, it withered away, because it lacked moystnes. And some fell among thornes, " and the thornes sprang vp with it, and choked it. And some fell on good grounde, and sprang vp, and bare fruite an hundred folde. And as he said these things, he cryed: Ye that hath eares to heare, let hym heare. And his disciples asked hym, saying, What maner of similitude is this? And he sayde (vnto them:) Unto you is geuen to knowe the secretes of the kyngdome of God: but to other by parables, that when they see, they shoulde not see, and when they heare, they shoulde not vnderstande.

The parable is this: The seede, is the word of God. Those that are beside the way, are they that heare: then cometh the deuyl, and takerh away the worde out of their heartes, lest they shoulde beleue & be saued. They on the stone, (are they) whiche when they heare, receaue the worde with ioy, and these haue no rootes, whiche for a whyle beleue, and in time of temptation go away. And that whiche fell among thornes, are they, whiche when they haue heard, go forth, and are choked with cares and riches, and voluptuous liuing, & bring forth no fruite. But that (whiche fell) on the good grounde, are they, whiche with a pure and good heart heare the worde and kepe it, and byng forth fruite through patience.

The Gospell on  
Sexagesima  
Sunday.

Mat. 14. a.

Mark. 4. a.

3.

" Or rather  
thus. And some  
fell among thistles,  
and the  
thistles sprang  
vp with it, and  
choked it.

Mar. 4. a.

## The Gospell

Mat. 5. b.  
Mark. 4. c.

No man when he lighteth a candel, conereth it with a vessel, or putteth it vnder a table: but setteth it on a candlesticke, that they which enter in, may see the light. For nothing is secret, that shall not come abroad: Neither any thing hid, that shall not be knownen and come to light. Take heede therfore howe ye heare: For whosoener hath, to him shall be geuen: And whosoener hath not, from him shall be taken, euen that same which he supposeth that he hath. Then came to him his mother and his brethren, and could not come at him for preass.

Mat. 13. b.

And it was tolde him by certayne which sayd, Thy mother and thy brethren stande without, and woulde see thee. He answered and sayde vnto them, My mother and my brethren are these which heare the wordes of God, and do it.

Gen. 13. b.

Mat. 8. c.  
Mark. 4. d.

And it came to passe on a certayne day, that he went into a ship, & his disciples also: and he sayde vnto them, Let vs go ouer vnto the other side of the lake. And they launched forth: But as they sayled he fell a slepe, and there came downe a storme on the lake, and they were sollied with water, and were in perill to die. And they came to him, and awoke him, saying, Master, we are lost. Then he arose, and rebuked the wynde, and the tempest of water: and they ceased, and it waxed calme. And he sayde vnto them, Where is your faith?

D

And they feared and wondered among them selues, saying, What is this? For he commandeth both the wyndes and water, and they obey him. And they sayled vnto the region of the Gadarenites, which is ouer agaynst Galilee. And when he went out to lande, there met him out of the citie a certayne man which had deuyls long tyme, and ware no clothes, neither abode in any house: but in graues. When he sawe Iesus, and had cryed, he fell downe before him, and with a loud voyce sayde: What haue I to do with thee Iesus, thou sonne of God most hyest? I beseeche thee to rement

Mat. 8. d.  
Mark. 5. a.

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me not. (For he commaunded the foule spirite to come out of the man: For oftentimes he had caught him, and he was bounde with chaynes, and kept with fetters: and he brake the bandes, and was caried of the fiende into wyldernesse.) And Iesus asked hym, saying, What is thy name? And he sayde, Legion. Because many deuyls were entred into hym. And they besought hym that he woulde not commaunde them to go out into the deepe. And there was there an heard of many swyne, feeding on an hyll: and they besought hym that he woulde suffer them to enter into them: and he sufferd them.

Then went the deuyls out of the man, and entred into the swyne: And the heard ran headlong with violence into the lake, and were choked. When the herdmen sawe what was done, they fled: and when they were departed, they tolde it in the citie, and in the villages. Therefore they came out to se what was done, & came to Iesus, and found the man out of whom the deuyls were departed, sitting at y<sup>e</sup> fete of Iesus, clothed, and in his ryght mynde: and they were a frayde. They also which sawe it, tolde them by what meanes he that was possessed of the deuyls was heeled.

Then the whole multitude of the countrey about the Gadarenites, besought hym that he woulde depart from them, for they were taken with great feare. And he gate hym vp into the shyppe, and returned backe a-  
Mat. 10. 6.  
 gayne. Then the man out of whom the deuyls were departed, besought hym that he might be with hym. But Iesus sent hym away, saying, Go home againe to thine house, & shewe what things seuer God hath done for thee. And he went his way, and preached throughout all the citie what things seuer Iesus had done vnto him.  
God hath  
 And it came to passe, that when Iesus was come a-  
done vnto the,  
 gayne, the people receaued hym: For they all waited for hym. And beholde, there came a man named Ies<sup>us</sup>

# The Gospell

Mat. 9. c.  
Mark. 5. d.

rus, and he was a ruler of the synagogue, and he fell  
downe at Iesus feete, praying him that he would come  
into his house: For he had but one daughter only, vpon  
a twelue yeres of age, and she lay a dying. (But as he  
went, the people thronged hym: And a woman hauyng  
an issue of blood twelue yeres, whiche had spent all her  
substance vpon Physicians, neither could be holpen of  
any, came behynde hym, and touched the hemme of his  
rayment: and immediatly her issue of blood stanchted.  
And Iesus sayde, Who is it that touched me? When  
euery man denyed, Peter & they that were with hym,  
said, Maister, the people thrust thee and were thee, and  
sayest thou, who touched me? And Iesus sayde, Some  
body hath touched me: For I perceaued that vertue is  
gone out of me. When the woman sawe that she was  
not hid, she came trembling, and fell (at his feete) and  
tolde hym before all the people for what cause she had  
touched hym, & howe she was healed immediatly. And  
he sayde vnto her, Daughter be of good comfort, thy  
faith hath saued thee: go in peace. While he yet spake,  
there came one fro the ruler of the synagogues house,  
which sayd to hym, Thy daughter is dead, disease not  
the maister. But when Iesus heard (that worde) he an-  
swered hym, saying, Feare not, beleeue only, & she shalbe  
made whole. And whē he came to y house, he suffred no  
mā to go in with him, saue Peter, and James, & John,  
and the father and the mother of the mayden. Euery  
body wept and sorowed for her. And he sayde, Weepe  
not, y damsel is not dead, but sleepeth. And they laugh-  
ed hym to scorne, knowyng that she was dead. And he  
thrust them all out, and tooke her by the hande, & cried,  
sayng, Mayde, aryse. And her spirite came againe, and  
she arose straightway: And he commaunded to geue her  
meate. And the father and the mother of her were as-  
tonyed: Bnt he warned them that they should tel no man  
what was done.

Matth. 9. d.  
Mark. 5. d.

Matth. 9. d.  
Mark. 5. d.

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## The Notes.

All that are dead to Christe, they do but sleepe: for it is easier for hym to rayse them from death, then for one man to wake another out of sleepe.

## ¶ The. ix. Chapter.

¶ He sendeth out the twelue apostles to preache, Herode heareth tell of hym. He feedeth fve thousand men, with fve loaves, and two fishes. The disciples confesse hym to be the sonne of God. He transfigureth hym selfe vpon the mount, delivneth the possessed, and teacheth his disciples to be lowly. They desyre vengeance, but he reproveth them.

¶ Iesus called the twelue together, and gaue them A power and auctoritie ouer all deuils, and that they Mat. 10. a myght heale diseases. And he sent them to preache Mark. 6. a the kingdome of God, and to heale the sicke. And he sayd vnto them, Take nothing to your iourney, neither staves, nor scrip, neither bread, neither money, neither haue two coates. And whatsoeuer house ye enter into, there abyde, and thence depart. And whosoever will not receaue you, when ye go out of that citie, shake of the very dust from your feete, for a testimonie against them. And they departed, and went through Mat. 13. a the townes, preaching the Gospell, and healing euery where. And Herode the Tetrarche hearde of all that was done by him, and doubted, because that it was sayde of some, that Iohn was risen agayne from death: And of some, that Elias had appeared, and of some, that one of the olde prophetes was risen agayne. And Herode sayde, Iohn haue I beheaded: but who is this of whom I heare such thynges? And he desired to see him. And the Apostles returned, and tolde him all Mat. 14. b that they had done. And he toke them, and went asyde Mark. 6. b into a solitarie place, nye vnto the citie that is called Bethsaida. John. 6. a. Which when the people knewe, they followed him: and he receaued them, and spake vnto them of the kingdome of God, & healed them that had neede to be healed. And when the day began to weare away, then came the twelue and sayde vnto him, Sende the people away, that they may go into the townes and villages



## The Gospell

lages found about, and lodge, and get meat: for we are here in a place of wilderness. But he said vnto them, Geue ye them to eat. And they saide, We haue no more but fine loaves and two fishes, except we should go and bye meate for all this people. And they were about five thousande men. And he saide to his disciples, Cause them to sit downe by fifties in a company. And they did so, and made them all to sit downe. And he toke the fine loaves and the two fishes, and looked vp to heauen, and blessed them, and brake, and gaue to the disciples to set before the people. And they did all eate and were satisfied. And there was taken vp of that remayned to them, twelue baskets full of the broken meate.

**C** And it came to passe as he was alone praying, his disciples were with him: and he asked them, saying, Mat. 16. b. Whom say the people that I am? They answered and Mark. 8. c. sayde, John Baptist: some saye, Elias: and some say, that one of the olde prophetes is risen. He saide vnto them, But whom say ye that I am? Simon Peter answered and sayde, Thou art Christus, of God. And he warned and commaunded them that they should tel no man that thing, saying, The sonne of man must suffer many thinges, and be repproued of the elders, and of the hye Priestes and Scribes, and be slayne, and rise againe the thirde day. And he sayde to them all, If any man will come after me, let him denye him selfe, and take vp his crosse dayly, and folowe me. For whosoever will saue his life, shall lose it: But whosoever shall lose his life for my sake, the same shall saue it. For what auantagegeth it a man if he winne the whole worlde, and lose him selfe, or runne in daunger of him selfe? For whosoever shall be ashamed of me and of my wordes, of him shall the sonne of man be ashamed when he cometh in his maiestie, and in the maiestie of his father, and of the holy angels. I tell you of a truth, there be some standing here, which shall not tast of death till they

they see the kingdome of God. And it came to passe  
about an eyght dayes after these sayinges, he toke  
Peter, and Iohn, and James, and went vp into a  
mountayne to pray. And as he prayed, the fashion of  
his countenaunce was chaunged, and his garment  
was whyte and shone. And beholde, there talkeu  
with him two men, whiche were Moyles and Elias,  
that appeared in the maiestie, & spake of his departing,  
whiche he should ende at Hierusalem. But Peter and  
they that were with him, were heauie with sleepe: and  
when they awoke, they sawe his maiestie, and two men  
standing with him. And it came to passe, as they  
departed from him, Peter saide vnto Iesus, Master, Mat. 17. a.  
is good being here for vs, let vs make three taberna- Mat. 10. a.  
cles, one for thee, and one for Moyles, and one for Eli-  
as: and wilt not what he sayde. While he thus spake,  
there came a cloude, and ouersadowed them, and they  
sawed when they were come into the cloude. And there  
came a voyce out of the cloude, saying, This is my Mat. 3. d.  
sonne, heare him. And as soone as the voyce was Mark. 1. b.  
heard, Iesus was founde alone: and they kept it close,  
and tolde no man in those dayes any of those thinges  
which they had seene.

And it came to passe, that on the next day, as they  
came downe from the hill, muche people met him.  
And beholde, a man of the company cryed out, saying,  
Master, I beseeche thee beholde my sonne, for he is all  
that I haue: And see, a spirite taketh him, and sodenly  
trembleth, and teareth him that he someth agayne, and  
with much payne departeth from him, when he hath  
taken him. And I besought thy disciples to calke him  
out, and they could not. Iesus answered and saide, O  
thelasse and crooked nation, howe long shal I be with  
you, and shal suffer you? Bring thy sonne hither. As he  
yet a comming, the fiende sent him, and tare him:  
Iesus rebuked the vnleane spirite, & heaked the  
childe,

## The Gospell

chylde, and deliuered him to his father. And they were all amazed at the mightie power of God: But whyle they wondred euery one at all thynges which he dyd, he sayde vnto his disciples, Let these sayinges syncke downe into your eares: For it wyll come to passe, that the sonne of man shalbe deliuered into the handes of men. But they wist not what that worde meant, and it was hyd from them that they understoode it not. And they feared to aske him of that saying.

Mat. 18. a.

Mar. 9. c.

Luk. 22. f.

Then there arose a disputation among them, which of them shoulde be the greatest. When Iesus perceived the thought of their heartes, he toke a chylde, and set him harde by him, and sayde vnto them, Whosoever receaueth this chylde in my name, receaueth me: and whosoever receaueth me, receaueth him that sent me. For he that is least among you all, the same shalbe greatest. And Iohn answered and sayde, Maister, we sawe one casting out deuyls in thy name, and we forbad him, because he foloweth not (thee) with vs. And Iesus sayde vnto him, Forbyd ye (him) not: For he that is not agaynst vs, is with vs.

And it came to passe when the tyme was come that he shoulde be receaued vp, he set his face to go to Hierusalem: and sent messengers before him. And they went and entred into a towne of the Samaritanes, to requyre redie for him. And they woulde not receaue him, because his face was as though he woulde go to Hierusalem. When his disciples James and Iohn sawe this, they sayde, Lorde, wilt thou that we commaunde fire to come downe from heauen, and consume them, as Elias dyd? Iesus turned about and rebuked them saying, Ye wote not what maner spirite ye are of. For the sonne of man is not come to destroy mens lyues, but to saue them. And they went towarde another towne.

And it came to passe, that as they went walkyng the way, a certayne man sayde vnto him, I wyll folow thee

where the Lorde whyther soeuer thou go. And Iesus sayde  
to him, Foxes haue holes, and birdes of the ayre haue  
nests: but the sonne of man hath not where to lay his  
head. And he sayde vnto another, folowe me. And  
the same sayde, Lorde, suffer me first to go and bury  
my father. Iesus sayde vnto him, Let the dead bury  
their dead: but go thou & preache the kingdome of god.  
And another sayde, Lorde, I wyll folowe thee: but  
first let me first go bye them farewell which are at home at  
my house. Iesus sayde vnto him, No man that putteth  
his hande to the plowe, and loketh backe, is apt to the  
kingdome of God.

## ¶ The Notes.

God doth patiently tary & luke for repentaunce at our handes,  
therefore whosoever hath a zeale of God according to knowledge,  
is endued with his holy spirite, he shalbe long suffering, and  
will rather seeke to saue, then to destroy.

## The .x. Chapter.

He sendeth the seuentie before hym to preache, and geueth them  
charge howe to behaue them selues, prayseth his heauenly fa-  
ther, answereth the Scribes that tempted hym, (and by the ex-  
ample of the Samaritane) sheweth who is a mans neyghbour. Mar-  
tha receaueth the Lorde into her house. Marie Magdalene is set-  
tent in hearyng his worde.

After these thynges, the Lorde appoynted other se-  
uentie also, and sent them two & two before him  
into euery citie and place whither he him selfe  
woulde come. Therfore sayde he vnto them, The har-  
uest is great, but the labourers are fewe: Pray ye ther-  
fore the Lorde of the haruest, to sende forth labou-  
ers into his haruest. So your wayes: beholde, I sende  
you forth as lambes among wolues. Beare no  
sallet, neither scrip, nor shoes, and salute no man by  
thy way. Into whatsoeuer house ye enter, first say,  
Peace be to this house. And yf the sonne of peace be  
there, your peace shall rest vpon him: yf not, it shall  
turne to you agayne. And in the same house tary styll,  
eate and drynkyng such chynges as they (haue:) For  
the labourer is worthy of his rewarde. Go not from  
house

The Gospell on  
S. Lukes day.

Mat. 9. D.

02, thrust.

Mat. 10. D.

02, in the  
middell.

# The Gospell

**Mat. 10. a** **B** house to house. And into whatsoeuer citie ye enter, and they receaue you, cate such things as are set before you, and heale the sicke that are therein, and saye vnto them, The kingdome of God is come nye vpon you. But into whatsoeuer citie ye enter, and they receaue you not, go your wayes out into the streetes of the same, & saye, Euen the very duske of your citie whiche cleaueth vs, we do wype of agaynst you: Notwithstanding be assured of this, that the kingdome of God was come nye vpon you. I say vnto you, that it shalbe easier in that day for Sodom, then for that citie. Wo vnto thee Chozazin, wo vnto thee Bethsaida: for if the miracles had ben done in Tyre and Sidon which haue ben done to you, they had a great while ago repented, sitting in sackcloth and ashes. Therefore it shalbe easier for Tyre and Sidon at the iudgement, then for you. And thou Capernaum, whiche art exalted to heauen, shalt be thrust downe to hell. He that heareth you, heareth me, and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

**Mat. 10. b** **And** the seuentie turned agayne with ioye, saying: **John. xxi.** **Lorde,** euen the (very) deuils are subdued to vs through thy name. And he sayde vnto them, I saue Satan as it had ben lightning falling downe from heauen. Beholde, I geue vnto you power to treade on serpentes and scorpions, and ouer all maner power of the enemy: and nothing shall hurt you. Nevertheless, in this reioyce not that the spirites are subdued vnto you: but rather reioyce, because your names are writtten in

**Mat. 11. b** **D** (a) heauen. The same houre reioyced Iesus in the spirite, and said, I confesse vnto thee father, Lorde of heauen and earth, that thou hast hid these thinges from the wise and prudent, & hast opened them vnto babes: Euen so father, for so it pleased thee. All thinges are geuen me of my father: No man knoweth who the sonne is, but the father: and who the father is, but the

sonne,

me, and he to whom the sonne will shewe him.

And he turned to his disciples, & sayde secretly, Daye are the eyes which see the thinges which ye see. For I tell you, that many prophetes and kings haue desired to see those thinges which ye see, & haue not sene them, and to heare those thinges which ye heare, & haue not heard them. And beholde, a certayne lawier stood by and tempted him, saying, Maister, what shal I do to inherit eternal life? He sayd vnto him, What is written in the law, how readest thou? He answered and sayd, Thou shalt loue the Lord thy God with all thy heart, & with all thy soule, & with all thy strength, and with all thy mind: & thy neighbour as thy self. And he said vnto him, Thou hast answered right: this do, & thou shalt liue. But he, willing to iustifie him selfe, sayde vnto Iesus, And who is my neighbour? And Iesus answered and sayd, A certayne man descended from Hierusalem to Hierico, and fell among theeues, whiche robbed him of his rayment, and wounded him, and departed, leauing him halfe dead. And it befell, that there came downe a certayne priest that same way, and when he sawe him, he passed by on the other side. And likewise a Leuite, when he went nye to the place, came and looked on him, and passed by the other side. But a certayne Samaritan as he iourneyed, came vnto him: and whē he sawe him, he had compassion on him. And went to him, & bound up his woundes, & powdered in oyle and wine, & set him on his owne beast, & brought him to a (common) Inne: and made prouision for him. And on the morowe when he departed, he toke out two pence, and gaue the to the host, and said vnto him, Take cure of him: and whatsoeuer thou spendest more, whē I come againe I will recompence thee. Whiche now of these three thinkest thou was neyghbour vnto him that fell amonge the theeues? And he sayde, He that shewed mercy on him. Then sayde Iesus vnto him,

The Gospell on  
the .xi. Sundaye  
after Trinitie.

Mat. 22. d.

Deut. 6. a.

# The Gospell

him, So and do thou lykelysse.

Nowe it came to passe, that as they went, he entred into a certayne towne: and a certayne woman named Martha receaued him into her house. And this woman had a sister called Marie, which also sat at Iesus feete, and hearde his worde. But Martha was troubled about much seruyng, and came to him, and sayde, Lorde, doest thou not care that my sister hath left me to serue alone? Wyldest thou therefore that she helpe me. And Iesus answered and sayde vnto her, Martha, Martha, thou art careful, and troubled about many things: Cleerly one is needefull. Marie hath chosen the good part, which shall not be taken away from her.

The Notes.

a. Though we shoulde worke miracles, and cast forth deuilles, yet ought we in no wyse to reioyce therefore. For we shall haue no profite at all thereby, but other shall haue the profite that cometh thereof. But this ought to be our cheefe ioy and comfort, that we are elect and chosen in Christe Iesus, afore the foundations of the worlde were layde, which is to be written in the booke of lyfe.

¶ The. xi. Chapter.

¶ He teacheth his disciples to pray, dryueth out a deuyll, and rebuketh the blasphemous Pharisees. They require signes and tokens. He eateth with the Pharisee, and reproveth the hypocrisie of the Pharisees, Scribes, and hypocrites.

**M**ark. 6. b. **A**ND so it was, that as he was praying in a certayne place, when he ceased, one of his disciples sayd vnto him, Lorde teache vs to pray, as Iohn also taught his disciples. And he sayde vnto them, When ye pray, say, Our father which art in heauen, halowed be thy name. Thy kingdome come. Thy will be fulfilled, euen in earth also as it is in heauen. Our daily bread geue vs this day. And forgue vs our sinnes: For euen we forgue euery man that trespasseth vs. And leade vs not into temptation, but deliuer vs from euill.

And he sayde vnto them, Which of you shall haue a freende, and shall go vnto him at mydnyght, and say vnto him, Freende lende me thre loaves: for a freende of myne is come out of the way to me, and I haue no

thyng

thing to set before him. And he within answered, and  
 say, Trouble me not, the doore is now shut, and my  
 children are with me in bedde, I can not rise and geue  
 thee. I say vnto you, though he will not rise and geue  
 him because he is his frende: yet because of his impor-  
 tunitie he will rise, and geue him as many as he nee-  
 ded. And I say vnto you, aske, and it shalbe geuen you:  
 like: and ye shall finde: knocke, and it shalbe opened vn-  
 to you. For euery one that asketh, receaueth, and he that  
 seeketh, findeth, and vnto him that knocketh, shall it  
 be opened. If (a) the sonne shal aske bread of any (of you)  
 that is a father, will he geue him a stone? Or if he aske  
 a fyre, will he for fyre geue him a serpent? Or if he aske  
 an egge, will ye offer him a scorpion? If ye then be-  
 ing euill, can geue good giftes vnto your children: how  
 much more shal your father of heauen geue the holy spi-  
 rite to them that desire (it) of him? And he was casting  
 out a deuill, and the same was dumbe. And it came to  
 passe, when the deuill was gone out, the dumbe spake:  
 and the people wondred. But some of them sayde, He  
 casteth out deuils through Beelzebub the cheefe of the  
 deuils. And other tempted him, and required of him  
 a signe from heauen. But he knowing their thoughtes,  
 sayd vnto them, Euery kingdome diuided agaynst it  
 selfe, is desolate: and a house (diuided) agaynst a house,  
 falleth. If Satan also be diuided agaynst him selfe,  
 howe shall his kingdome endure? Because ye say that  
 I cast out deuils through Beelzebub. If I by Beel-  
 zebub cast out deuils, by whom do your children caste  
 them out? Therefore shall they be your iudges. But if  
 I with the finger of God cast out deuils, no doubt the  
 kingdome of God is come vpon you. When a strong  
 man armed kepeth his palace, the thinges that he pos-  
 sesseth are in peace. But when a stronger then he com-  
 eth vpon him and ouercommeth him, he taketh from  
 him all his harnesse wherein he trusted, and diuideth

**B**  
 Mat. 7. a.  
 Iohn. 16. f  
 Iacob. 1. a.

The Gospell ou  
 the. iiii. Sunday  
 in Lent.

Mat. 9. d.

The helpe of,

Mat. 12. d.



## The Gospell

his goodes. He that is not with me, is agaynst me: and he that gathereth not with me, scattereth.

**D** (b) When the vncleane spirite is gone out of a man, he walketh through drye places, seeking rest: and when he findeth none, he sayeth, I will returne vnto my house whence I came out. And when he commeth, he findeth it swept and garnished. Then goeth he and taketh to him seuen other spirites worse then him selfe, and they enter in and dwell there: and the ende of that man is worse then the beginning.

And it came to passe, that as he spake these thinges, a certayne woman of the companye lyst vp her voyce, and said vnto him, Happy is the wombe that bare thee, and the pappes whiche gaue thee sucke. But he sayde, Yea rather happye are they that heare the worde of God, and kepe it.

4. Reg. 10. a

2. Par. 9. a.

Mat. 12. d

Jonas. 2. c

When the people were gathered thicke together, he began to say, This is an euill nation, they seeke a signe, and there shall no signe be geuen them, but the signe of Jonas the prophete. For as Jonas was a signe to the Ninuities, so shall also the sonne of man be to this nation. The Quene of the south shall ryse in iudgement with the men of this nation, and condemne them: for she came from the vermost partes of the earth to heare the wisdomme of Salomon: And beholde, a greater then Salomon (is) here. The men of Ninive shall ryse in iudgement with this nation, and shall condemne them, for they repented at the preaching of Jonas: and

**E** behold, a greater then Jonas (is) here. No man lighteth a candel, and putteth it in a priuie place, neither vnder a bushel: but on a candlesticke, that they which come in may see the light. The light of the bodye is the eye: Therefore when thine eye is single, al thy body also shall be full of light. But if thine eye be euill, thy body also shall be full of darknesse. Take heede therefore that the light which is in thee, be not darknesse. If all thy bodye

Mat. 5. b.

Par. 4. c.

therfore

therefore be cleane, hauing no parte darke: so shall it all be full of light, euen as when a candle doth light thee with his brightnesse.

And as he spake, a certayne Pharisee besought him to dyne with him: And Iesus went in, and late downe to meate. When the Pharisee sawe he was marueyled <sup>¶</sup> that he had not firste washed before dinner. And the Lord said vnto him, Now do ye Pharisees make cleane the outside of the cuppe, and the platter: but the inward parte is full of your rauening and wickednesse. <sup>¶</sup> Perioles, did not he that made that which is without, make that which is within also? But rather geue almes of those thinges which are within, and behold <sup>¶</sup> all thinges are cleane vnto you. But wo vnto you Pharisees: for ye tithe mint and rue, and al manner herbes, & passe ouer iudgement, & the loue of god: These ought ye to haue done, and yet not to leaue the other vndone.

Wo vnto you Pharisees: for ye loue the vppermoste seates in the synagoges, and greetings in the markets. <sup>¶</sup> Wo vnto you Scribes and Pharisees ye hypocrites: for ye are as graues which appeare not, & the men that walke ouer them, are not ware of them. Then answered one of the lawiers, and sayde vnto him, Maister, thus saying, thou putttest vs to rebuke also. And he said, Wo vnto you also ye lawiers: for ye lade men with burdens, greuous to be borne, and ye your selues touch not the burdens with one of your fingers. Wo vnto you, ye builde the sepulchres of the prophetes, and your fathers killed them. Cruely ye beare witness that ye do the dedes of your fathers: for they killed them, and ye builde their sepulchres. Therefore sayde the wisdome of God, I will sende them prophetes and apostles, and (some) of them they shall slaye and persecute: that the blood of all the prophetes, which is shed from the foundation of the world, may be requited of this generation, from the blood of Abel, vnto the

\* Some reade present.

Mat. 23. c.

Gene. 4. v  
2. Par. 24. f  
G

# The Gospel

blood of Zacharie, whiche perished betwene the altar  
and the temple: Merely I say vnto you, it shalbe requi-  
red of this nation. ¶ Allo vnto you lawiers: for ye haue  
taken away the keye of knowledge: ye entred not in  
your schues, and them that came in, ye forbad. ¶ Then he  
thus spake vnto them, the lawiers and the Pharisees  
began to urge him vehemently, and to prouoke him  
to speake many thinges, laying wayte for him, and see-  
king to catche something out of his mouth, whereby  
they might accuse him.

### The Notes.

2. Here we learne that God wyll graunt vs no maner of thyng that may be hurtfull vnto vs. The cause then wherefore we do not obayne all thynges that we pray for, is, that we of a carnal affectiō do aske hurtfull and pernicious thynges.

b. When by the grace of God, we are induced and brought into the knowledge of the truth, then are we deliuered from the power of Saran. Therefore we muſt take heede that he do not (to our ruine and destruction) returne agayne into vs, that is to ſay, that we fall not agayne into our olde infidelitie, ſuperſtitition, and ignorance: then in deede ſhall we be in a worſe caſe then euer we were before.

¶ The .xii. Chapter.

¶ The leuen of the Pharisees. Christ comforteth his disciples against persecution, warneth them to beware of couetousnesse by the similitude of a certayne ryche man: he wyll not haue them hang vpon earthly thynges, but to watche and to be redy against his comyng.

**Mat. 16. a.**  
**Mark. 8. a**  
**Mat. 10. c.**

**I**n the meane time, when there were gathered together an innumerable multitude of people (insomuch) that they trode one another, he began to say vnto his disciples. First of all, beware of the leuen of the pharisees, which is hyppocrisie. For there is nothing couered, that shall not be vncouered, neyther hid, that shall not be knownen. Therefore whatsoeuer you haue spoken in darknesse, shall be heard in the light: and that which ye haue spoken in the eare, euen in secrete places, shall be preached on the toppes of the houses. And I say vnto you my frendes, be not afrayde of them that kill the body, and after that haue no more that they can do. But I will forewarne you whom you shal feare: Feare him, which after he hath killed, hath power to cast into hel.

ye I say vnto you, feare him. Are not fyue sparrowes  
bought for two farthinges, and not one of them is for-  
gotten before God: Also, euen the very heeres of your  
head are all numbred. Feare not therefore, ye are more  
of value then many sparrowes. Also I saye vnto you,  
whosoener confelleth me before men, him shal the sonne  
of man knowledg also before the angels of God: But  
he that denieth me before men, shalbe denied before the  
angels of God. And whosoener speaketh a worde a-  
gaynst the sonne of man, it shalbe forgiven him: But  
vnto him that blasphemeth the holy ghost, it shal not be  
forguen. And whē they bring you vnto the synagoges,  
and vnto the rulers and officers, take ye no thought  
howe or what thing ye shall aunswere, or what ye shall  
speake: For the holy ghost shall teache you in the same  
houre what ye ought to say. One of the company sayde  
vnto him, Maister, speake to my brother, that he diuide  
the inheritaunce with me. And he sayde vnto him,  
(a) Man, who made me a iudge or diuider ouer you? C  
And he sayde vnto them, Take heede and beware of  
crouetousnesse: For no mans life standeth in the aboun-  
dance of the thinges which he posselleth. And he put  
foorth a similitude vnto them, saying, The ground of a  
certaine rich man brought forth plentiful frutes. And  
he thought within him selfe, saying, What shall I do,  
because I haue no roome where to bellowe my frutes?  
And he sayd, This wil I do, I wil destroy my barnes,  
and buylde greater, and therein will I gather all my  
frutes and my goodes. And I will saye to my soule,  
Soule, thou hast much goods layde vp (in store) for ma-  
ny yeres, take thine ease, eate, drinke, and be mery. But  
God sayde vnto him, Thou foole, this night will they  
tear away thy soule agayne from thee, then whose shal  
those thinges be, which thou hast prouided? So (is he)  
that gathereth riches to him selfe, and is not riche to-  
wardes God.

¶ Itt

And

## The Gospell

Mat. 6. b.

**D** And he spake vnto his disciples, Therfore I say vnto you, take no thought for your life what ye shal eat, neither for the body what ye shal put on. The life is more then meate, & the body is more then rayment. Consider the rauen, for they neither sow nor reape, which neyther haue storehouse nor barn, & (notwithstanding) God feedeth them: How much more are ye better then (fethered) fowles? Which of you with taking thought, can adde to his stature one cubite? If ye then be not able to do that thing which is least: why take ye thought for the remnant? Consider the lillies how they grow, they labour not, they spinne not: and yet I say vnto you, that Salomon in al his royaltie was not clothed like one of these. If God so cloth the grasse, which is to day in the field, and to morow is cast into the fornasse: how much more (will he clothe) you O ye of little fayth? And as for what ye shall eat, or what ye shall drinke, neyther be ye of doubtfull minde. For all such things do the people of the worlde seke for: and your father knoweth that you haue nede of these things. But rather seke ye after the kingdome of God, and all these things shalbe ministred vnto you. Feare not O little flock: for it is your fathers pleasure to geue you a kingdome. Sell that ye haue, and geue almes: and prepare you bagges whiche ware not olde, (euen) a treasure that fayleth not in heauen, where no theefe commeth, neyther moth corrupteth. For where your treasure is, there will your heart be also.

**E** Let your loynes be girde about, and (b) your lightes breunning, & ye your selues (be) like vnto men that wait for their Lorde when he will returne from the wedding, that when he commeth and knocketh, they may open vnto him immediatly. Happy are those seruantes, whom the Lord when he commeth shall finde waking. Clerely I say vnto you, that he shal girde him selfe, and make them to sit downe to meate, and will come forth

and

and minister vnto them. And if he come in the seconde watch, yea if he come in the third watch, and finde the  
 so, happy are those seruantes. This vnderstand, that yf  
 the good man of the house knew what houre the theefe  
 would come, he would surely watch, and not suffer his  
 house to be digged through. Be ye therfore ready also:  
 for the sonne of man wil come at an houre whē ye think  
 not. Then Peter saide vnto him, Maister, tellest thou  
 this similitude vnto vs, or to all? And the Lorde saide,  
 Who is a faithfull & wise steward, whom his lord shal  
 make ruler ouer his household, to geue thē their portion  
 of meat in due season? Happy is that seruant, whō his  
 lord when he cometh, shal finde so doing. Of a truth  
 I say vnto you, that he wil make him ruler ouer al that  
 he hath. But and if that seruant say in his heart, My  
 lord: will deferre his coming: and shal begin to smite  
 the seruantes and maidens, and to eate & drinke, and  
 to be drunken: The lord of that seruant will come in  
 a day when he thinketh not, and at an houre when he  
 is not ware, and wil hewe him in peeces, and geue him  
 his portion with the vabeleuers. And the seruant that  
 knewe his maisters will, and prepared not him selfe:  
 neither did according to his will, shalbe beaten with  
 many stripes. But he that knew not, and did commit  
 thinges worthye of stripes, shalbe beaten with fewe  
 stripes. For vnto whomsoever much is geuen, of him  
 shalbe much required: and to whō men haue commit-  
 ted much, of him wil they aske the more. I am come to  
 send fire on the earth, and what is my desire, but that  
 it be already kindled? Notwithstanding, I must be bap-  
 tized with a baptisme, and howe am I payned till it be  
 ended? Suppose ye that I am come to sende peace on  
 earth? I tell you naye, but rather diuision. For from  
 hencefoorth there shalbe siue in one house diuided,  
 three agaynst two, and two agaynst three. The father  
 shalbe diuided agaynst the sonne, and the sonne  
 agaynst

Mat. 24. a.

Mark. 13. a

\* The Greke  
 reader, if it be  
 already kindled

# The Gospell

Mat. 10. D

agaynst the father : the mother agaynst the Daughter, and the Daughter agaynst the mother : the mother in lawe agaynst her daughter in lawe, and the daughter in lawe agaynst her mother in law. He saide also to the people, When ye see a cloude rise out of the west, straightway ye say ther cometh a shewe: and so it is. And when ye see the southwinde blowe, ye say it wil be hotte: and it cometh to passe. Ye hypocrytes, ye can discern the outward appearance of the skye, and of the earth: but howe is it that ye cannot discern this time? Yea, and why iudge ye not of your selues what is right? When thou goest with thine aduersary to the ruler: as thou art in the way, geue diligence that thou mayst be deliuered from him: lest he bring thee to the iudge, and the iudge deliuer thee to the iayler, and the iayler cast thee into prison. I tell thee, thou shalt not depart thence, till thou haue made good the vttermost mite.

Mat. 10. D

## The Notes.

- a. It is to be noted, that Christ at his first commyng, came not to be a iudge, but to be iudged. And yet it can not folowe by this, but that Christians may be iudges in matters of controuersie. i. Cor. vi.
- b. These brenning lyghtes that Christe wyllenth vs to haue in our handes, are a lyuely sayth, working through charitie. The workes of the Christians ought to be lyuely, seruent, and brennyng.

## The. xiii. Chapter.

¶ Of the Galileans whom Pilate slue, and of those that dyed in Siloe. The similitude of the fygge tree. Christ healeth the sicke woman. The parable of the mutarde seede and leuen. Fewe enter into the kyngdome. Christ reproveth Herode and Hierusalem.

**A** Here were present at the same season certain men, that shewed him of the Galileans, whose blood Pilate had mingled with their owne sacrifice. And Iesus answered, and sayde vnto them, (a) Suppose ye that these Galileans were greater sinners then all the other Galileas, because they suffered such punishment? I tell you nay: but except ye repent, ye shall all likewise perish. Of those eightene ypb which the towne in Siloe fell and slew them, thinke ye that they were sinners

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sinners aboute all men that dwelt in Hierusalem? I tell  
 you nay: but except ye repent, ye shall all lyke wyse pe-  
 nish. He tolde also this similitude. A certayne man had  
 a figge tree planted in his vineyarde, and he came and  
 sought fruite thereon, and founde none. Then sayde he **B**  
 to the dyesser of his vineyarde, Behold, this thre yeres  
 I haue come and sought fruite in this figge tree, and  
 finde none: cut it <sup>(b)</sup> downe, why cumbereth it y<sup>e</sup> ground?  
 And he answered and sayde vnto hym, Lorde, let it  
 alone this yere also, tyll I dygge rounde about it, and  
 dongue it: And if it beare fruite <sup>(thou mayst let it alone)</sup>  
 if it beare not, then after that shalt thou cut it downe.  
 And he taught in one of their synagogues on the Sab-  
 bath dayes. And beholde, there was a woman whiche  
 had a spirite of infirmitie eightene yeres, and was  
 bowed together, and could in no wyse lift vp <sup>(her selfe.)</sup>  
 When Iesus sawe her, he called her to hym, and sayde  
 vnto her, Woman, thou art loosed from thy disease.  
 And he layde his handes on her, and immediatly she **C**  
 was made strayght, and glorified God. And the ruler  
 of the synagogue answered with indignation because  
 that Iesus had healed on the Sabbath day, and sayde  
 vnto the people, There are sixe dayes in whiche men  
 ought to worke, in them therefore come, that ye may be  
 healed, and not on the Sabbath day.

But the Lorde answered hym, and sayde, Thou hy- **Mat. 12.2**  
 pocrite, doth not eche one of you on the Sabbath day **Luk. 14. a.**  
 loose his oxe or his asse from the staul, and leade hym  
 to the water? And ought not this daughter of Abra-  
 ham, whom Satan had bounde loeuyghtene yeres, be  
 loosed from this bond on the Sabbath day? And when  
 he sayd these thinges, al his aduersaries were ashamed,  
 and all the people reioyced on all the excellent dedes  
 that were done by him. Then sayde Iesus: What is the **D**  
 kyngdome of God lyke? or whereto shall I compare it? **Mat. 16. d.**  
 It is lyke a grayne of mustarde seede, whiche a man **Mat. 4. c.**  
 tooke



# The Gospell

tooke and sowd in his garden : and it grew, & waxed  
a great tree, & the fowles of the ayre made nestes in the  
braunches of it. And agayne he sayd, Whetherunto shal I  
lyken the kingdome of God? It is like leaven, whiche a  
woman tooke & hyd in thre peckes of meale, tyl al was  
leavened. And he went throughe all cities and towne,  
teachyng and iourneyng towardes Hierusalem. Then  
Mat. 9. d. he sayd one vnto hym, Lorde, are there fewe that be sau'd?  
Mat. 7. b. And he said vnto them, Striue to enter in at the strait  
gate: for many I say vnto you wyll seeke to enter in,  
and shall not be able. When the good man of the house  
is rysen vp, and hath shut to the doore, and ye begyn to  
stande without, & to knocke at the doore, sayng, Lorde,  
Lorde, open vnto vs: and he shall aunswere, and say vn-  
to you, I knowe you not whence ye are. Then shall ye  
Mat. 7. d. begyn to say, We haue eaten and drunken in thy pre-  
sence, and thou hast taught in our streetes. And he shall  
Psal. 7. d. say, I tell you I knowe you not whence ye are: depart  
from me all ye that worke iniquitie. There shalbe wep-  
Mat. 8. c. ping and gaulshing of teeth, when ye shal see Abraham,  
and Isaac, and Jacob, and all the prophetes in the  
kingdome of God, and ye your selues thrust out. And  
they shall come from the east and from the west, & from  
the north, and from the south, and shall sit downe in the  
kingdome of God. And beholde, there are last whiche  
shalbe first: and there are first, whiche shalbe last. The  
Mat. 19. b. same day came there certayne of the Pharisees, and  
Mark. 10. d. sayde vnto him, Set thee out, and depart hence, for He-  
rode wyll kyl thee. And he sayde vnto them, So ye, and  
tell that fore, Beholde, I cast out deuyls, and heale the  
people to day and to morowe, and the thirde day I shal-  
be perfected. Neuerthelesse, I must walke to day and to  
morowe, and the day folowyng: For it can not be that  
a prophete perishe any other where saue at Hierusalem.  
Mat. 23. c. O Hierusalem, Hierusalem, whiche kyllest prophetes,  
and stonest them that are sent vnto thee, howe often  
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woulde I haue gathered thy chyldren together, as a  
 henne doth gather her young vnder her wynges, and  
 I woulde not? Beholde, your house is left vnto you de- **Psal. 118.**  
 late. Verily I say to you, ye shall not see me, vntyll **Mat. 22. D.**  
 the tyme) come that ye shall say, Blessed is he that com-  
 eth in the name of the Lorde.

## ¶ The Notes.

1 We ought in no wise to iudge rashly of them that receaue open  
 punishment for their misdoedes, nor yet to dispise them. For if our  
 sinnes and lowdenes were openly knowen, we shoulde be counted  
 worthy of the lyke punishment. Agayne, God doth otherwhylse  
 punithe some (as them vpon whom the towre fel in Siloe) for to ad-  
 mone the other that they perythe not lyke wysse.

2 Vnlesse we do both beleue, and also bryng forth fruite wor-  
 thy of repentaunce, we shall vwith the vnprofitable fygge tree be  
 cut downe, and also our talent shalbe taken from vs, & geuen euē  
 vnto another that shall put it to better vse.

## ¶ The.xiiii. Chapter.

(Jesus eareth vwith the Pharisee, healeth the dropisie vppon the  
 sabbath day, teacheth to be lowly, telleth of the great supper, &  
 warneth them that wyl folowve hym, to laye theyr accomptes be-  
 fore what it wyl cost them. The salt of the earth.

**A**nd it came to passe, that he went into the house of **A**  
 one of the cheefe Pharisees to eate bread on the  
 Sabbath day, & they watched hym. And beholde,  
 there was a certayne man before hym whiche had the  
 dropisie. And Iesus answered, and spake vnto the law-  
 yers and Pharisees, saying, Is it lawfull to heale on  
 the Sabbath day? And they helde their peace. And he  
 toke hym, and healed hym, and let him go: and (a) an-  
 swered them, saying, Whiche of you shall haue an asse  
 or an ore fallen into a pyt, and wyl not straightway pul  
 hym out on the Sabbath day? And they could not aun-  
 swere hym agayne to these thinges. He put forth also **B**  
 a similitude to the ghestes, when he marked how they  
 chose out the cheefe roomes, and sayde vnto them:  
 When thou art bidden of any man to a wedding, sitte  
 not downe in the hiest room: lest a more honorable mā  
 then thou be bidden of hym. And he that had hym and  
 thee, come and say to thee, Geue this man room: and  
 thou

The Gospell on  
 the.xvii. Sunday  
 after Trinitie.

**Mat. 12. 2**

**Mark. 8. c.**

**Luk. 9. c.**

## The Gospell

thou then begyn with shame to take the lowest roome. But when thou art bidden, go and sitte in the lowest roome, that when he that bad thee commeth, he may say vnto thee, Freende sitte vp hyer: Then shalt thou haue worshyp in the presence of them that sit at meate with thee. For whosoever exalteth hym selfe, shalbe brought lowe: and he that humblith hym selfe, shalbe

**E**xalted. Then sayde he also to hym that bad hym (to meate): When thou makest a dinner or a supper, call not thy freendes, nor thy bretheren, neither thy kinsmen, nor thy ryche neighbours: lest they also byd thee agayne, and a recompence be made thee. But when thou makest a feast, call the poore, the feeble, the lame, & the blinde: And thou shalt be happy, for they cannot recompence thee: For thou shalt be recompenced at the resurrection of the iust men. When one of them that sate at meate also, hearde these thynges, he sayde vnto hym, Happy is he that eateth bread in the kyngdome of God.

**Mat. 23. a.**  
**Luk. 18. c.**

The Gospell on  
the. ii. Sunday  
after Trinitie.

**T**hen sayde he vnto hym, A certayne man ordeyned a great supper, and bad many: and sent his seruauit at supper time, to say to them that were bidden, Come, for all thinges are now redy. And they all at once began to make excuse. The first sayde vnto hym, I haue bought a farme, and I must needes go and see it, I pray thee haue me excused. And another said, I haue bought five yoke of oren, and I go to proue them, I pray thee haue me excused. And another sayde, I haue maryed a wyfe, and therefore I can not come. And the seruauit returned, and shewed his mayster these thinges. Then was the good man of the house displeased, and sayde to his seruauit, Go out quickly into the byode strates & lanes of the citie, and bying in hither the poore, and the feeble, and the halt, and the blinde. And the seruauit sayde, Lorde, it is done as thou hast commaunded, and yet there is roome. And the Lorde sayd to the seruauit, Go out into the hye wayes and hedges, and compell them

**Mat. 22. a.**  
**Apoc. 19. a.**

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them to come in, that my house may be filled. For I say  
unto you, that none of those men whiche were bydden,  
shall tast of my supper. There went a great company **Mat. 16. 2.**  
with hym: and he returned, & sayde vnto them, If any **Mark. 8. 3.**  
man come to me, and hate not his father and mother, &  
wyfe, and children, & brethren, and sisters, yea and his  
owne life also, he cannot be my disciple. And whosoever  
doth not beare his crosse & come after me, can not be my  
disciple. For whiche of you disposed to bulde a towre, **f**  
stretcheth not downe before, & countereth the cost, whether  
he haue sufficiēt to perfourme it? Lest after he hath laid  
the foundation, and is not able to perfourme it, all that  
beholde it, begyn to mocke hym, saying, This man be-  
gan to bulde, and was not able to make an ende? Or  
what kyng goyng to make battel against another king,  
stretcheth not downe first, and casteth in his mynde whe-  
ther he be able with ten thousande, to meete hym that **g**  
commeth against hym with twentie thousande? Or els  
whyle the other is yet a great way off, he sendeth an im-  
bassage, and desireth conditions of peace. So lykelwise,  
whosoever he be of you, that forsaketh not all that he  
hath, he can not be my disciple. Salt is good, but if the **Mat. 5. 2.**  
salt haue lost the saltnesse, what shalbe seasoned there? **Mat. 9. 13.**  
with? It is neither good for the lande, nor yet for the  
downg hyll: but men cast it out (at the doores.) He that  
hath eares to heare, let him heare.

## The Notes.

1. Howe coulde Iesus aunsvvere, syth that they sayde nothyng vs-  
to hym & yve must vnderstande, that he aunsvvered vnto theyr  
thoughtes, vvhiche as very naturall God equall vwith the father, ho  
meuve most perfectly.

## The. xv. Chapter.

¶ The louyng mercy of God is openly set foorth in the parable of  
the hundreth sheepe, and of the sonne that was lost.

**T**hen resorted vnto hym all the Publicanes and sin- **A**  
ners, for to heare hym. And the Pharisees and **The Gospell on**  
Scribes murmured, laying, He receaueth sinners, **the. iiii. Sunday**  
and eateth with them. But he put foorth this parable **after Trinitie.**  
vnto

## The Gospell

**Mat. 9. b.**

**Mark. 2. d.**

unto them, saying, That man of you hauyng an hundred sheepe, if he loose one of them, doth not leaue ninetie and nine in the wyldernesse, and go after that which is lost, vntyll he finde it? And when he hath founde it, he layeth it on his shoulders with ioy: And assoone as he commeth home, he calleth together his louers and neighbours, saying vnto them, Reioyce with me: for I haue founde my sheepe which was lost. I say vnto you, that lyke wyse ioy shalbe in heauen ouer one sinner that repenteth, more then ouer ninetie and nync iust persons, whiche neede no repentaunce. Cyther what woman hauyng ten pecces of siluer, if she lose one, doth not light a candle, and sweep the house, and seeke diligently tyll she finde it? And when she hath founde it, she calleth her louers and her neyghbours together, saying, Reioyce with me: for I haue founde the pecce which I had lost. Lyke wise I say vnto you, shall there be ioy in the presence of the angels of God, ouer one sinner that repenteth. And he sayde, A certayne man had two sonnes: and the younger of them sayde to his father, Father, geue <sup>(me)</sup> the portion of the goodes that to me belongeth. And he diuided vnto them his substance.

**Prou. 29. a.**

And not long after, when the younger sonne had gathered all that he had together, he toke his iourney into a farre countrey, and there wasted his goodes with riotous luyng. And when he had spent all, there arose a great dearth in all that lande, and he began to lacke. And he turned him selfe to a citizen of that countrey: and he sent him to his farme to feede swyne. And he woulde fayne haue filled his belly with the coddres that the swyne dyd eate: and no man gaue vnto hym. Then he came to him selfe, and sayde, How many hired seruauntes of my fathers haue bread inough, and I perishe with hunger? I wyl aryse, and go to my father, and wyl say vnto hym, Father, I haue sinned agaynst heauen, and before thee, and am no more worthy to be called

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called thy sonne: make me as one of thy hyed seruants.  
 And he arose, & came to his father. But when he was  
 yet a great way of, his father sawe hym, and had com-  
 passion, and ranne and fel on his necke, and kissed him.  
 And the sonne sayde vnto hym, Father, I haue sinned  
 agaynst heauen, and in thy sight, & am no more worthy  
 to be called thy sonne. But the father sayde to his ser-  
 uantes, Bring forth the best garment, and put it on  
 hym, and put a ring on his hand, and shoes on his feete:  
 and bring (hither) that (a) fat calfe, and kyll it, and let  
 us eate and be mery: For this my sonne was dead, (b) &  
 is aline agayne, he was lost, and is founde. And they  
 began to be mery. The elder brother was in the field:  
 and when he came and drewe nye to the house, he heard  
 minstrellie and daunling, & called one of his seruants,  
 and asked what those thynges meant. And he sayde vn-  
 to hym, Thy brother is come, and thy father hath kyl-  
 led the fat calfe, because he hath receaued hym safe and  
 founde. And (he) was angry, and would not go in: ther-  
 fore came his father out, and entreated hym. He aun-  
 swered and sayd to his father, Lo, (c) these many yeres  
 haue I done thee seruice, neyther brake I at any tyme  
 thy commaundement, & yet thou neuer gauest me a kyd  
 to make mery with my frendes: But alioone as this I  
 thy sonne was come, whiche hath deuoured thy goodes  
 with harlots, thou hast for his pleasure kyllled that fat  
 calfe. And he sayd vnto him, Sonne, thou art euer with  
 me, and all that I haue is thine. It was meete that we  
 shoulde make mery & be glad: for this thy brother was  
 dead, and is aline agayne: and was lost, and is founde.

## The Notes.

- a. The fat calfe is Christe, vvhiche hath vvashed away our sinnes  
 in his blood, and feedeth vs dayly through fayth vvvith his bodye  
 and blood vnto lyfe euerlastyng: For he vvas kyllled therefore, that  
 we myght be the fooode and meate of our soules.
- b. To be gone from God (vvhiche is the only lyfe of the soule) is to  
 be dead. But to returne vnto hym vvvith repentaunce and amende-  
 ment of lyfe, is to be reuiued, or restored to lyfe agayne.

# The Gospell

c. A lyuely example of a Pharisicall ryghteousnesse, which is bry and greued that sinners shoulde be freely forgiven and receaved into the fauour of God.

¶ The .xvi. Chapter.

¶ The parable of the vicked Mammon. Not one tittle of Gold worde shall peryshe. Of the ryche man, and poore Lazarus.

The Gospell on  
the Sunday af-  
ter Trinitie.

**A**ND he sayde also vnto his disciples, (a) There was a certayne ryche man whiche had a steward, and the same was accused vnto hym that he hath wasted his goodes. And he called hym, and sayde vnto hym, Howe is it that I heare this of thee? Seuerall comptes of thy stewardship: for thou mayest be no longer steward. The steward sayde within hym selfe, What shall I do, for my maister taketh away from me the stewardship? I cannot digge, & to begge I am ashamed. I wote what to do, that when I am put out of the stewardship, they may receaue me into their houses. So whē he had called all his maisters debtters together, he sayde vnto the first, Howe muche owest thou vnto my maister? And he sayde, An hundred measures of oyle. And he sayde vnto hym, Take thy byll, and sit downe quickly, and write fiftie. Then sayde he to another, Howe muche owest thou? And he sayde, An hundred measures of wheate. He sayde vnto him, Take thy byll, & write fourscore. And the Lord commended the vniuersall steward, because he had done wysely: For the children of this worlde are in their nation wiser then the childe of light. And I say vnto you, make you frendes of the vnryghteous Mammon, that when ye shall haue neede, they may receaue you into euerlastyng habitations.

**E**ue that is saythful in that which is least, is saythful also in muche: And he that is vnryghteous in the least, is vnryghteous also in muche. So then, if ye haue not ben saythfull in the vnryghteous Mammon, who shall trust you in the true (treasures) And if ye haue not ben saythfull in another mans businesse, who shall geue you that

that whiche is your owne? No man can serue two mai-  
sters: For either he shall hate the one, & loue the other: Mat. 6. a.  
or els he shall leane to the one, and despise the other: He  
can not serue God and Mammon. All these thinges  
hearde the Pharisees also whiche were conuerous: and  
they mocked him. And he sayde vnto them, Ye are they  
whiche iustifie your selues before me: but God knoweth  
your heartes. For that whiche is hyghly esteemed a-  
mong men, is abhominable in the sight of God. The  
lawe and the prophetes (rayned) vntyl Iohn, and since  
that tyme the kyngdome of God is preached, and euery Mat. 11. b.  
man stryue to go in. Easier is it to go heauen and earth  
to perishe, then one tittle of the lawe to faile. Whosoener  
forsaketh his wyfe, and marieth another, committeth  
adulterie. And he that marieth her that is diuerced  
from her husband, committeth adulterie (also.)

There was a certaine riche man, which was clothed  
in purple and fine whyte, & fared very delitiouly euery  
day. And there was a certaine begger named Lazarus,  
whiche was layde at his gate full of sores: And desi-  
ring to be refreshed with the crumbe which fell from  
the riche mans boorde (And no man gaue vnto him:) but  
the dogges came and licked his sores. And it came to  
passe, that the begger dyed, and was caried by the an-  
gels into (b) Abrahams bosome. The riche man also  
died, and was buryed. And being in hel in tormentes,  
he lift vp his eyes, and sawe Abraham a farre off, and  
Lazarus in his bosome: and he cryed and sayde, Father  
Abraham, haue mercy on me, and sende Lazarus that  
he may dippe the tip of his finger in water, and coule  
my tongue: for I am tormented in this flambe. But A-  
braham sayde, Sonne, remember that thou in thy life  
time receauest the pleasure, and lykewyse Lazarus  
paines: But nowe is he comforted, and thou art tor-  
mented. Beyond all this, betwene vs and you there  
is a great gulfe set, so that they which woulde go from

Esai. 40. 7.  
The Gospell on  
the 12. Sunday  
after Trinitie.



## The Gospell

¶ Hence to you, can not, neither may come from thence to vs. Then he sayde, I pray thee therefore father, sende hym to my fathers house : For I haue siue brethren, that he may witness vnto them, lest they also come into this place of torment. Abraham sayde vnto hym, They haue (c) Moyses & the prophetes, let them heare them. And he sayd, Nay father Abraham: but if one come vnto them from the dead, they wyll repent. He sayde vnto hym, If they heare not Moyses and the prophetes, neither wyll they beleue, though one rose fro death againe.

### The Notes.

- a. In all this parable we are taught, that we may not do without goodes what we lust. For vnto vs we use them accordyng to the will and pleasure of hym that doth sende and geueth them, we shalbe put from our stewardshyp.
- b. The ecclesiasticall wyrters, by the bosome of Abraham, do vnderstand eýther the promise made vnto Abraham, (In thy seede shal all nation be blessed) or Christe hym selfe, whiche came of the bosome and seede of Abraham: Or els the felowshyp of them that dwell in the faith of Abraham.
- c. We are bydden to beleue Moyses and the Prophetes, and not the dead. And yf we wyll needes heare the dead speake: Christe ought to be sufficient vnto vs, whiche beyng reuiued, taught none other doctrine, but that whiche he had taught in his lyte tyme, that is to say, Moyses and the prophetes.

### The .xvii. Chapter.

¶ Christe teacheth his disciples to auoide occasions of euyl, one to forgeue another, steadfastly to trust in God, and no man to presume in his owne workes. He healeth the ten Lepers, speaketh of the latter dayes, and of the ende of the worlde.

Mat. 18. a.

Mark. 9. f.

**A** He sayde vnto the disciples, It can not be but offend whō they come. It were better for him that a millstone were hanged about his necke, and he cast into the sea, then that he shoulde offende one of these litle ones. Take heede to your selues. If thy brother trespass agaynst thee, rebuke hym: and if he repent, forgeue hym. And though he sinne agaynst thee seuen tymes in a day, and seuen tymes in a day turne agayne to thee, saying, It repenteth me: thou shalt forgeue hym. And the Apostles sayde vnto the Lorde, Increase our sayng. And

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And the Lorde sayde, If ye had fayth (as muche) as a Mat. 18. a.  
 graine of mustarde seede, and should say vnto this Sy- Leuit. 19. c.  
 camine tree, Plucke vp thy selfe by the rootes, & plant Eccl. 9. b.  
 thy selfe in the sea: it should obey you. But whiche of  
 you hauing a seruaunt plowing or feeding cattell,  
 would say vnto hym by & by when he were come from  
 the field, Go and sit downe at the table: And would  
 not rather say vnto hym, Dresse wherewith I may  
 suppe, and gird vnto thy selfe, and serue me till I haue  
 eaten and drunken: and afterwarde eat thou, & drinke  
 thou? (2.) Doth he thinke that seruaunt, because he  
 did the thinges that were commaunded vnto hym? I  
 trowe not. So lykelwyse ye, when ye haue done al those  
 thinges which are commaunded you, say, Alce are un-  
 profitable seruauntes, Alce haue done that whiche was  
 our duetie to do.

And so it was, as he went to Hierusalem, that he  
 passed through the middelt of Samaria and Galilee.  
 And as he entred into a certayne towne, there met him  
 ten men: that were lepers, whiche stode a farr off, and  
 put forth their voyces, and sayde, Iesu maister haue  
 mercy on vs. When he sawe them he sayde vnto them,  
 Go shewe your selues vnto the Priestes. And it came  
 to passe, that as they went, they were cleansed. And one  
 of them when he sawe that he was healed, turned backe  
 (gayne) and with a loude voyce prayfed God: And fell  
 downe on his face at his feet, and gaue hym thanks:  
 And the same was a Samaritan. And Iesus answered  
 and sayde, Are there not ten cleansed? But where  
 are those nyne? There are not founde that returned  
 gayne to geue God prayse, save (only) this stranger.  
 And he sayde vnto hym, Arise, Go thy way, thy fayth  
 hath made thee whole. When he was demanded of the  
 Pharisees when the kyngedome of God should come:  
 he answered them, and sayde, The kyngedome of God  
 shall not come with obseruation. Neither shal they say,

The Gospell on  
 the xiiii. Sunday  
 after Trinitie.

And

to here,

# The Gospell

Mat. 17. 2.

Mark. 8.

lo here, or lo there: For beholde, the kyngdome of God is within you. And he sayde vnto the disciples, The dayes wyl come when ye shall desire to see one day of the sonne of man, and ye shall not see it. And they shall

say to you, See here, see there: Go not after them, nor folowe them. For as the lightnyng that lyghtneth out of the one part that is vnder heauen, and shyneth vnto the other part which is vnder heauen: so shal the sonne of man be in his day. But first must he suffer many thinges, and be refused of this nation. And as it was in the dayes of Noe: so shall it be also in the dayes of the sonne of mā. They did eate & drinke, they maryed wyues, and were maryed, euen vnto the same day that Noe went into the Arke: and the fludde came and destroyed them all. Likewyse also as it was in the dayes of Lot: they dyd eate, they dranke, they bought, they sold, they planted, they buylded: but euen the same day that Lot went out of Sodom, it rayned fire and brimstone from heauen, and destroyed them all: Euen thus shall it be in the day when the sonne of man shalbe reuealed. And that day he whiche is on the house (top) and his stuffe in the house, let hym not come downe to take it out: And let not hym that is in the feldes,

\* or, if any man be.

Mat. 17. 2.

turne backe agayne lyke wyse to the thinges that he left behynde. Remember Lots wyfe. Altho so euer wyl go about to save his life, shal lose it: and whosoever shal loose his lyfe, shall quicken it. I tell you, in that nyght there shalbe two in one bed, the one shalbe receaued, the other shalbe forsaaken. Two (women) shalbe gryndyng together: the one shalbe receaued, & the other forsaaken. Two men shalbe in the feldes: the one shalbe receaued, and the other forsaaken. And they answered and sayde vnto hym, Where Lord? He sayd vnto them, Where soeuer the body shalbe, thither wyl also the Egles be gathered together.

Mat. 24.

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## The Notes.

2. Christe doth here with a lyuely example, teache vs that nothing is due vnto our merites, or muchie rather that we deserue nothing at all. Our duetie is to walke diligently, and with all feare in the commaundementes of God, and yf he rewardeth vs any thyng, it is of his mercy and goodnesse.

## The .xviii. Chapter.

¶ He teacheth to be seruent in prayer continually. Of the Pharisee, and of the Publicane. The kyngdome of God belongeth vnto children. Christ surseyeth the ruler, and promyseth rewarde vnto al such as suffer losse for his sake and folowe hym. The blynde man is restored to his sight.

**A**ND he put forth a parable vnto them, (to this end) **A** that men ought alwayes to pray, & not to be weerie, saying, There was in a certayne citie a certayne iudge whiche feared not God, neyther regarded man. And there was a certayne widdowe in the same citie, and she came vnto hym, saying, Auenge me of myne aduersarie. And he woulde not for a while. But afterwarde he sayde vnto him selfe, Though I feare not God, nor care for man, yet because this widdowe (much) troubleth me, I wyll auenge her: lest she come at the last and make me weerie. And the Lorde sayde, Heare what the vnyghteous iudge saith. And I shall not God auenge his elect, whiche crye day and night vnto him, yea though he deserue them: I tell you he wyll auenge them, and that quickly. Verily theselle, when the sonne of man cometh, shal he finde sayth on the earth?

And he tolde this parable vnto certayne which trusted in them selues that they were perfect, and despised other. Two men went vp into the temple to pray: the one a Pharisee, and the other a Publicane. The Pharisee stood and prayed thus with him selfe, God I thanke thee that I am not as other men are, extortioners, vnjust, adulterers, or as this Publicane: I fast twyse in the weeke, I geue tithes of all that I possesse. And the Publicane standyng a farr off, woulde not lyft vp his eyes to heauen, but smote vpon his brest, saying, God be

The Gospell on the xx. Sunday after Trinitie.

# The Gospell

mercyfull to me a sinner. I tell you, this man departed  
 (home) to his house iustified, rather then the other. For  
 euery one that exalteth hym selfe, shalbe brought lowe:  
 and he that humbleth hym selfe, shalbe exalted. They  
 brought vnto hym also infantes, that he shoulde touche  
 them: Which when his discyples sawe it, they rebuked  
 them. But Iesus, when he had called them vnto hym,  
 sayd, Suffer children to come vnto me, & forbid them  
 not: For of such is the kingdome of God. Clergly I say  
 vnto you, Whosoener receaueth not the kingdome of  
 God as a chyld, shall not enter therein. And a certayne  
 ruler asked hym, saying, Good master, what ought I  
 to do to possesse eternal life? Iesus said vnto hym, Why  
 callest thou me good? None is good saue God onely.  
 Thou knowest the commandements: Thou shalt not  
 commit adultery, thou shalt not kyll, thou shalt not  
 steale, thou shalt not beare false witness, honour thy  
 father and thy mother. And he sayde, All these haue I  
 kept from my youth vpp. When Iesus hearde that, he  
 sayde vnto hym, Yet lackest thou one thyng: Sell all  
 that thou hast, and distribute vnto the poore, and thou  
 shalt haue treasure in heauen, & come, folow me. When  
 he hearde this, he was very sorrowful: for he was very ryche.  
 When Iesus saw that he was sorry, he said, Which what  
 difficulte shal they that haue money enter into the king-  
 dome of God? For it is easier for a camell to go through  
 a needles eye, then for a ryche man to enter into the king-  
 dome of God. And they that hearde him sayd, And who  
 then can be saved? And he said, The thynges which are  
 impossible with men, are possible with God. Then Pe-  
 ter sayd, Lo, we haue forsaken all and folowed thee. He  
 sayd vnto them, Clergly I say vnto you, there is no man  
 that hath forsake house, either father, or mother, either  
 brethren, or wyfe, or children, for the kingdome of gods  
 sake: which shal not receaue much more in this world,  
 and in the world to come lyfe euerlasting.

Iesus

Mat. 23. a.

Mat. 19. b.

Mark. 10. b

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Mark. 10. d

Exod. 20. b.

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Mat. 19. d.

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The Gospell on  
Quinquagesima Sunday.

Jesus tooke vnto hym the twelue, & saide vnto them, Beholde we go ny to Hierusalem, and all thynges shal be fulfilled to the sonne of man that are written by the prophetes. For he shalbe deliuered vnto the gentyles, & shalbe mocked, and spitefully intreated, and spitted on. And when they haue scourged hym, they will put hym to death: and the thirde day he shall ryse agayne. And they vnderstoode none of all these thynges. And this saying was hid from them, so that they perceaued not the thynges whiche were spoken.

And it came to passe, that as he was come nye vnto Hierico, a certayne blynde man sat by the wayes side, Mat. 20. 31. beggynge: And when he heard the people passe by, he asked what it meant. And they said vnto hym, that Jesus of Nazareth passed by. And he cryed, saying, Jesu thou sonne of Dauid, haue mercy on me. And they whiche went before, rebuked hym that he shoulde holde his peace: But he cryed so muche the more, Thou sonne of Dauid haue mercy on me. And Jesus stood still, and commaunded hym to be brought vnto hym: and when he was come neare, he asked hym, saying, What wylt thou that I do vnto thee? And he sayde, Lorde, that I may receaue my sight, Jesus sayde vnto hym, Receaue thy sight, thy fayth hath saued thee: And immediately he receaued his sight, and folowed hym, prayeing God: and all the people when they sawe it, gaue praye vnto God. Mark. 10. 46

The. xix. Chapter.

¶ Of Zacheus, and the ten seruantes to whom the talentes were deliuered. Christ rydeth to Hierusalem, and weepeth ouer it.

And (Jesus) entred in, and went through Hierico: And beholde, there was a man named Zacheus, which was the cheefe among the Publicanes, and was ryche (also). And he sought (meanes) to see Jesus what he should be, & could not for the presse, because he was litle of stature. And he ranne before, and clymed

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by into a bayle figge tree, to see hym: for he was to come that way.

And when Iesus came to the place, he looked by and sawe hym, and sayde unto hym, Zachē, come downe at once: for to day I must abyde at thy house. And he came downe hastily, and receaued hym ioyfully. And when they all sawe it, they murmured, saying, That he was gone in to tary with a man that is a sinner.

And (a) Zachē stood forth, & sayde vnto the Lorde: Beholde, the halfe of my goodes I geue to the poore, & if I haue taken from any man by forged<sup>2</sup> cancellation, I restore hym foure folde. Iesus sayde vnto hym, This day is saluation come to this house: because that he is also the chyld of Abraham. For the sonne of man is come to seeke, and to saue that whiche was lost.

And as they heard these thinges, he added and spake a parable, because he was nye to Ierusalem, and because they thought that the kyngdome of God shoulde shortly appeare. He sayde therefore, A certayne noble man went into a farre countrey to receaue for him selfe a kyngdome, and to come againe. And he called his ten seruantes, and deliuered them ten<sup>3</sup> pecces of money, saying vnto them, Occupie till I come. But his citizens hated hym, and sent a message after hym, saying, We wyll not haue this man to reigne ouer vs. And it came to passe, that whē he had receaued his kyngdome and returned, he commaunded these seruantes to be called vnto hym to whom he had geuen the money, to wit how much euery man had done in occuppyng. The

Came the first, saying, Lorde thy peece hath gayned ten pecces. And he sayde vnto hym, Well thou good seruant: because thou hast ben saythfull in a very litle thing, haue thou aucthoritie ouer ten cities. And the seconde came, saying, Thy peece hath encreased fve pecces. And to y same (he) sayd, Be thou also ruler ouer fve cities. And another came, saying, Lorde, beholde

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Mat. 15. a

Mat. 25. b

Mark. 12. b.

" 02, poundes

Mat. 25. b.

Mat. 25. c.

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here is thy peece, which I haue layde vp in a napkin: for I feared thee, because thou art a strayte man: thou takest vp that thou laydest not downe, and receapest that thou diddest not soe. (Then) he sayth vnto him, Of thine owne mouth will I iudge thee, thou cuill servant: Knewest thou that I am a strayte man, taking vp that I layde not downe, and reaping that I did not soe: And wherefore gauest not thou my money into the banke, and at my conning I might haue required mine owne with vantage? And he sayde vnto them that stood by, Take from him this peece, and geue it vnto him that hath ten pennes. And they sayde vnto him, Mat. 13. b. he hath ten pennes. For I say vnto you, that whosoever one which hath, shalbe geuen: and from him that hath not, shalbe taken away euery thing that he hath. Mark. 11. a. Mat. 21. a. Moreover, those mine enemies which would not that I should raigue ouer them, bring hither, and sloa them before me. And when he had thus spoken, he went forth before, ascending vp to Iherusalem.

And it came to passe, when he was come nye to Bethphage and Bethanie, besides the mount which is called Oliuet, he sent two of his disciples, saying, Go ye into the towne which is ouer agaynst you, into the which alsoone as ye are come, ye shal finde a colt tyed, whereon yet neuer man sate: loose him, and bring him hither. And if any man aske you, Why do ye loose him? Thus shall ye say vnto him, Because the Lorde hath neede of him. They that were sent, went their way, and founde euery as he had sayde vnto them. And as they were a loosening the colt, the owners thereof sayd vnto them, Why loose ye the colt? And they sayde, For the Lorde hath neede of him. And they brought him vnto Iesus, and cast their rayment on the colt, and sate Iesus thereon. And as he went, they spake their praises in the way.

And when he was come nye vnto the goyng downe



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of the mount Oliuet, the whole multitude of the disciples began to reioyce, and to prayse God with a loud voyce, for al the miracles which they had scene, saying, Blessed be the king that cometh in the name of the Lord, peace in heauen, and glorie in the hieft. And some of the Pharisees of the companye sayde vnto him, Maister rebuke thy disciples. He sayd vnto them, I tell you, that if these holde their peace, then shall the stones crye.

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Esai. 48.

And when he was come neare, he behelde the citie, and wept on it, saying, If thou haddest knowen these thinges whiche (belong) vnto thy peace, euen in this thy day: But nowe are they hid from thine eyes. For the dayes shall come vpon thee, that thine enemies also shall cast a banke about thee, and compasse thee round, and keepe thee in on euery side: and make thee euen with the grounde, and thy children which are in thee: and they shal not leaue in thee one stone vpon another, because thou knowest not the time of thy visitation. And he went into the temple, and began to caste out them that solde therein, and them that bought, saying vnto them, it is witten, My house is the house of prayer, but ye haue made it a denne of theeues. And he taught dayly in the temple. But the hye Priestes and the Scribes and the chiefe of the people, went about to destroy him, and coulde not finde what to do: For all the people sticke by him, when they heard him.

Esai. 56.c.

Iere. 7.v.

## The Notes.

a. We learne in Zacheus what be the true fruites of repentance. He doth not buyld vp Abbeyes, nor yet Chaunteries with his gotten goodes, but maketh restitution accordyng to the lawe of God, Exod. xxii. whiche thyng beyng done, he geueth almes of his owne goodes vnto the poore.

## The .xx. Chapter.

¶ They aske Christ one question, and he asketh them another. The parable of the vineyarde. Of tribute to be geuen to Caesar, and howe Christe stoppeth the mouthes of the Saducees.

And

And it came to passe, that on one of those dayes, as he taught the people in the temple, & preached the gospel, the hye priestes & the Scribes came vpon him, with the elders, & spake vnto him, saying, Tell vs what auctoritie doest thou these thinges? Or who is he that gaue thee this auctoritie? Iesus answered, & sayd vnto the, I also will aske you one thing, and answer me: The baptisme of John, was it from heauen, or of men? And they reasoned within the selues, saying, If we say from heauen, he will say, Tell he then wher ye him not? But if we say of men, all the people will stone vs: for they be perswaded that John is a prophete. And they answered, that they could not tell whence it was. And Iesus said vnto them, Neither will I you by what auctoritie I do these thinges.

Then began he to put forth to the people this parable. A certayne man planted a vineyarde, and let it forth to husbandmen, & went him selfe into a strauge country for a great season. And when the time was come, he sent a seruaunt to the husband men, that they should geue him of the fruite of the vineyarde. And they beat him, and sent him away emptye. And agayne, he sent yet another seruaunt: and him they did beate, and entreated him shamefully, and sent him away emptye. Agayne, he sent the thirde also: and him they wounded, and cast him out.

Then sayde the lord of the vineyarde, What shall I doe? I will sende my deare sonne, it may be they will reuerence him when they see him. But when the husband men saw him, they reasoned within them selues, saying, This is the heire, come, let vs kill him, that the inheritance may be ours. And they cast him out of the vineyarde, and killed him. What shall the Lord of the vineyarde therefore do vnto them? He shall come and destroy these husbanden men, and shall let out his vineyarde to other. When they hearde (this) they

Mat. 22. c.

Mark. 11. d.

Mat. 21. c.

Mat. 21. d.

Mat. 12. a

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they sayde, God forbid.

Psalm. 117.  
Mat. 21. D  
Par. 12. a.

And he behelde them, and sayde, What is this that is written, The stone that the builders refused, the same is become the head of the corner. Whosoever doth stumble vpon that stone, shalbe broken: but on whomsoever it falleth, it will guide him to powder. And the hye Priestes and the Scribes the same houre went about to lay handes on him, and they feared the people: For they perceaued that he had spoken this similitude agaynst them. And they watched him, and sent forth spies, which should sayne them selues righteous men, to take him in his wordes, and to deliuer him vnto the power & authoritie of the deputie. And they asked him, saying, Maister, we knowe that thou sayest and teachest right, neyther considerest thou the outward apperaunce of any man, but teachest the way of God truly: Is it lawfull for vs to pay tribute vnto Caesar, or not? He perceaued their craftines, and saide vnto them, Why tempt ye me? Shew me a penie: whose image and superscription hath it? They answered and sayde, Caesars. And he sayde vnto them, Giue then vnto Caesar, the thinges which (belong) vnto Caesar: and to God, the thinges that pertaine vnto God. And they coulde not reprove his sayings before the people: and they marueyled at his aunswere, and helde their peace.

Mat. 22. c  
Par. 12. b  
Deut. 25. b.

Then came to him certayne of the Saducees, (which denie that there is any resurrection) and they asked him, saying, Maister, Moyses wrote vnto vs, If any mans brother dye, hauing a wife, and he dye without children: that then his brother should take his wife, and rayse vp seede vnto his brother. There were there fore seuen brethren, and the first toke a wife, and dyed without children. And the second toke her, and he died childlesse. And the third toke her, and in likewise the residue of the seuen, and left no children behind them, and

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nd died. Last of all the woman dyed also. Nowe is the  
 resurrection whose wife of them shall she be? For seven  
 had her to wife. Iesus answered and sayde vnto  
 them, The children of this worlde marry wiues, and  
 are married: But they whiche shalbe counted worthy  
 to enioy that worlde, & the resurrection from the dead,  
 shal not marry wiues, neyther are married, ney yet do  
 they any more: For they are equall vnto the angels, and  
 are the sonnes of God, inasmuche as they are children  
 of the resurrection. And that the dead shal rise againe,  
 Moses also sheweth besides the bush, when he calleth  
 the Lorde the God of Abraham, and the God of Isaac,  
 and the God of Jacob. For he is not a God of dead,  
 but of liuing: For al liue vnto him.

Then certayne of the Pharisees answered, and sayd,  
 Master, thou haste well sayde. And after that durste  
 they not aske him any question at all. And he saide vnto  
 them, Howe saye they that Christe is Dawids sonne: &  
 And Dawid him selfe sayth in the booke of the psalmes, *Mat. 22. d.*  
 The Lorde sayde to my Lorde, sit thou on my right *Mar. 12. d.*  
 hande, till I make thine enemies thy foete stoole: Dauid *Psal. cx. a*  
 therefore calleth him Lorde, and howe is he then  
 his sonne? Then in the audience of all the people, he  
 saide vnto his disciples, Beware of the Scribes,  
 whiche will go in long robes, and loue greetings in  
 the markets, and the hyest seates in the synagogues, *Mat. 22. a.*  
 and the chiefe roomes at feastes: whiche denour wy- *Mar. 12. d*  
 dows houses vnder colour of long prayers. The same  
 shall receaue greater damnation.

## The Notes.

a. If Abraham, Isaac, and Jacob, do liue: Ergo all the sayntes that  
 hence departed in fayth, do liue with them. For we are therefore  
 called the children of Abraham, because that we are heyres with  
 him of the lyfe to come.

## The .xxi. Chapter.

Christe commendeth the poore widowe, telleth of the destru-  
 ction of Hierusalem, of false teachers, of the tokens and troubles  
 for to come, of the ende of the worlde, and of his coming.

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Mat. 12.

**A**s he behelde, he sawe the riche men whiche caste their gistes into the treasure. He sawe also a certayne poore widowe, whiche cast in thither two mites. And he saide, Of a trueth I say vnto you, that this poore widowe hath put in more then they all. For they all haue of their superfluitie added vnto the offerings of God: but she of her penurie hath cast in all the substance that she had. And vnto some that spake of the temple, howe it was garnished with goodly stones and gistes, he sayd, Are these the thinges which ye loke vpon? The daies will come in the which there shall not be left one stone vpon another that shall not be throwen downe. And they asked him, saying, Master, when shall these thinges be? and what signe will there be when these thinges shall come to passe? And

Mat. 24. a

Mat. 13. a

he sayde, Take heede that ye be not deceaued: For many shall come in my name, saying, I am (Christe,) and the time draweth neare: folowe ye them not therfore. But when ye heare of warres and seditions, be not afearde: For these thinges must first come to passe, but the ende foloweth not by and by. Then sayde he vnto them, Nation shall rise agaynst nation, and kingdome agaynst kingdome. And great earthquakes shalbe in diuers places, and hunger, and pestilence, and fearfull thinges, and great signes shall there be from heauen. But before all these, they shall lay their handes on you, and persecute you, deliuering you vp to the synagoges, and into prisons, and shall bring you vnto kinges and

Mat. 10. b

**E**rulers for my names sake. And it shall turne to you for a testimoniall. Be at a sure poynt therefore in your heartes, not to studie before what ye shal answer: For I will geue you a mouth, and wisdom, where agaynst al your aduersaries shall not be able to speake nor resist. For ye shalbe betrayed also of your parentes, and brethren, and kinsfolke, and frendes, and (some) of you shal they put to death. And hated shall ye be of all men for

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my names sake. And there shall not one heere of your  
 head perishe. Possesse ye your soules by your patience. **D**  
 And when ye see Hierusalem besieged with an host, **Mat. 24. 2.**  
 then be sure that the desolation of the same is nye. The  
 let them whiche are in Iurie, flee to the mountaynes,  
 and let them which are in the middes of it, depart out:  
 and let not them that are in other countreys enter ther-  
 in. For these be the dayes of vengeance, that all thin-  
 ges which are written may be fulfilled. But wo vnto  
 them that are with childe, and to them that geue sucke  
 in those dayes: For there shalbe great distresse in the  
 land, and wyath ouer this people. And they shall fall  
 through the edge of the sworde, and shalbe led away  
 captiue into all nations: And Hierusalem shalbe troden  
 downe of the Gentiles, vntill the time of the gentiles  
 be fulfilled. And there shalbe signes in the sunne and  
 in the moone, and in the starres: and vpon the earth  
 trouble among the nations, with perperitie: the sea  
 and the water shall rore. And mens heartes shall fayle  
 them for feare, and for looking after those things which  
 shall come on the worlde: For the powers of heauen  
 shalbe shaken. And then shall they see the sonne of man  
 come in a cloude with power and great glory. And  
 when these things begin to come to passe, then take vp,  
 and lyft vp your heades, for your redemption draweth  
 ne. And he shewed them a similitude, Behold the figge  
 tree, and all the trees: When they shoute forth (their  
 budde) ye see and knowe of your owne selues that som-  
 mer is then nye at hande. So likewise ye, when ye see  
 these thinges come to passe, be ye sure that the king-  
 dome of God is nye. Verily I say vnto you, this ge-  
 neration shall not passe, till all be fulfilled. Heauen and  
 earth shall passe, but my wordes shall not passe.

Take heede to your selues, lest at any time your  
 hearts be ouercome with sursetting and dronkenesse,  
 and cares of this life, and so the day come vpon you  
 vnwares,

The Gospell on  
 the. ii. Sunday  
 in Aduent.

**Mat. 15. 6**  
**Mark. 3. 6**  
**John. 28. a**  
**Mat. 24. a**  
**Mat. 13. c.**

# The Gospell

John. viii. a

inwardes. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray continually, that ye may be accounted worthy to escape all these things that shall come, and that ye may stand before the sonne of man. In the day time he taught in the temple: and at night he went out, and abode in the mount that is called Olivet. And all the people came in the morning to him in the temple, for to heare him.

The Notes.

a. The same is it that Matthewe and Marke do call the abomination of desolation. The mount of the Romans, is called here desolation, because that by them the citie and the temple were destroyed, and the countrey made waste. And they are also called abominations, both for their heathenish impietie, and also for the putting downe of the true worshipping and religion. By the holy place, both Hierusalem and the temple is vnderstande. Dan. ix.

The xxii. Chapter.

Christe is betrayed. They eate the Easter lambe. The institution of the Sacrament. They strue who shall be greatest: like reproch them. He prayeth three times vpon the mount. They take him and bring him to the hye Priestes house. Peter denieth him thrise, and they bring him before the counsell.

Mat. 26. a

Mar. 14. a

The Gospell on the Wednesday before Easter.

**T**he feast of sweete bread dyewe nye, which is called the Passouer: And the hye priestes and scribes sought howe they might kill him: for they feared the people. Then entred Satan into Judas, whose surname was Iscarior, which was of the number of the twelue. And he went his way, and communed with the hye priestes and officers howe he might betray him vnto them. And they were glad, and promised to geue him money. And he consented, and sought oportunitie to betray him vnto them when the people were away.

Mat. 26. a

Mar. 14. a

Then came the day of sweete bread, when (of necessity) the Passouer must be offered. And he sent Peter and John, saying, Go and prepare vs the Passouer, that we may eate. And they sayde vnto him, Where wilt thou that we prepare (it)? And he sayde vnto them, Behold, when ye enter into the citie, there shall a man meete you, bearing a picher of water, him folowe into the

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the same house that he entreth in. And ye shall say vnto  
 the good man of the house, The maister sayth vnto  
 thee, where is the ghest chamber, where I shall eate  
 the Passouer with my disciples? And he shal shew you  
 an upper chamber prepared, there make ready. And they  
 went, and found as he had sayde vnto them: and they  
 made redye the Passouer. And when the houre was  
 come, he late down, and the twelve apostles with him.  
 And he sayde vnto them, I haue earnestly desired to  
 eate this Passouer with you before that I suffer. For I  
 say vnto you, henceforth I will not eate of it any more,  
 untill it be fulfilled in the kingdome of God. And he  
 toke the cuppe, and gaue thanks, and sayde, Take **Mark. 14. b**  
 this, and diuide it among you: For I say vnto you, I **I. Cor. 11. c**  
 will not drinke of the fruite of the vine, untill the king- **Mat. 26. b.**  
 dome of God come. And he toke bread, and when he  
 had geuen thanks, he brake it, and gaue vnto them,  
 saying, This is my body which is geuen for you: This  
 do in the remembraunce of me. Likewise also when he  
 had supped, he toke the cuppe, saying, This cup is the  
 new testament in my blood, which is shed for you. Yet  
 beholde, the hande of him that betrayeth me, is with  
 me on the table. And truly the sonne of man goeth as  
 it is appoynted: but wo vnto that man by whom he is  
 betrayed. And they began to enquire among them  
 selues which of them it was that should do it.  
 And there was a strife among them, which of them  
 should seeme to be the greatest. And he saide vnto them, **C**  
 The kinges of nations raigne ouer them, and they **The Gospel vs.**  
 that haue auctoritie vpon them, are called gracious **pon S. bartho.**  
 Lordes. But ye shall not be so: But he that is greatest **sonnes day.**  
 among you, shalbe as the yonger, and he that is chiefe,  
 shalbe as he that doth minister. For whether is grea-  
 ter, he that sitteth at meate, or he that serueth? Is not  
 he that sitteth at meate? But I am among you as he  
 that ministereth. Ye are they which haue bidde[n with  
 me



## The Gospell

me in my temptatiōs. And I appoynt vnto you a kingdome, as my father hath appoynted vnto me : that ye may eate and drinke at my table in my kingdome, and sit on seates iudging the twelue tribes of Israel. And the Lorde sayde, Simon, Simon, beholde Satan hath desired to sift you, as it were wheate : But I haue prayed for thee, that thy fayth faile not, and when thou art conuerted, strength thy brethren. And he sayde vnto him, Lorde I am redy to go with thee into prison, and to death. And he sayde, I tell thee Peter, the Cocke shall not crowe this day, till thou haste thrise denied that thou knowest me. And he sayde vnto them, When I sent you without wallet, and scrippe, and shoes, lacked ye any thing? And they sayde, No. Then sayde he vnto them, But nowe he that hath a wallet, let him take it vp, and likewise his scrippe, and he that hath none, let him sell his chore and bye a sworde. For I say vnto you, that yet the same which is written must be performed in me, Euen among the wicked was he reputed. For these thinges (which are written) of me, haue an ende. And they sayde, Lorde, beholde here are two swordes. And he sayde vnto them, It is enough. And he came out, and went as he was wont to mount Olivet : and the disciples folowed him. And when he came to the place, he sayde vnto them, Pray, lest ye fall into temptation. And he gat him selfe from them about a stones cast, and kneeled downe, and prayed, saying, Father, if thou wilt, remove this cuppe from me: Nevertheless, not my will, but thine be fulfilled. And there appeared an angell vnto him from heauen, comforting him. And he was in an agonie, and he prayed more earnestly: and his sweat was like drops of blood, trickling downe to the ground. And when he rose vp from prayer, and was come to his disciples, he founde them sleeping for heavynesse, and said vnto them, Why sleepe ye? Rise and pray, least ye fall into temptation. While he yet spake, behold (there came) a company, and

Mat. 26.b  
Mar. 14.c.

Mat. 26.b.  
Mark. 14.c  
Iohn. 18.b.

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he that was called Judas, one of the twelue, went before them, and pressed me vnto Iesus to kisse him. But Iesus said vnto him, Judas, betrayest thou the sonne of man with a kisse? When they whiche were about him saw what would folowe, they sayde vnto him, Lorde, shal we smite with sword? And one of them smote a seruant of the hye priest, and stroke of his right eare. Iesus answered and sayde, Suffer ye thus far forth. And when he touched his eare, he healed him.

Then Iesus sayde vnto the hye priestes and rulers of the temple, and the elders whiche were come to him, Be ye come out as vnto a theefe, with swordes and stauces? When I was dayly with you in the temple, ye stretched forth no handes agaynst me: But this is euen your very houre, and the power of darkness. Then tooke they him, and led him, and brought him to the hye priestes house: and Peter folowed a farr of. And when they had kindled a fire in the middes of the hall, and were set downe together, Peter also sat downe among them. But when a certayn wench beheld him as he sat by the fire and earnestly looked vpon him, she said, This same felow was also with him. And he denied him, saying, Woman I know him not. And after a little while another sawe him, and sayde, Thou art also of the. And Peter said, Yea I am not. And about the space of an hour after, another affirmed saying, Verily this felowe was with him also: for he is of Galilee. And Peter said, Wā I wote not what thou sayest. And immediatly while he yet spake the Cocke crew. And the Lord turned backe, & looked vpon Peter: And Peter remembred the word of the Lord, how he had said vnto him, Before the cock crow thou shalt deny me thrise. And Peter wet out, & wept bitterly. And the men that held Iesus, mocked him, & smote him. And when they had blindfolded him, they stroke him on the face, & asked him, saying, A rede, who is it & smot thee? & many

Mat. 26. b.

Mar. 14. b.

John. 18. c.

F

Mat. 26. b.

Mar. 14. b.

John. 18. d.

G

# The Gospell

other thinges blasphemously spake they agaynst him.

And assoone as it was day, the elders of the people, and the hye priestes and scribes, came together, and led him into their counsell, saying, Art thou very Christe, tell vs? And he sayde vnto them, If I tell you, you wil not beleue: And yf I aske you, you will not aunswere me, nor let me go. Hereafter shall the sonne of man sit on the right hande of the power of God. Then sayde they all, Art thou then the sonne of God? He sayde, Ye say that I am: And they sayde, What neede we of any further witness? For we our selues haue heard of his owne mouth.

## The Notes.

a. As the cuppe is the newe Testament, so the bread is the bodye of Christe. By the newe Testament, he vnderstandeth the forgeuenesse of sinnes. b. xviij. For the cuppe doth onely represent vnto vs the newe Testament, that is to say, the forgeuenesse of our sinnes that we haue in the blood of Christ.

## The xxiii. Chapter.

¶ Iesus is brought before Pilate and Herode. The women make lamentation for him. He prayeth for his enemies, forgueth the thefe vpon his right hande, and dieth on the crosse, and is buried.

**A**ND the whole multitude of them arose, and led him vnto Pilate. And they began to accuse him, saying, We found this felowe peruertering the people, and forbidding to pay tribute vnto Caesar, saying that he is Christe, a king. And Pilate apposed him, saying, Art thou the king of the Jewes? He aunswered him, and sayde, Thou sayest it. Then sayde Pilate to the hye priestes and to the people, I finde no fault in this man. And they were the more fierce, saying, He moueth the people, teaching throughout all Iurie, and began at Galilee, euen to this place. When Pilate heard mention of Galilee, he asked whether the man were of Galilee. And assoone as he knewe that he belonged to Herodes iurisdiction, he sent him to Herode, which was also at Iherusalem at that time. And when Herode saw Iesus, he was exceeding glad: For he was

desirous

Mat. 26. f.  
Mar. 14. g.

The Gospell on  
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desirous to see him of a longe season, because he had heard many thinges of him, and he trusted to haue sene some miracle done by him. Then he questioned with him many wordes: But he answered him nothing. The hye priestes and scribes stood together, and accused him straytely. And Herode with his men of warre dispised him: and when he had mocked him, he arrayed him in white clothing, and sent him agayne to Pilate. And *Actes. 4. c.* the same day Pilate and Herode were made frendes together: For before they were at variance.

And Pilate called together the hye priestes, and the rulers, and the people, and sayde vnto them, Ye haue brought this man vnto me, as one that peruertereth the *Mat. 27. d.* people: and behold I examine him before you, and finde *Mat. 15. a.* no fault in this man, of those thinges wherof ye accuse *Iohn. 18. c.* him: No, nor yet Herode: For I sent you to him, and loe nothing worthy of death is done to him. I will therefore chasten him, and let him loose. For of necessitie he must haue let one loose vnto them at the feast. And all the people cried at once, saying, Away with him, and deliuer to vs Barabbas. Which for a certayn insurrection made in the cite, and for murther, was cast in prison. Pilate spake agayne to them, willing to let Iesus lose. But they cried, saying, Crucifie him, crucifie him. He saide vnto them the third time, What coulde I haue done? I finde no cause of death in him: I will therefore chasten him, and let him go. And they were instant with loud voyces, requiring that he might be crucified: And the voyces of them and of the hye priestes prevailed. *Mat. 27. d.* And Pilate gaue sentence, that it should be as they required. And he let loose vnto them him that for insur- *Mat. 15. a.* rection and murther was cast into prison, whom they *Iohn. 19. a.* had desired: and he deliuered (vnto them) Iesus, to do *Mat. 27. d.* with him what they would. And as they led him away *Mat. 15. c.* they caught one Simon of Cyrene, coming out of the field, and on him layd they the crosse, that he might

# The Gospell

beare it after Iesus.

And there folowed him a great company of people, and of women, whiche bewailed and lamented him. But Iesus turned backe vnto them, & sayd, Ye Daughters of Hierusalem, wepe not for me, but wepe for your selues, and for your children: For behelde, the dayes will come in the whiche they shall say, Wappy are the barren, and the wombes that neuer bare, & the pappes whiche neuer gaue sucke. Then shall they begin to say to the mountaynes, Fall on vs: and to the hilles, Couer vs. For if they do these thinges in a greene tree, what shall be done in the dyp? And there were two euill doers led with him to be slayne. And after that they were come to the place which is called Caluarie, there they crucified him and the euill doers, one on the right hande, and the other on the left. Then sayde Iesus, Father forgue them, for they wote not what they do. And they parted his rayment, and cast lottes. And the people stood and behelde: and the rulers mocked him when they sawe him, saying. He saued other (men) let him saue him selfe, yf he be very Christe the chosen of God. The souldiers also mocked him, and came and offered him vineger, and sayde, If thou be the king of the Iewes, saue thy selfe. And a superscription was wyttten ouer him, with letters of Greeke, and Latine, and Hebrewe, This is the king of the Iewes. And one of the euill doers which were hanged, rayled on him, saying, If thou be Christe, saue thy selfe and vs. But the other answered, and rebuked him, saying, Fearest thou not God, saying thou art in the same damnation? We are righteously punished for we receaue according to our dedes: But this man hath done nothing amisse. And he sayde vnto Iesus, Lorde remember me when thou comest into thy kingdome. And Iesus said vnto him, Clerely I say vnto thee, to day shalt thou be with me in paradise. And it was about the sixt houre: and ther was a dark-

Elai. 54. a

Eze. 3. c.

Eze. 4. d.

Mat. 27. d

Mar. 16. c

John. 19. d

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darknesse ouer al the earth vntil the ninth houre. And the sunne was darkned, and the vayle of the temple did rent euē through the middes. And when Iesus had cried with a loude voyce, he sayd, Father into thy handes I commende my spirite. And when he thus had sayd, he gaue vp the ghost. When the Centurion sawe what was done, he glorified God, saying, Verily this was a righteous man. And all the people that came together to that sight, and sawe the thinges which were done, smote their brestes, and returned. And all his acquaintance, and the women that folowed him from Galilee stood a farr off, beholding these thinges.

And behold, there was a man named Ioseph, a counsellour, and he was a good man and a iust: (The same had not consented to the counsell and deede of them) which was of Arimathea, a citie of the Iewes, which same also wayted for the kingdome of God: He went vnto Pilate, & begged the body of Iesus: And toke it downe, and wrapped it in a linnen cloth, and layd it in a sepulchre that was hewen in stone, wherin neuer man before was layde. And that day was the preparing of the Sabbath, and the Sabbath drewe on. The women that folowed after, whiche had come with him from Galilee, beheld the sepulchre, and howe his body was layde. And they returned, and prepared sweete odours and oyntmentes: but rested the Sabbath day, according to the commaundement.

The. xxiiii. Chapter.

The women come to the graue. Christ appeareth vnto the two disciples that go toward Imaus, standeth in the middes of all his disciples, openeth their vnderstanding in the scriptures, geueth them a charge, and ascendeth vp to heauen.

**B**UT upon the first (day) of the Sabbathes (very) Early in the morning, they came vnto the sepulchre, and brought the sweete odours which they had prepared, and other women with them. And they founde the stone rolled away fro the sepulchre. And they went in: but founde not the body of the Lorde Iesu. And it

D iiii

came

Mat. 27. d.  
Mar. 15. d.  
John. 19. g

Mat. 28. a.  
Mar. 16. a.  
John. 20. a

## The Gospell

Mat. 28. a.

Mar. 16. b.

Mat. 28. b.

Mar. 16. a.

came to passe, as they were amazed therat: beholde, two men stood by them in shining garments. And as they were afraid, and bowed downe their faces to the earth, they sayde vnto them, Why seeke ye the liuing among the dead? He is not here, but is risen: Remember howe he spake vnto you when he was yet in Galilee, saying, that the sonne of man muste be deliuered into the handes of sinfull men, and be crucified, and the thirde day rise againe. And they remembred his wordes, and returned from the sepulchre, and tolde all these things vnto those elden, and to all the remnant. It was Marie Magdalene, and Iohna, and Marie Jacobi, and other that were with them, whiche tolde these things vnto the Apostles. And their wordes seemed vnto them sayned thinges, neither beleued they them. Then arose Peter, and ran vnto the sepulchre, and looked in, and sawe the linnen clothes laid by them selues, and departed, wondering in him selfe at that which was come to passe.

The Gospell on  
the Munday after  
Easter.

And beholde, two of them went that same day to a towne called Emmaus, whiche was from Hierusalem about threescore furlonges: And they talked together of all these things that were done. And it came to passe that whyle they communed together and reasoned, Iesus him selfe drew neare, and went with them. But their eyes were holden, that they should not know him. And he said vnto them, What manner of communications are these that ye haue one to another as ye walke, and are sad? And the one of the, whose name was Cleophas, answered, and sayd vnto him, Art thou only a stranger in Hierusalem, a hast not knowen the things which are come to passe there in these dayes? He sayde vnto them, What thinges? And they said vnto him, Of Iesus of Nazareth, whiche was a prophet, mightie in dede and word before God & all the people: And howe the hie priestes and our rulers deliuered him to be con-

demned

mmed to death, and haue crucified hym. But we tru-  
 sted that it had ben he whiche shoulde haue redeemed  
 Israel : And as touchyng all these thynges, to day is  
 the thirde day that they were done. Yea, and cer-  
 tayne women also of our companie made vs assayned,  
 which came early vnto the sepulchre, and found not his  
 body, and came, sayyng, that they had seene a vision of  
 angels, whiche sayde that he was aliue. And certayne  
 of them which were with vs, went to the sepulchre, and  
 founde it euen so as the women had sayd: but hym they  
 sawe not. And he sayde vnto them, O fooles and slowe  
 of heart to beleeue all that the prophetes haue spoken:  
 Dought not Christus to haue suffered these thynges, and  
 to enter into his glorie? And he began at Moses and al  
 the prophetes, and interpreted vnto them in all scrip-  
 tures (whiche were writen) of hym. And they dyne nye  
 vnto the towne which they went vnto: and he made as  
 though he woulde haue gone further. And they con-  
 strayned hym, sayyng, Abide with vs: for it draweth  
 towarde nyght, & the day is farre passed. And he went  
 into tary with them.

And it came to passe, as he sate at meate with them,  
 he tooke bread, and blessed it, and brake, and gaue to  
 them. And their eyes were opened, & they knewe hym:  
 and he vanished out of their sight. And they sayde be-  
 twene them selues, Dyd not our heartes burne with-  
 in vs whyle he talked with vs by the way, and opened  
 to vs the scriptures? And they rose vp the same houre,  
 and returned (agayne) to Hierusalem, and founde the  
 eleuen gathered together, and them that were with  
 them, sayyng, The Lord is risen in deede, and hath ap-  
 peared to Simon. And they tolde what thynges were  
 done in the way, and howe they knewe hym in breaking  
 of bread.

And as they thus spake, Iesus him selfe stode in the  
 middes of them, and sayth vnto them, Peace be vnto  
 you.

¶ The Gospell on  
 the Tuesday af-  
 ter Easter.



## The Gospell

you. But they were abashed and afraide, and supposed that they had scene a spirite. And he sayde vnto them, Why are ye troubled? and why do thoughtes arys in your heartes? Beholde my handes and my feete, that it is euen I my selfe: Handle me and see, for a spirite hath not fleshe & bones, as ye see me haue. And when he had thus spoken, he shewed them his handes and his feete.

And whyle they yet beleued not for ioy, and wondered, he sayde vnto them, Haue ye here any meate? And they offered hym a peece of a broyled fythe, and of an honny combe. And he tooke it, and dyd eate before them. And he sayde vnto them, These are the wordes whiche I spake vnto you, whyle I was yet with you: that al must

Act. 17. a. <sup>(needes)</sup> be fulfilled whiche were written of me in the lawe of Moyses, and in the Prophetes, and in the Psalmes. Then opened he their <sup>"</sup> wittes, that they myght vnderstande the scriptures: and sayde vnto them, Thus is it written, and thus it behoued Christe to suffer, and to rys agayne from death the thirde day: And that repentance and remission of sinnes shoulde be preached in his name among all nations, and must begyn at Hierusalem. And ye are witnesses of these thinges.

Act. 1. a.

And beholde, I wyl sende the promise of my father vpon you: But tary ye in the cite of Hierusalem, vntyll ye be endued with power from an hie. And he led them out into Bethanie, and lyst vp his handes, and blessed them. And it came to passe, as he blessed them, he departed from them, and was caried vp into heauen. And they worshipped hym, and returned to Hierusalem with great ioy, and were continually in the temple, praying and laudying God. Amen.

Act. 1. a.

Mar. 16. b.

## Here endeth the Gospell

by Saint Luke.

## The

# *The life of the Euangelist* saint Iohn written by saint

Hierome.

Iohn the Apostle, whom Iesus loued entirely, beyng the sonne of Zebedee, and brother to Iames the Apostle (whom Herode after the passion of the Lorde dyd behead) did write last of all a Gospel, being desired by the superintendentes, and Bishops of Asia, against Cerintus and other heretikes, and specially agaynst the secte of the Ebionites that dyd tye the which Ebionites dyd affirme that Christ was not before Marie, Whereby he was compelled to set forth his true birth. Howe be it some affirme that he had another occasion to set forth this scripture: That is to say, that when he had read the bookes of Matthewe, Marke, and Luke, he dyd well allowe the text of the historie, and affirmed that they had sayde true: but that they had written only the historie of one yere, in the whiche he suffered, after the imprisonment of Iohn. Therefore passing ouer that yere (the actes wherof were set forth by the other three) he dyd declare what was done in the tyme before Iohn was imprisoned, as it may be euident and manifest vnto them that wyl diligently reade the foure bookes of the Gospelles. Whiche thing doth take away that disagreement whiche Iohn seemeth to haue with other. He hath also written one Epistle, whose beginning is, That whiche was from the beginning, whiche we haue hearde with our eares, and seene with our eyes, whiche we haue looked vpon, and our handes haue handled of the worde of life: which Epistle is approued and allowed by all Ecclesiasticall and learned men. The other two which begin: The elder, to the elect Lady and her chylde. And, The elder to the welbeloued Gaius, whom I loue in the truth: are thought to be Iohns the elder, whose sepulchre is shewed this day at Ephesus. Some also do thinke that there be two memorials of the sayd Iohn Euangelist: vpon which thing we wyl dispute by order wher we be come to Papias his disciple. In the fourteenth yere then, Domitianus mouyng and tyrring the second persecution after Nero, beyng banished into an yle called Patmos, he dyd write the reuelation whiche Iustinus martyr and Irenaeus do expounde. And after that Domitianus was slayne, and his actes abrogated by the senate, because of the too much credulitie. (Pertinax beyng Emperour) he returned vnto Ephesus. Where continuing vntill Traianus the Emperoure, he dyd both founde and gouerne all the Churches of Asia. He dyed, being exceeding olde, that is to say, three score and eyght yeres after the passion of our Lorde, and was buried by the same towne.

The

# The Gospell by Saint Iohn.

The first Chapter.

The everlastyng birth of Christ, and howe he became man. The testimonie of Iohn. The calling of Andrew, Peter, &c.

The Gospell at  
the seconde  
communion on  
Christmas day.  
" O, that  
worde was  
God.  
Ecc. I. a.

Iohn. 14. b.

Iohn. 8. e.

Iohn. 5. d.

Esa. 56. b.

Dee. 1. b.

" O, was  
made.

Mat. 1. b.

Luke. 3. c.

Mat. 27. a.



At the beginning was  
the worde, & the word  
was with God: and  
God was that worde.  
The same was in the  
beginning with God.  
All things were made  
by it: and without it,  
was made nothing  
that was made. In it  
was life, and the life  
was the lyght of men:

and the light shineth in darknesse, and the (a) darknesse  
comprehended it not. There was a man sent from God,  
whose name was Iohn: the same came for a witnesse,  
to (beare) witnesse of the light, that al men through him  
might beleue. He was not that light: but (was sent) to  
beare witnesse of the lyght. That (light) was the true  
light, which lighteth every man that cometh into the  
worlde. He was in the worlde, & the worlde was made  
by him, and the worlde knew him not. He came among  
B (b) his owne, and his owne receaved hym not. But as  
many as receaved hym, to them gave he power to be  
the sonnes of God, eue them that beleued on his name.  
Whiche were borne, not of blood, nor of the wyll of the  
fleshe, nor yet of the wyll of man, but of God. And the  
same worde " became (c) fleshe, and dwelt among vs  
(and we sawe the glory of it, as the glory of the onely  
begotten sonne of the father) full of grace and trneth.  
Iohn

John beareth witness of hym, and cryeth, saying, This was he of whom I spake, He that cometh after me, is preferred before me: for he was before me. And of his fulnesse have all we receaved, a grace for grace. For the lawe was given by Moyses: but grace & trueth came by Iesus Christ. No man hath scene God at any tyme: The only begotten sonne which is in the bosome of the father, he hath declared hym.

Mat. 3. c.  
Mark. 1. a.  
Luke. 3. c.  
Coloss. 2. b.  
1. Iohn. 4.  
Iohn. 5. d.

And this is the recorde of Iohn, when the Jewes sent Priests & Levites from Iherusalem to aske hym, What art thou? And he confessed and denyed not, and saide playnely, I am not that Christe. And they asked hym, What then? Art thou Elias? And he sayth, I am not. Art thou that (d) prophete? And he answered, no. Then sayde they vnto hym, What art thou, that we may geue an answer to them that sent vs: What sayest thou of thy selfe? He sayd, I am the voyce of a cryer in the wyldernesse, make straight the way of the Lord, as sayde the Prophete Esaias. And they whiche were sent, were of the Pharisees. And they asked hym, and saide vnto him, Why baptizest thou then, if thou be not Christ, nor Elias, neither a prophete? Iohn answered them, saying, I baptize with water: but there standeth one among you, whom ye knowe not, he it is whiche though he came after me, was before me, whose shoes latcher I am not worthy to vnloose. These thinges were done in Bethabara beyond Iordane, where Iohn dyd baptize. The next day Iohn seeth Iesus commyng vnto hym, and sayth, Beholde the lambe of God which taketh away the sinne of the worlde. This is he of whom I sayde, After me cometh a man, whiche is preferred before me: for he was before me. And I knew hym not: but that he shoulde be declared to Israel, therefore am I come, baptizing with water. And Iohn bare record, saying, I sawe the spirite descende from heauen lyke vnto a dove, and abode vpon hym, and I knewe hym not:

The Gospell on the .iiii. Sunday in Advent.

Mat. 11. b.  
Deut. 18.

Esai. 40. a.

Mat. 3. a.

Mark. 1. a.

Luke. 3. d.

Act. 1. a.

## The Gospell

not: But he that sent me to baptize with water, the same sayd vnto me, Upon whō thou shalt see the spirit descende and tary styll on hym, the same is he whiche baptizeth with the holy ghost. And I saw, and bare recorde that he is the sonne of God. The next day after, John stode agayne, and two of his disciples. And he behelde Iesus as he walked by, and sayth, Beholde the lambe of God. And y two disciples hearde hym speake, and they folowed Iesus. And Iesus turned about, and saue them folowe hym, and sayth vnto them, What seeke ye? They sayde vnto him, Rabbi (whiche is to say if one interprete it, Maister) where dwellest thou? He sayth vnto them, Come and see. They came, and saue where he dwelt, and abode with hym that day: For it was about the tēth houre. One of the two which heard John speake and folowed hym, was Andrewe, Simon Peters brother. The same founde his brother Simon first, and sayth vnto hym, We haue founde Messias, whiche is by interpretation the annoynted, & brought hym to Iesus. And Iesus behelde hym, and sayde, Thou art Simon the sonne of Iona, thou shalt be called Cephas, whiche is by interpretation a stone. The day folowynge Iesus would go into Galilee, and found Philip, and sayth vnto hym, Folowe me. Philip was of Bethsaida, the citie of Andrewe and Peter. Philip founde Nathanael, and sayth vnto hym, We haue founde (hym) of whom Moyses in the lawe and the prophetes dyd wyte, Iesus of Nazareth, the sonne of Ioseph. And Nathanael sayd vnto hym, Can there any good thing come out of Nazareth? Philip sayth vnto hym, Come and see. Iesus saue Nathanael comynge to hym, and sayth of hym, Beholde a ryght Israelite, in whom is no guyle. Nathanael sayth vnto hym, Whence knewest thou me? Iesus answered and sayd vnto hym, Before that Philip called thee, when thou wast vnder the figge tree I saue thee. Nathanael

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Christe.

Gen. 3. a.  
Deut. 28. c.

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answered, and sayde vnto hym, Rabbi, thou art euen the (very) sonne of God, thou art the kyng of Israel. Iesus answered and sayde vnto hym, Because I sayde vnto thee, I sawe thee vnder the figge tree, thou believest: Thou shalt see greater thinges then these. And he sayth vnto hym, Verily verily I say vnto you, hereafter shall ye see heauen open, and the angels of God ascending and descending vpon the sonne of man.

## The Notes.

a. The darknesse, that is to say, the vnfaithful which do lyt alwayes in darknesse, and in the shadowe of death, do all that they can to darke and put out the beames of the same, but they shal neuer preuaile  
Psal. i. Cor. i. iii. Esai. xxix. Ezech. viii. Abdi. i.

b. That is to say, vnto the people of the Iewes, whom the Lorde dyd call his people. Exod. xxi. Deut. xxxiii.

c. That is to say, that euerylastyng worde, which is the onely begotten sonne of God, dyd take our fragile nature and fleshe vpon hym, in the whiche (beeing equall with the father, touching his Godhead) he was made a curse for vs: that is to say, he dyd take vpon him that malediction and curse, that was due vnto vs for the breakyng of the lawe of God.

d. Here the Iewes dyd aske Iohn, whether that he was that prophete, which was promised by Moyses. Deut. xviii. And therefore Iohn answered them truly, when he sayde vnto them, No.

## The. ii. Chapter.

¶ Christe turneth the water into wine, and driueth the byers and sellers out of the temple.

**A**ND the thirde day was there a mariage in Cana of Galilee, and the mother of Iesus was there. And Iesus was called, and his disciples vnto the mariage. And when the wine fayled, the mother of Iesus sayth vnto hym, They haue no wine. Iesus sayth vnto her, Woman, what haue I to do with thee, myne houre is not yet come? His mother saith vnto the ministers, What soeuer he sayth vnto you, do it. And there were set there six water pottes of stone, after the maner of the purifying of the Iewes, containing two or three fykins a peece. Iesus sayth vnto them, Fyll the water pottes with water. And they fyllled them vp to the brim. And he sayth vnto them, Drawe

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The Gospell on  
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# The Gospell

Draue out nowe, and beare vnto the gouernour of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wyne (and knewe not whence it was, but the ministers which drinke the water knew) the gouernour of the feast calleth the bydegrome, & sayth vnto hym, Every man at the beginning doth set forth good wine, and when the ghestes haue well dronke, then that which is worse: But thou hast kept the good wine vntill nowe. This begynnyng of miracles did Iesus in Cana of Galilee, and shewed his glory: and his disciples beleued on hym.

Gen. 23.

Mat. 21. b.

Mark. 11. b.

Luke. 19. g.

Psal. 79. f.

Mat. 16. f.

Mark. 14. f.

After this, he went downe to Capernaum, and his mother, and his brethren, and his disciples, and there continued not many dayes. And the Iewes passouer was at hande, and Iesus went vp to Ierusalem, and founde sitting in the temple those that solde oren, and sheepe, and dones, & chaungers of money. And when he had made (as it were) a scourge of small cordes, he droue them all out of the temple, with the sheepe & oren, and powred out the chaungers money, & ouerthrew the tables, and sayde vnto them that solde dones, haue these things hence, & make not my fathers house an house of marchaundize. And his disciples remembred that it was written, The zeale of thyne house hath euen eaten me. Then answered the Iewes, & sayd vnto hym, What toke shewest thou vnto vs, seeing that thou doest these thynges? Iesus answered and sayde vnto them, Destroy this temple, and in three dayes I wyl reare it vp. Then sayd the Iewes, Fourtie and sixe yeres was this temple a buildyng, and wylt thou reare it vp in three dayes? But he spake of the temple of his body. As soon therefore as he was ryfen from death (agayne his disciples remembred that he thus had sayde: & they beleued the scripture, and the wordes whiche Iesus had sayde. When he was in Ierusalem at the Passouer in the feast day, many beleued on his name, when they sawe

his

miracles which he did. But Iesus dyd not commit  
him selfe vnto them, because (a) he knewe all men, and  
knewed not that any should testifie of man: For he knew  
what was in man.

## The Notes.

Christ knew all mens myndes: therefore no man needed to teache  
what was in man: for why? he knew the secretes of their hearts.

## The.iii. Chapter.

The communication of Christe with Nichodemus. The doctrine  
and baptisme of Iohn, and what witness he beareth of Christe.

There was a man of the Pharisees named Nicho-  
demus, a ruler of the Jewes: The same came to  
Iesus by night, & sayd vnto hym, Rabbi, we know  
that thou art a teacher come from God: for no man could  
do these miracles that thou doest, except God were  
with hym. Iesus answered and sayde vnto hym, Cle-  
arly verily I say vnto thee, except a man be borne a-  
gayne, he cannot see the kyngdome of God. Nichode-  
mus sayth vnto hym, How can a man be borne when he  
is olde? Can he enter into his mothers wombe, and be  
borne agayne? Iesus answered, Clearly verily I say  
vnto thee, except a man be borne of (a) water and of the  
spirite, he can not enter into the kyngdome of God. That  
which is borne of the flesh, is flesh: & that which is borne  
of the spirite, is spirite. Marueyle not thou that I sayd  
to thee, Ye must be borne agayne. The wynde bloweth  
where it listeth, and thou hearest the sounde therof: but  
canst not tel whence it cometh, & whither it goeth: So  
is every one that is borne of the spirite. Nichodemus  
answered and said vnto hym, How can these thinges  
be? Iesus answered and sayde vnto hym, Art thou a  
master in Israel, and knowest not these thinges? Cle-  
arly verily I say vnto thee, we speake that we do know,  
and testifie that we haue seene: and ye receaue not our  
witness. If I haue tolde you earthly thynges, and ye be-  
leue not: how shall ye beleue if I tell you of heavenly

A  
The Gospell on  
Trinitie Sunday  
Iohn. 7. g.

Iohn. 4. b.  
Rom. 8. a.

Eph. 4. 1.

Things?



# The Gospell

**Num. 21. c.**

The Gospell on  
the Munday af-  
ter Whitsunday  
**Luke. 19. a.**

**Eph. 5. b.**

**John. 4. a.**  
**Mark. 3. c.**  
**Mark. 4. a.**

**John. 1. a.**

things? And no man ascendeth vp to heauen, but he that came downe from heauen, (euen) the sonne of man which is in heauen. And as Moyses lyft vp the serpent in the wyldernesse: euen so must the sonne of man be lyft vp: That whosoener beleueth in hym perish not, but haue eternall lyfe.

For God so loued the worlde, that he gaue his only begottē sonne: that whosoener beleueth in hym, should not perishe, but haue euertastyng lyfe. For God sent not his sonne into the worlde to condemne the worlde: but that the worlde through hym myght be sauēd. He that beleueth on hym, is not condemned: But he that beleueth not, is condemned alredy, because he hath not beleued in the name of the only begotten sonne of God. And this is the condemnation, that light is come into the worlde, and men loued darkenesse more then lyght,

**C** because their deedes were euyl. For euery one that euyl doth, hateth the lyght: neyther commeth to the lyght, lest his deedes shoulde be reponed. But he that doth truely, commeth to the lyght, that his deedes may be knowen, howe that they are wrought in God.

After these thynges came Iesus and his disciples into the lande of Iurie, and there he taried with them and baptized. And John also baptized in Aenon besyde Salim, because there was much water there: and they came and were baptized. For John was not yett call into prison. And there arose a question betweene Johns disciples and the Iewes about purifying. And they came vnto John, and sayde vnto hym, Rabbi, he that was with thee beyonde Iordane, to whom thou barest witness, behold the same baptizeth, and all men come to hym. John answered, and saide, A man can receaue nothyng, except it be geuen hym from heauen. Ye your selues are witnesses how that I sayd, I am not Christ, but am sent before hym. He that hath the byrde, is the byrdegrome. But the frende of the byrdegrome which

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standeth and heareth hym, reioyceth greatly because of the bydegromes voyce: This my ioy therfore is fulfilled. He must encrease, but I must decrease. He that cometh from an hye, is aboue all: He that is of the earth, is earthy, & speaketh of the earth. He that cometh from heauen, is aboue all: and what he hath seene and heard, that he testifieth: and no man receaueth his testimonie. He that hath receaued hys testimonie, hath set to his seale that God is true. For he whom God hath sent, speaketh the wordes of God: For God giveth not the spirite by measure (vnco-hym.) The father loueth the sonne, and hath geuen all thinges into his hande. He that beleueth on the sonne, hath euery liuyng lyfe: He that beleueth not the sonne, shal not see life, but the wrath of God abyeth on hym.

The Notes.

1. Here by the water, he doth vnderstande the worde and grace of God, and also the illumination of the holy ghoist, which is that heavenly water that Esai the prophete doth speake of, saying, All that be a thurst, come vnto the waters. Iohn. iiii. and. vi. Lze. xxxvi. Hier. ii. By the spirite, he vnderstandeth the inspiration of the holy ghoist, and the heauenly working of the spirite of God. So that this place helpeth them nothing, that do affirme that the children of the faithfull are damned, and that they shall neuer enter into the kingdom of heauen, if they dye afore they can be baptized.

The. iiii. Chapter.

The louyng communication of Christ with the woman of Samaria by the welles side. Howe he healeth the rulers sonne.

As soone as the Lorde knew how the Pharisees had heard that Iesus made and baptized mo disciples, then Iohn, (though that Iesus hym selfe baptized not, but his disciples:) he left Iude, and departed away into Galilee: For (it was so that) he must needs pethrough Samaria. Then came he to a cite of Samaria, which is called Sichar, besides the possession that Iacob gaue to his sonne Ioseph. And there was Jacobs well. Iesus then being weery of his iourney, sate thus on the well: & it was about the sixth houre. And there came a woman of Samaria to drawe water:

Rom. 3. a.

D

Esai. 53. c.

Mat. 25. c.

Or, he that obeyeth not.

Mat. 4. b.

Gen. 48. b

D u

water:

## The Gospell

**Iohn. 7. b.**

**3. Reg. 9. a.**

**2. Par. 7. c.**

**Exod. 21. c.**

water : Iesus sayth vnto her , Geue me drinke. For his disciples were gone away vnto the towne to bye meat.

**Then** sayth the women of Samaria vnto hym, Nowe is it that thou being a Iewe, askest drinke of me, which am a Samaritane ? For the Iewes meddle not with the Samaritanes. Iesus answered and sayd vnto her, If thou knewest the gyft of God, & who it is that sayth to thee, Geue me drinke : thou wouldest haue asked of hym, and he woulde haue geuen thee water of lyfe. The woman sayth vnto hym, Sir, thou hast nothyng to drawe with, and the well is deepe : from whence then hast thou that water of lyfe. Art thou greater then our father Iacob, whiche gaue vs the well, and he hym selfe dranke thereof, and his children, and his cattell? Iesus answered and sayde vnto her, Whosoener drinketh of this water, shall thirst agayne : But whosoener (a) drinketh of the water that I shall geue hym, shall neuer be moze a thirst: but the water þ I shal geue him, shall be in hym a well of water springyng vp into euerylastyng lyfe. The woman sayth vnto him, Syr, geue me of that water, that I thirst not, neither come hyther to drawe. Iesus sayth vnto her, So, cal thy husbande, and come hyther. The woman answered and sayde vnto hym, I haue no husbande. Iesus sayde vnto her, Thou hast well sayde, I haue no husbande: For thou hast had fyue husbandes, and he whom thou nowe hast is not thy husbande : In that saydest thou truly. The woman sayth vnto hym, Syr, I perceaue that thou art a prophete. Our fathers worshipped in this mountayne, and ye say that in Hierusalem is the place where men ought to worshyp. Iesus sayth vnto her, Woman beleeue me, the houre commeth when ye shall neyther in this mountayne (b) nor yet at Hierusalem worshyp the father. Ye worshyp ye wote not what. We knowe what we worshyp : For saluation commeth of the Iewes. But the houre commeth, and nowe is, when

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the true worshypers shall worshyp the father in spi. 2. Cor. 3. a.  
 site in the trueth: For suche the father also requireth D  
 to worshyp hym. God is a spirite, and they that wor. Mat. 26. f.  
 ship hym, must worshyp hym in spirite, and in trueth. Mark. 14. g.  
 The woman sayth vnto hym, I wote that Elias Luk. 22. e.  
 shall come, which is called Christ: when he is come, he  
 will tell vs all thynges. Iesus sayth vnto her, I that  
 speake vnto thee (am he.) And immediatly came his disci-  
 ples, and marueyled that he talked with the woman:  
 Yet no man sayde, What seekest thou, or why talkest  
 thou with her? The woman then left her water pot,  
 and went her way into the citie, and sayth to the men,  
 Come, see a man whiche tolde me al thynges that euer  
 I dyd: Is not he Christ? Then they went out of the ci-  
 tie, and came vnto hym. In the meane whyle his disci-  
 ples prayed hym, saying, Maister, eate. He sayde vnto C  
 them, I haue meate to eate that ye wote not of. There-  
 fore sayde the disciples among them selues, Hath any  
 man brought hym ought to eate? Iesus sayth vnto the,  
 My meate is to do the wyll of hym that sent me, and  
 to finishe his worke. Say not ye there are yet foure mo-  
 nethes, and then cometh harvest? Beholde, I say vn-  
 to you, lyft vp your eyes, and looke on the regions: for  
 they are whyte alreedy vnto harvest. And he that rea-  
 peth, receaueth wages, and gathereth fruite vnto life e-  
 ternall: that both he that soweth, and he that reapeth,  
 myght reioyce together. And herein is the saying true,  
 That one soweth, and another reapeth. I sent you to  
 reap that whereon ye bestowd no labour: Other men  
 laboured, and ye are entred into their labours. Many  
 of the Samaritanes of that citie beleued on hym for  
 the saying of the woman, whiche testified that he tolde  
 her all that euer she dyd. So, when the Samaritanes Mar. 13. g.  
 were come vnto him, they besought him that he would Mark. 6. e.  
 tary with them: And he abode there two dayes. And Luke. 4. e.  
 many more beleued because of his owne worde, and sayde

¶ ui vnto

## The Gospell

unto the woman, Nowe we beleue, not because of thy saying: for we haue heard hym our selues, and knowe that this is euen Christ, the sauour of the worlde.

After two dayes he departed thence, and went (away) into Galilee. For Iesus hym selfe testified, that a prophete hath none honour in his owne countrey. Then, as soone as he was come into Galilee, the Galileans receaued hym, when they had seene all the thynges that he dyd at Hierusalem at the day of the feast: For they wet also vnto the feast day. So Iesus came againe into Cana of Galilee, where he turned y<sup>e</sup> water into wine.

The Gospell on  
the xxij. Sunday  
after Trinitie.

And there was a certayne ruler, whose sonne was sicke at Capernaum. As soone as the same heard that Iesus was come out of Iurie into Galilee, he went vnto hym, and besought hym that he woulde come downe and heale his sonne: For he was euen at the point of deathe. Then sayd Iesus vnto him, Except ye see signes and wonders ye will not beleue. The ruler sayth vnto him, Sir, come downe or euer that my sonne dye. Iesus saith vnto him, So thy way, thy sonne liueth. The man beleued the word that Iesus had spoken vnto hym, and he wet his way. And as he was now goyng downe, the seruantes met hym, & tolde him, saying, Thy sonne liueth. Then enquired he of them the houre when he began to amede. And they said vnto him, Yesterday at the tenth houre the seuer left him. So the father knewe, that it was done y<sup>e</sup> same houre in the which Iesus sayd vnto him, Thy sonne liueth: And he beleued, & all his household. This is againe the second miracle that Iesus dyd, when he was come out of Iurie into Galilee.

### The Notes.

- a. To drinke this water, is to beleue and credite the word of God, and to receaue the testimonie of Christ, which thing only can quench the thirst of the soule.
- b. We are bounde to no peculier place, but that we may praye where, lyfing vp pure hundes, without disceptation and wrangling.
- c. This ought to be vnderstanded of the preaching of the kingdom.

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of God among the Israelites, among whom the Prophetes had laboured already, into whose labours the Apostles dyd enter. But when the apostles dyd preache among the heathen, they were the first labourers, as Paule saith: I haue planted. Apol'o hath watered. Againe, I haue layde the foundation, and another doth buylde vpon it. 1. Cor. iii.

## ¶ The .v. Chapter.

¶ He healeth the man that was sicke. xxxviii. yeres. The Iewes accuse hym, he answereth for hym selfe, and reproveth them.

**A**fter this was there a feast day of the Iewes, and Iesus went vp to Hierusalem. And there is at Hierusalem by the sheepe (market) a poole, whiche is called in the Hebrew tongue Betthesda, hauing fyue porches. In which lay a great multitude of sicke folke, of blynde, halt, and withered, waytyng for the mouyng of the water. For an angell went downe at a certayne season into the poole, and stirred the water: Whosoever then first after the stirring of the water stepped in, was made whole of whatsoener disease he had. And a certayne man was there, whiche had ben diseased thirtie and eeght yeres. When Iesus sawe hym lye, and knew that he now long tyme had ben diseased, he sayth vnto hym, Wylt thou be made whole? The sicke man answered hym, Sir, I haue no man when the water is troubled to put me into the poole: But in the meane tyme whyle I am about to come, another steppeth downe befoze me. Iesus sayth vnto hym, Ryse, take vp thy bed, and walke. And immediately the man was made whole, and tooke vp his bed, and walked: And the same day was the Sabbath. The Iewes therefore sayde vnto hym that was made whole, It is the Sabbath day, it is not lawfull for thee to carry thy bed. He answered the, He that made me whole, sayd vnto me, Take vp thy bed, & walke. The asked they hym, What man is that whiche sayde vnto thee, Take vp thy bed and walke? And he that was healed, wylle not who it was. For Iesus had gottē him self away, because there was pyease of people in that place. Afterwarde, Iesus

A

Mat. 9. a.

Mark. 2. a.

Luke. 10. d.

B

Mat. 9. a.

Mark. 2. b.

Luke. 5. c.

## The Gospell

founde him in the temple, and sayd vnto him, Beholde, thou art made whole, sinne no moze, lest a worse thyng come vnto thee. The man departed, & tolde the Iewes

**John. 8. a.** **C** that it was Iesus whiche had made hym whole. And therefore dyd the Iewes persecute Iesus, and soughte (the meanes) to slea hym, because he had done these thynges on the Sabbath day. And Iesus answered them, My father worketh hitherto, & I worke. Therefore the Iewes sought the more to kyll hym, not onely because he had broken the Sabbath: but sayde also that God was his father, & made him selfe equal with God. Then answered Iesus, and sayde vnto them, Verily verily I say vnto you, the sonne can do nothing of hym selfe, but that he seeth the father do: For what soeuer he doth, that doth the sonne also. For the father loueth the sonne, and sheweth hym all thynges that he hym selfe doth: And he wyl shew hym greater workes then these, because ye should marueyle. For lyke wyse as the father rayseth vp the dead, and quickeneth them: euen so the sonne quickeneth whom he wyll. Neyther iudgeth the father any man: but hath committed al iudgement vnto the sonne, because that all men shoulde honour the sonne, euen as they honour the father. He that honoureth not the sonne, (the same) honoureth not the father which hath sent hym. Verily verily I say vnto you, he that heareth my worde, and beleueth on hym that sent me, hath euerlastyng lyfe, and shall not come into damnation: but is escaped from death vnto lyfe. Verily verily I say vnto you, the houre shall come, and nowe is, when the dead shal heare the voyce of the sonne of God: And they that heare, shall liue. For as the father hath lyfe in hym selfe: so lyke wyse hath he geuen to the sonne

**Mat. II. c.**

**Luke. 10. c.**

**John. 6. c.**

**John. II. c.** **C** to haue lyfe in hym selfe: And hath geuen hym power also to iudge, because he is the sonne of man.

Barneyle not at this: For the houre shall come, in the which all that are in y<sup>e</sup> graues shall heare his voyce.

And

And shall come forth, they that haue done (a) good,  
unto the resurrection of life, and they that haue done  
ill, unto the resurrection of damnation.

I can of mine owne selfe do nothing: As I heare I  
iudge, and my iudgement is iuste, because I seeke not  
mine owne will, but the will of the father which hath  
sent me. If I should beare witness of my selfe, my wit-  
nesse wer not true. There is another that beareth wit-  
nesse of me, and I am sure that the witness whiche he  
beareth of me is true. He sent vnto John, and he bare  
witness vnto the trueth. But I receaue not the record  
of man: Neuerthelesse, these thinges I saye, that ye  
might be safe. He was a burning and a shining light:  
and ye woulde for a season haue reioyced in his light.  
But I haue greater witness then the witness of John: Iohn. 1. b.  
for the workes whiche the father hath geuen me to fi-  
nish, the same workes that I do, beare witness of me  
that the father hath sent me. And the father him selfe  
which hath sent me, hath borne witness of me. Mat. 3. b.  
ye haue heard his voyce at any time, nor sene his shape. And. 17. a.  
His voyce haue ye not abiding in you: For whom he hath  
sent, him ye beleue not. Marke. 1. b.  
Search the scriptures, for in  
them ye thinke ye haue eternall lyfe: and they are they  
which testifie of me: And yet will ye not come to me,  
that ye might haue life. I receaue not prayse of men. Actes. 17. b.  
But I knowe you that ye haue not the loue of God in  
you. I am come in my fathers name, and ye receaue me  
not. If another come in his owne name, him will ye re-  
ceiue. Howe can ye beleue which receaue honour one of  
mother, and seeke not the honour that cometh of  
God onely? Do not thinke that I will accuse you to  
my father: There is one that accuseth you, euen Moys-  
es, in whom ye trust. For had ye beleued Moyses, ye  
would haue beleued me: for he wrote of me. But if ye  
beleue not his writings, howe shall ye beleue my  
wordes. Deu. 18. 2.

The



# The Gospell

The Notes.

a. As yf he should say, they that through sayth haue done good workes, or by their good workes haue declared their sayth, shall ryse agayne vnto life euertlasting. But they that haue brought forth the fruites of inidelitie, or haue not declared the sayth which they sayned the felues to haue by good workes, shall ryse agayne vnto damnation. The good workes then do not saue nor iustifie, but are signes and tokens that a man is iustified. As Mat. vii. of the tree.

The. vi. Chapter.

¶ Iesus feedeth foue thousande men, departeth away that they should not make him kinge, and reproveth the fleshly hearers of his wordes. The carnal are offended at him.

**A**fter these thinges, Iesus went his way ouer the sea of Galilee, (which is) the sea of Tiberias. And a great multitude folowed him, because they sawe his miracles which he did on them that were diseased. And Iesus went vp into a mountayne, and there he sate with his disciples. And the Passouer a feast of the Iewes was nye.

The Gospell on the..ii Sunday in Lent.

¶ When Iesus then lift vp his eyes, and sawe a great company come vnto him, he sayth vnto Philip, Whence shall we bye bread that these may eate? This he sayd to proue him: (for he him selfe knewe what he would do.) Philip answered him, Two hundred penyworth of bread are not sufficient for them, that euery man may take a litle. One of his disciples, Andreywe, Simon Peters brother, sayth vnto him, There is a litle ladde here, whiche hath fve barley loaves and two fishes: but what are they among so many? And Iesus sayd, Make the people sit downe. There was muche grasse in the place. So the men sate downe in number about foue thousande. And Iesus tooke the breade, and when he had givene thanks, he gaue to the disciples, and the disciples to them that were set downe: and likewise of the fishes as much as they would. ¶ When they had eaten inough, he sayd vnto his disciples, Gather vp the broken meate that remayneth, that nothing be losse. And they gathered it together, & filled twelue baskets with the broken meate of the fve barley loaves, which (bro-

Mat. 14. b  
Mark. 9. c

3

ken

ken meate) remayned vnto them that had eaten. Then those men, when they had seene the miracle that Iesus did, sayde, This is of a trueth the same prophet that should come into the world. When Iesus therefore perceived that they would come & take him to make him king, he departed agayne into a mountayne him selfe alone. And when euen was now come, his disciples went downe vnto the sea, and gate vp into a ship, and went ouer the sea towarde Capernaum. And it was now darke, and Iesus was not come to them. And the sea arose with a great winde that blew. So, when they had rowed about xxv. or. xxx. furlonges, they sawe Iesus walking on the sea, and drawing nye vnto the ship: and they were afrayde. But he sayth vnto them, It is I, be not afrayde. And they willingly receaued him into the ship: and immediatly the ship was at the lande whither they went.

The day folowing, when the people which stood on the other side of the sea, saw that there was none other ship there, saue that one whereinto his disciples were entred, and that Iesus went not in with his disciples into the ship, but that his disciples were gone (away) alone: Howbeit there came other ships from Tiberias, nye vnto the place where they did eat bread, after that the Lorde had geuen thanks. When the people therefore sawe that Iesus was not there, neyther his disciples, they also toke shipping, and came to Capernaum, seeking for Iesus. And when they had founde him on the other side of the sea, they sayde vnto him, Rabbi, when camest thou hyther? Iesus answered them, and sayd, Clerely verely I say vnto you, ye seeke me, not because ye sawe the miracles, but because ye did eate of the loaves, and were filled.

Labour not for the meate whiche perissheth, but for that whiche endureth vnto cuerlasting lyfe, whiche (meate) the sonne of man shall geue vnto you: For him

Mat. 14. e

Mark. 6. f

Luke. 6. c.

## The Gospell

him hath God the father sealed. Then sayde they vnto him, What shall we do, that we might worke the workes of God? Iesus answered and sayd vnto them, This is the worke of god, that ye beleue on him whom he hath sent. They sayde therefore vnto him, What signe shewest thou then, that we may see and beleue thee? What doest thou worke? Our fathers did eate Manna in the desert, as it is written, He gaue them breade from heauen to eate. Then Iesus sayde vnto them, Verily verily I say vnto you, Moyses gaue you not that bread from heauen: but my father geueth you the true bread from heauen. For the bread of God, is he which commeth downe from heauen, and geueth lyfe vnto the worlde. Then sayde they vnto him, Lord, euermore geue vs this bread. And Iesus sayde vnto them, I am the bread of life: He that commeth to me, shall not hunger: and he that beleueth on me, shall neuer thirst. But I say vnto you, that ye also haue seene me, and yet ye beleue not. All that the father geueth me, shall come to me: and him that commeth to me, I cast not away. For I came downe from heauen, not to do that I will: but that he will whiche hath sent me. And this is the fathers will which hath sent me: that of all which he hath geuen me, I shall loose nothing, but rayse it vp agayne at the last day.

**C** And this is the will of him that sent me: that euery one whiche seeth the sonne, and beleueth on him, hath euerlasting lyfe: and I will rayse him vp at the last day. The Jewes then murmured at him, because he sayde, I am the bread (of lyfe) which came downe from heauen. And they sayde, Is not this Iesus the sonne of Ioseph, whose father and mother we knowe? Howe is it then that he sayth, I came downe from heauen? Iesus answered and sayde vnto them, Murmure not among your selues. No man can come to me, except the father whiche hath sent me drawe him: and I

Psal. 77. c.  
Exo. 16. b.

John. 10. d.  
Luke. 10. d.  
Esa. 54. d.  
Iere. 3. a.  
Mat. 11. d.

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I will rayse him vp at the last day. It is written in the prophetes, And they shalbe all taught of God. Every man therefore that hath heard, and hath learned of the father, commeth unto me. Not that any man hath sene the father, saue he which is of God, the same hath sene the father.

Verly verly I say vnto you, he that putteth his trust in me, hath euerlasting life. I am that bread of life. Your fathers did eate Manna in the wilderness, and yet dead. This is that bread which commeth downe from heauen, that if any man eate thereof, (he) shoulde not dye. I am that liuing bread whiche came downe from heauen: If any man eate of this bread, he shall liue for euer. And the bread that I will geue, is my flesh, which I will geue for the life of the world.

The Iewes therefore stroue among them selues, say-  
ing, Howe can this (felowe) geue vs that fleshe (of his) to eate? Then Iesus sayde vnto them, Verly verly I say vnto you, except ye eate the fleshe of the sonne of man, and drinke his blood, ye haue no life in you. Who eateth my fleshe, and drinketh my blood, hath eternall life, and I will rayse him vp at the last day. For my fleshe is meate in deede, and my blood is drinke in deede. He that eateth my fleshe, and drinketh my blood, dwelleth in me, and I in him. As the liuing father hath sent me, and I liue by the father: Euen so, he that eateth me, shall liue by (the meanes of) me. This is that bread which came downe from heauen: Not as your fathers did eate Manna, and are dead. He that eateth of this bread, shall liue euer.

These thinges sayde he in the synagogue as he taught in Capernaum. Many therefore of his disciples, when they had heard this, sayd, This is an harde saying: who can abyde the hearing of it? Iesus knewe Mat. 29.f.  
in him selfe that his disciples murmured at it, and he Mark. 14.c  
sayde vnto them, Doth this offende you? (What) and  
yf

# The Gospell

pf ye shal see the sonne of man ascend by thither wher  
he was before? It is the spirite that quickeneth, the  
fleshe profyteth nothing. The wordes that I speake  
vnto you, are spirite and life. But there are some of you  
that beleue not. For Iesus knewe from the beginning  
whiche they were that beleued not, and who shoulde  
betray him. And he sayde, Therefore sayd I vnto you,  
that no man can come vnto me, except it were geuen  
vnto him of my father. From that time many of his  
disciples went backe, and walked no more with him.  
Then sayde Iesus vnto the twelue, Will ye also go  
away? Then Simon Peter answered him, Lord,  
to whom shall we go? Thou hast the wordes of eternal  
lyfe: And we beleue and are sure that thou art Christe,  
the sonne of the liuing God. Iesus answered them,  
Haue not I chosen you twelue, & one of you is a deuil?  
He spake of Iudas Iscariot (the sonne) of Simon: For  
he it was that shold betray him, being one of y<sup>e</sup> twelue.

## The Notes.

v. This is to eate the fleshe of Christe, and to drinke his blood: to  
dwell in Christ, and to haue Christ dwelling in vs. Whosoever then  
dwelleth not in Christe, and hath not Christe dwelling in him, doth  
not eate his fleshe nor yet drinke his blood, though he do eate the  
sacrament of so high a thing indifferently euery day. Augustine, Pro-  
per, Ambrose. Here we may learne, that Christ throughout all this  
chapter, speaketh onely of the spirituall eating and drinking of his  
fleshe and blood, whiche is done through fayth.

## The. vii. Chapter.

¶ Iesus commeth to Hierusalem at the feast, teacheth the Iewes, and  
reproueth them. There are diuers opinions of him among the peo-  
ple. The Pharisees rebuke the officers, because they haue not  
taken him, and chide with Nicodemus for taking his part.

**A**fter these thinges, Iesus went about in Galilee:  
For he woulde not go about in Iurie, because that  
the Iewes sought to kill him. The Iewes feast of  
tabernacles was (a) at hande. His brethren therefore  
saide vnto him, Get thee hence, and go into Iurie, that  
thy disciples may see thy workes that thou doest. For  
there is no man that doth any thing in secrete, and he  
him

Mat. 16. c

Mat. 8. d

Luke. 9. c

Num. 19. b

4. E. 5. c

Mat. 5. c

himselfe seeketh to be knowen openly: If thou do suche thinges, shew thy selfe to the worlde. For his brethren beleued not in him. Then Iesus saide vnto them, My time is not yet come: but your time is alway redy. The worlde can not hate you, but me it hateth, because I testifie of it, that the workes therof are euill. So ye vp vnto this feast: I will not go vp yet vnto this feast: for my time is not yet ful come. When he had said these words vnto them, he abode still in Galilee. But as soone as his brethren were gone vp, then went he also vp vnto the feast, not openly, but as it were pryncely. Then sought him the Iewes at the feast, and sayd, Where is he? And much murmuring of him was there among the people: For some sayd, He is good: other sayd, Nay: but he deceaueth the people. Howbeit, no man spake openly of him, for feare of the Iewes. Nowe when halfe the feast was done, Iesus went vp into the temple, and taught. And the Iewes marueyled, saying, Howe knowest he the scriptures, seeing that he neuer learned? Iesus answered them, and sayd, My doctrine is not mine, but his that sent me. If any man will do his will, he shall knowe of the doctrine, whether it be of God, or whether I speake of my selfe. He that speaketh of him selfe, seeketh his own prayse: But he that seeketh his prayse that sent him, the same is true, and no vnrightheousnes is in him. Did not Moyses geue you a lawe, and (yet) none of you keepeth the lawe? Why go ye about to kill me? The people answered & sayde, Thou hast the deuil: who goeth about to kill thee? Iesus answered and sayd vnto them, I haue done one worke, & ye all marueyle. Moyses therfore gaue vnto you the circumcision (not because it is of Moyses, but of the fathers) and yet ye on the Sabbath day circumsise a man. If a man on the Sabbath day receaue circumcision without speaking of the lawe of Moyses: disdayne ye at me, because I haue made a man euerywhit whole on the Sabbath

Iohn. 15. a

Gene. 13. b  
B

C

Deu. 1. f  
D

# The Gospell

\* Or, openly.

Mat. II. d.  
Lukt. IO. c

Mat. 21. d.  
Mat. II. c  
Lukt. 19. g.

Sabbath day: Judge not after the (viter) appearance, but iudge with a righteous iudgement. Then sayde some of them of Hierusalem, Is not this he whom they go about to kill: But lo, he speaketh " boldly, and they say nothing to him: Do the rulers knowe in deede that this is very Christe? Howebeit, we knowe this man whence he is: but when Christe commeth, no man knoweth whence he is.

Then cryed Iesus in the temple as he taught, saying, Ye both knowe me, and whence I am ye knowe, and I am not come of my selfe: but he that sent me is true, whom ye knowe not. But I knowe him: for I am of him, and he hath sent me. Then they sought to take him: but no man layde handes on him, because his houre was not yet come. Many of the people beleued on him, and sayde, When Christe commeth, will he do mo miracles then these that this man hath done? The Pharisees hearde that the people murmured suche thinges concerning him: and the Pharisees and the hye priestes sent seruantes to take him. Then sayde Iesus vnto them, Yet am I a little whyle with you, and then go I vnto him that sent me. Ye shal seeke me, and shall not finde me: and where I am (thither) can ye not come. Then said the Iewes among them selues, Whither will he go, that we shall not finde him? Will he go vnto the dispearsed among the Gretians, and teach the Gentiles? what (manner of) saying is this that he sayde, ye shall seeke me, and shall not finde (me,) and where I am (thither) can ye not come? In the laste day, that great day of the feast, Iesus stode and cryed, saying, If any man thirst, let him come vnto me & drinke: He that beleueth on me, as sayth the scripture, out of his belly shall flowe riuers of water of life. But this spake he of the spirite, which they that beleue on him, should receaue: For the holy ghost was not yet " (there) because Iesus was not yet glorified.

\* Or, geuen, vnderstanding by the holy ghost, the visible giues of the holy ghost.

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Many of the people therefore, when they heard this saying, sayd, Of a trueth this is the prophet. But other sayd, This is Christe. But some sayde, Shall Christe come out of Galilee? Sayth not the scripture, that Christe shall come of the seede of David, and out of the towne of Bethlehem where David was? So was there discention among the people because of him. And some of them would haue taken him, but no man layde handes on him. Then came the seruantes to the hye priestes and pharisees, and they sayde vnto them, Why haue ye not brought him? The seruantes answered, Fewer man spake as this man doth. Then answered them the Pharisees, Are ye also deceaued? Doth any of the rulers or of the Pharisees beleue on him? But this comon people which knowe not the lawe are cursed. Nicodemus saith vnto them, (he that came to Iesus by night, and was one of them,) Doth our lawe iudge any man before it heare him, and know what he hath done? They answered and sayde vnto him, Art thou also of Galilee? Searche, and looke: For out of Galilee aryleth no prophete. And euery man went vnto his owne house.

## The Notes.

1. By this feast of tabernacles, we are admonished that we are but pilgrimes and straungers as long as we liue in this mortall body, and that we haue no permanent citie here, and therefore ought we earnestly to desire that we may enter into the land of promise, which is the land of the liuing. Of this feast, read. Leuit. xxiii.

## The. vii. Chapter.

A woman is taken in adulterie, Christ deliuereth her. The freedome of suche as folowe Christe, whom they accuse to haue the deuill with him, and go about to stone him.

Iesus went vnto mount Oliuete: And early in the morning he came agayne into the temple, and all the people came vnto him: and he satte downe and taught them. And the scribes and pharisees brought vnto him a woman taken in adulterie, and when they had set her in the middes, they sayde vnto him, Master, this

A i woman

6  
Miche. v. 2  
Mat. 2. 2.

A  
Luke. 21. 8



## The Gospell

Leuit. 20. b

a woman was take in adulterie, euen as the deepe was a doynge. Moyses in the law commaunded vs that such should be stoned: But what sayest thou? This they sayd to tempt him, that they myght accuse him. But Iesus stowped downe, and with his synger he wrote on the grounde. So when they continued asking him, he lift vp him selfe, and sayde vnto them, Let him that is among you without sinne, cast the first stone at her. And agayne he stowped downe, and wrote on the grounde. And whē they heard this, beyng accused of their owne consciences, they went out one by one, beginning at the eldest, euen vnto the last: and Iesus was left alone, and the woman standing in the middes. When Iesus had lift vp him selfe, and sawe no man but the woman, he sayde vnto her, Woman, where are those thine accusers? Hath no man condemned thee? She sayde, No man Lord. And Iesus sayd, Neither do I condemne thee: (a) Go, and sinne no more.

Then spake Iesus agayne vnto them, saying, I am the light of the worlde: He that foloweth me, doth not walke in darknesse, but shall haue the light of life. The pharisees therefore sayde vnto him, Thou bearest recorde of thy selfe, thy recorde is not true. Iesus answered and sayde vnto them, Though I beare recorde of my selfe, yet my recorde is true. For I knowe whence I came, and whither I go: But ye can not tell whence I came, and whither I go. Ye iudge after the fleshe. I iudge no man. And yf I iudge, my iudgement is true: For I am not alone, but I and the father that sent me. It is also written in your law, that the testimony of two men is true. I am (one) that beareth witness of my selfe, and the father that sent me beareth witness of me.

Then sayd they vnto him, Where is thy father? Iesus answered, Ye neither knowe me, nor yet my father: If ye had knowen me, ye shoulde haue knowen my

Num. 35. b

Deut. 17. a

and. 19. d

Mat. 18. b.

2. Cor. 13. a.

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my father also. These wordes spake Iesus in the temple: and no man layde handes on him: for his houre was not yet come. Mat. 6. c.

Then sayde Iesus agayne vnto them, I go my way, **D** and ye shall seeke me, and shall dye in your sinnes: Whither I go, (thither) can ye not come. Then sayd the Iewes, Will he kill him selfe, because he sayth, Whither I go, thither can ye not come? And he sayde vnto them, Ye are from beneath, I am from above: ye are of this worlde, I am not of this worlde. I sayde therefore vnto you, that you shall dye in your sinnes. For yf ye beleue not that I am (he,) ye shall dye in your sinnes. Then sayde they vnto him, Who art thou? And Iesus sayth vnto them, (Euen) the very same thing that I sayde vnto you from the beginning. I haue many thinges to saye, and to iudge of you: Yea, and he that sent me is true: and I spake to the worlde those thinges whiche I haue heard of him. Howbeit, they vnderstoode not that he spake to them of his father. Then sayde Iesus vnto them, When ye haue lift vp (an hye) the sonne of man, then shall ye know that I am (he) and that I do nothing of my selfe: but as my father hath taught me, euen so I speake these thinges. And he that sent me, is with me. The father hath not left me alone: For I do alwayes those thinges that please him. As he spake those wordes, many beleued on him. Then said Iesus to those Iewes which beleued on him, If ye continue in my worde, then are ye my very disciples. And ye shall knowe the trueth, and the trueth shall make you free. They answered him, We be Abrahams seede, and were neuer bonde to any man: how sayest thou then, We shall be made free? Iesus answered them, Clerely verily I say vnto you, that Rom. 6. f. whosoever committeth sinne, is the seruante of sinne. 2. Pet. 2. b And the seruante abideth not in the house for euer: **E** but the sonne abyderh for euer. If the sonne therefore

## The Gospell

shall make you free, then are ye free in deede. I knowe that ye are Abrahams seede, but ye seeke (meanes) to kill me, because my worde hath no place in you. I speake that which I haue sene with my father: and ye do that which ye haue sene with your father. They answered and sayd vnto him, Abraham is our father. Iesus saith vnto them, If ye were Abrahams children, ye would do the workes of Abraham. But nowe ye go about to kill me, a man that hath tolde you the trueth, whiche I haue heard of God: this did not Abraham. Ye do the deedes of your father. Then sayde they to him, We be not bozne of fornication, we haue one father, (euen) God. Iesus sayde vnto them, If God were your father, trulye ye would loue me: For I proceeded forth, and came from God: neyther came I of my selfe, but he sent me. Why do ye not knowe my speache? euen because ye can not heare my worde. Ye are of your father the deuill, and the lustes of your father will ye do. He was a murderer from the beginning, and abode not in the trueth: because there is no trueth in him. When he speaketh a lye, he speaketh of his owne: For he is a lyer, & the father of the same thing. And because I tell you the trueth, therfore ye beleue me not.

Which of you rebuketh me of sinne? If I say the trueth, why do not ye beleue me? He that is of God, heareth Gods wordes: Ye therfore heare them not, because ye are not of God. Then answered the Iewes and sayde vnto him, Say we not well that thou art a Samaritane, and haste the deuill? Iesus answered, I haue not the deuill: But I honour my father, and ye haue dishonoured me. I seeke not mine owne payle: there is one that seeketh, and iudgeth. Clerely veryly I say vnto you, if a man keepe my saying, he shall neuer see death. Then sayde the Iewes vnto him, Nowe knowe we that thou haste the deuill. Abraham is dead, and the prophetes: and thou sayest, If a man keepe my saying,

That is, lyes.

The Gospell on the .i. Sunday in Aduent.

John. 12. 6

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saying, he shall neuer taste of death. Art thou greater then our father Abraham, which is dead: and the prophetes are dead: whom makest thou thy selfe? Iesus answered, If I honor my self, myne honor is nothing: It is my father that honoureth me, whiche ye saye is your God: And yet ye haue not knowen him, but I knowe him: And yf I say I knowe him not, I shalbe alyer like vnto you. But I knowe him, and kepe his saying.

Our father Abraham was glad to see my day: and he sawe it, and reioyced. Then sayde the Iewes vnto him, Thou art not yet fiftie yeres olde, and haste thou seene Abraham. Iesus sayde vnto them, Verily verily I say vnto you, before Abraham was, I am. Then toke they vp stones to cast at him: but Iesus hid him selfe, and went out of the temple.

## The Notes.

1. This is the penance that Christe doth enioyne to al sinners, that is to say, that they sinne no more. In the meane season, we must mark that yf this woman had ben condemned by the lawe, he woulde not haue quitted her from temporall punishment. For he was not come to breake the lawe.

## The. ix. Chapter.

¶ Christe maketh the man to see, that was borne blinde.

**A**S D as Iesus passed by, he sawe a man which was blinde from his birth: And his disciples asked him, saying, Master, who did sinne, this man, or his father and mother, that he was borne blinde? Iesus answered, Neither hath this man sinned, nor yet his father and mother: but that the workes of God should be shewed in him. I must worke the workes of him that sent me, while it is day: The night cometh when no man can worke. As long as I am in the worlde I am the light of the worlde. As soon as he had thus spoken, he spat on the grounde, and made clay of the spittle, and he annoynted with the clay the eyes of the blinde, and sayd vnto him, Go, washe thee in the poole of Siloe, which by interpretation is (as muche to saye)

Iohn. 1. a

and. 12.

B

Esa. 8. a

## The Gospell

as sent.) He went his way therefore and washed, and came agayne, saying. So the neighbours and they that had seene him before when he was blind, sayde, Is not this he that sate and begged? Some sayde, This is he:

**C** Other sayde, He is like him. He him selfe sayde, I am (even) he. Therefore sayde they vnto him, Howe are thine eyes opened? He answered and sayde, The man that is called Iesus made clay, and annoynted myne eyes, and said vnto me, Go to the poole Siloe, & walke. And when I went and washed, I receaued (my) sight. Then sayd they vnto him, Where is he? He sayd, I can not tell. They brought to the Pharisees him that a litle before was blynde. And it was the Sabbath day when Iesus made the clay, and opened his eyes. Then agayne the Pharisees also asked him howe he had receaued his sight? He sayde vnto them, He put clay vpon myne eyes, and I washed, and do see.

**D** Therefore sayde some of the Pharisees, This man is not of God, because he keepeth not the Sabbath day. Other sayde, How can a man that is a sinner do such miracles? And there was a stryfe among them. They spake vnto the blinde man agayne, What sayest thou of him, because he hath opened thine eyes? He saide, He is a prophete. But the Jewes did not beleue the man, howe that he had ben blind & receaued his sight, vntil they called the father and mother of him that had receaued his sight. And they asked them, saying, Is this your sonne, who ye say was borne blynde? Howe doeth he nowe see them? His father & mother answered them, and sayd, We knowe that this is our sonne, and that he was borne blynde: But by what meanes he nowe seeth, we can not tell: **D** who hath opened his eyes can not we tell: He is olde enough, aske him, let him answer for him selfe. Such wordes spake his father and mother,

John. 12. f

**C** because they feared the Jewes: For the Jewes had decreed already, that yf any man did confesse that he was Christe, he shoulde be excommunicate out of the sy-

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ogogue. Therefore sayde his father and mother, He  
 is olde inough, aske him. Then agayne called they  
 the man that was blinde, and sayde vnto him, Gene  
 the prayse: We knowe that this man is a sin- F  
 ner. He answered and sayde, Whether he be a sin-  
 ner or no, I can not tell: One thing I am sure of,  
 that whereas I was blynde, nowc I see. Then sayde  
 they to him agayne, What dyd he to thee? Howe ope-  
 ned he thyne eyes? He answered them, I tolde you  
 yt wyle, and ye did not heare: Wherefore woulde  
 ye heare it agayne? Wyl ye also be his Disciples?  
 Then rated they him, and sayde, Be thou his Disci-  
 ple: We are Moysses disciples. We are sure that God  
 spake vnto Moysses: As for this felowe, we knowe  
 not from whence he is. The man answered and  
 sayde vnto them, This is a marueylous thing, that  
 ye wote not from whence he is, and yet he hath ope-  
 ned myne eyes. For we be sure that God heareth not  
 (a) sinners: But yf any man be a worshipper of God,  
 and obedient vnto his will, him heareth he. Sence the  
 worlde began, was it not hearde that any man opened  
 the eyes of one that was borne blind. If this man were Iohn. 4. c  
 not of God, he could haue done nothing. They answe-  
 red, and saide vnto him, Thou art altogether borne in  
 sinne, and doest thou teache vs? And they cast him out.  
 Iesus hearde that they had ercommunicate him, and  
 when he had founde him, he sayd vnto him, Doest thou  
 beleue on the sonne of God? He answered and sayde,  
 Who is he Lorde, that I might beleue on him? And  
 Iesus sayde vnto him, Thou hast both seene him, and it  
 is he that talketh with thee. And he saide, Lorde, I be-  
 leue. And he worshipped him. And Iesus sayde vnto  
 him, I am come to iudgement in this worlde, that they  
 whiche see not, might see: and that they whiche see,  
 myght be made blynde. And some of the Pharisees  
 whiche were with him, heard these wordes, and sayd

# The Gospell

unto him, Are we blinde also? Iesus sayd vnto them, If ye were blinde, ye should haue no sinne: But now ye say, we see: therfore your sinne remaineth.

The Notes.

1. We must vnderstande, that there be two kindes of sinners. They that acknowledge their finnes, and repent vnfainedly, are hearde, and forgiven of God. Mat. ix. Ezech. xviii. But they that do of an infidelitie continue in their sinfull abhominable liuing, and dispayre of the mercy of God, shall neuer be heard. 1. Iohn. v.

The .x. Chapter.

¶ Christe is the true shepheard, and the doore of the sheepe. Some say, Christe hath the deuill, and is mad: Some say, he speaketh not the wordes of one that hath the deuill: because he telleth the trueth. The Iewes take vp stones to cast at him, all his preaching blasphemie, and go about to take him.

The Gospell on  
the Tuesday af-  
ter Whitsun-  
day.

**V**erily verily I say vnto you, he that entreth not in by the doore into the sheepfold, but clymeth by some other way, the same is a theefe, and a robber. But he that entreth in by the doore, is the shepheard of the sheepe. To him the porter openeth, and the sheepe heare his voyce, and he calleth his owne sheepe by name, and leadeth them out. And when he hath sent forth his owne sheepe, he goeth before them, and the sheepe folow him: for they knowe his voyce. A straunger will they not folowe, but will flee from him: for they knowe not the voyce of straungers. This pro- uerbe spake Iesus vnto them: But they vnderstood not what things they were which he spake vnto them.

**T**hen sayd Iesus vnto them agayne, Verily verily I say vnto you, I am the doore of the sheepe. All, euen as many as came (a) before me, are theues and robbers: But the sheepe did not heare them. I am the doore: by me yf any man enter in, he shalbe safe, and shall go in and out, and finde pasture. A theefe commeth not but for to steale, kyll, and to destroy: I am come, that they might haue lyfe, and that they might haue it more aboundantly.

**I** am the good shepheard: A good shepheard geeth

his

lyfe for the sheepe. An hyrclyng and he which is not  
 shepheard, neither the sheepe are his owne, seeth the  
 sheepe com.ing, and leaueth the sheepe, and fleeth: and  
 the wolfe catcheth and scattereth the sheepe. The hyrc-  
 lyng fleeth, because he is an hyrclyng, & careth not for  
 the sheepe. I am the good shepheard, & know my sheepe,  
 and am knowen of myne. As the father knoweth me, euen  
 so know I also the father: And I geue my lyfe for the  
 sheepe. And other sheepe I haue whiche are not of this  
 flocke: the also must I bring, & they shall heare my voyce,  
 where shall be one fold, & one shepheard. Therefore doth  
 my father loue me, because I put my lyfe (from me) that  
 I might take it agayne. No man taketh it from me, but  
 I put it away of my selfe. I haue power to put it from  
 me, and I haue power to take it agayne. This com-  
 mandement haue I receaued of my father. There  
 was a discention therefore againe among the Iewes for  
 these sayinges: And many of them sayde, He hath the  
 deuyll, and is mad, why heare ye hym? Other sayde,  
 These are not the wordes of hym that hath the deuyll:  
 Can the deuyll open the eyes of the blinde? And it was  
 at Hierusalem the feast of the dedication, and it was  
 winter: And Iesus walked in the temple, euen in Sa-  
 lomons porche. Then came the Iewes rounde about  
 hym, and sayde vnto hym, Howe long doest thou make  
 vs to doubt? If thou be Christ, tell vs playnely. Iesus  
 answered them, I tolde you, and ye beleue not: The  
 workes that I do in my fathers name, they beare wit-  
 nesse of me. But ye beleue not: because ye are not of my  
 sheepe, as I sayde vnto you. My sheepe heare my voyce,  
 and I knowe them, and they folowe me: And I geue  
 vnto them eternall lyfe, and they shall neuer perishe, nei-  
 ther shall any man plucke them out of my hande. My  
 father which gaue them me, is greater then all: and no  
 man is able to take them out of my fathers hand. I and  
 my father are one. Then the Iewes agayne tooke vp

The Gospell on  
 the .iiii. Sunday  
 after Trinitie.

Mat. 1. d.

Luk. 10. d.

Mat. 20. d.



## The Gospell

- stones to stone hym (withall.) Iesus aunswered them, Many good workes haue I shewed you from my father: for whiche of them do ye stone me? The Iewes aunswered hym, saying, For thy good workes (saie) we stone thee not: but for thy blasphemie, and because that thou being a man, makest thy selfe God. Iesus aunswered them, Is it not written in your lawe, I sayd, ye are Gods? If he called them Gods, vnto whom the worde of God was spoken, and the scripture can not be broken: Say ye of hym whom the father hath sanctified and sent into the worlde, Thou blasphemest: because I sayd, I am the sonne of God? If I do not the workes of my father, beleue me not: But if I do, & if ye beleue not me, beleue the workes: that ye may knowe and beleue that the father is in me, & I in hym. Agayne they went about to take hym, & he escaped out of their hand, and went away agayne beyond Iordane, into the place where Iohn before had baptized, and there he abode. And many resorted vnto hym, and sayde, Iohn dyd no miracle: but all thinges that Iohn spake of this man were true. And many beleued on him there.
- Psal. 81. b.**
- Iohn. 1. d.**
- Iohn. 4. b.**

### The Notes.

2. To come before Christe is to despise Christ, and to seeke other meanes besides hym, to enter into the folde. They also come before Christ, which do attribute and ascribe vnto them selues, or to their owne inuentions, that thyng which onely ought to be ascribed vnto Christ.

### ¶ The .xi. Chapter.

¶ Christe rayseth Lazarus from death. The hye Priestes and Pharisees gather a counsell agaynst hym, he getteth hym out of the way.

**Luke 8. f.** **A** Certayne man was sicke, named Lazarus of Bethanie, the towne of Marie and her sister Martha. (It was that Marie whiche annoynted the Lorde with oyntment, and wyped his feete with her heere, whose brother Lazarus was sicke.) Therefore his sisters sent vnto hym, saying, Lorde, behold, he whom thou louest is sicke. When Iesus hearde that, he sayde,

This

his infirmittie is not vnto death: but for the glory of  
 that the sonne of God might be glorified thereby.  
 Thus loued Martha, and her sister, & Lazarus. When  
 he had heard thereofe that he was sicke, he abode two  
 dayes styll in the same place where he was. Then as- Iohn. 9. a.  
 that sayde he to his disciples, Let vs go into Iurie Iohn. 7. d.  
 ayne. His disciples sayde vnto hym, Maister, the  
 Iewes lately sought to stone thee, and wyle thou go  
 thither againe? Iesus answered, Are there not twelue  
 hures of the day? If any man walke in the day, he  
 stumbleth not: because he seeth the lyght of this world.  
 But if a man walke in the nyght, he stumbleth: because  
 there is no lyght in hym. These thinges sayde he: and  
 after that he sayde vnto them, Our freende Lazarus  
 sleepeth: but I go to wake him out of sleepe. Then said  
 his disciples, Lorde, if he sleepe, he shal do wel inough.  
 But Iesus spake of his death: but they thought he  
 had spoken of the naturall sleepe. Then sayde Iesus  
 vnto them playnely, Lazarus is dead: And I am glad  
 for your sakes that I was not there, (because ye may  
 beleue:) Neuerthelesse, let vs go vnto hym. Then sayde Iohn. 20. f.  
 Thomas, whiche is called Didymus, vnto his felowe  
 disciples, Let vs also go, that we may dye with hym.  
 Then went Iesus, and founde that he had lye in his  
 graue foure dayes alreedy. (Bethanie was nye vnto  
 Iherusalem, about fiftene furlonges of:) And many  
 of the Iewes came to Martha and Marie, to comfort  
 them ouer their brother. Martha alsoone as she hearde  
 that Iesus was comming, went and met him: but Ma-  
 rie sate styll in the house.  
 Then sayde Martha vnto Iesus, Lorde, if thou had- Iohn. 11. d.  
 dest ben here, my brother had not dyed. Neuerthelesse,  
 now I know that whatsoeuer thou askest of God, God  
 wyl geue it thee. Iesus sayth vnto her, Thy brother  
 shall ryse agayne. Martha sayth vnto hym, I knowe  
 that he shall ryse agayne in the resurrection at the last  
 day.

## The Gospell

day. Iesus sayth vnto her, I am the resurrection, and the lyfe: he that belueth on me, yea, though he were dead, yet shall he liue: And whosoener lyueth and belueth on me, shall neuer die. Beluest thou this? She said vnto hym, Yea Lord, I beleue that thou art Christ the sonne of God, whiche should come into the worlde.

**D** And alsoone as she had so sayd, she went her way, and called Marie her sister secretly, saying, The maister is come, & calleth for thee. As soone as she hearde that, she arose quickly, and came vnto hym. (Iesus was not yet come into the towne: but was in that place where Martha met him.) The Iewes then which were with her in the house & comforted her, when they sawe Marie that she rose vp hastily and went out, folowed her, saying, She goeth vnto the graue, to weepe there.

Then when Marie was come where Iesus was, & sawe hym, she fel downe at his feete, & sayth vnto hym, Lord, if thou haddest ben here, my brother had not ben dead. When Iesus therefore sawe her weepe, and the Iewes also weeping whiche came with her, he groined in the spirite, and was troubled in hym selfe, and saide, Where haue ye layde hym? They sayd vnto him, Lord, Come, & see. And Iesus wept. Then sayde the Iewes, Beholde howe he loued hym. And some of them sayde, Could not he which opened the eyes of the blind, haue made also that this man shoulde not haue dyed? Iesus therefore agayne groined in hym selfe, and came to the graue. It was a caue, and a stone layd on it. Iesus said, Take ye away the stone. Martha the sister of hym that was dead, sayde vnto hym, Lord, by this tyme he stynketh: for he hath ben dead foure dayes. Iesus sayde vnto her, Sayde I not vnto thee, that if thou dyddest beleue, thou shouldest see the glory of God? Then they toke away the stone from the place where the dead was layde. And Iesus lyst vp his eyes, and sayde, Father, I thanke thee that thou hast heard me. Howbeit, I know that

thou hearest me alwayes: but because of the people  
 which stande by, I sayde it, that they may beleue that  
 thou hast sent me. And when he thus had spoken, he  
 cryed with a loude voyce, Lazarus, come forth. And he  
 which was dead, came forth, bounde hand & foote with  
 linnen clothes, and his face was bound with a napkyn.  
 Then sayde Iesus vnto them, Loose hym, & let hym go. Then  
 some of the Jewes which came to Marie, & had seene  
 many thinges which Iesus dyd, beleued on hym. But  
 some of them went their wayes to the Pharisees, and  
 shewed them what Iesus had done.

Then gathered the hye Priestes and the Pharisees  
 counsell, and sayde, What do we? For this man doth  
 many miracles. If we let hym escape thus, all men wyl  
 beleue on hym, and the Romanes shall come, and take  
 away both our roome and the people. And one of them  
 named Caiaphas, being the hye Priest that same yere,  
 sayde vnto them, We perceaue nothing at all, nor consy-  
 der that it is expedient for vs that one man dye for the  
 people, and not that all the people perishe. This spake  
 he, not (a) of hym selfe: but beyng hye Priest that same  
 yere, he prophesied that Iesus shoulde dye for the peo-  
 ple, & not for the people only: but that he should gather  
 together in one the chylde of God that were scattered  
 abroad. Then from that day forth, they tooke counsell  
 together for to put hym to death. Iesus therefore wal-  
 ked no more openly among the Jewes: but went his  
 way thence, vnto a countrey nye to a wyldernesse, into  
 a citie which is called Ephraim, and there continued  
 with his disciples. And the Jewes Easter was nye at  
 hande, and many went out of the countrey by to Hieru-  
 salem before the Easter, to purifie them selues. Then  
 sought they for Iesus, & spake among the selues as they  
 stood in the temple: What thinke ye seeing he cometh  
 not to the feast (days) The hye Priestes and Pharisees  
 had geuen a commaundement, that if any man knewe  
 where

Mat. 26. a.

Mar. 14. a.

Mat. 26. a.

Mark. 14. a.

Luk. 22. a.

# The Gospell

where he were, he shoulde shewe it, that they myght take hym.

## The Notes.

a. The spirit of prophesie, doth many tymes speake by the mouth of an vngodly man. For the vngodly are so excecated and blynded, that they do oftentymes speake agaynst their owne selues vanishingly, and that to their vter vndoing and destruction.

## The. xii. Chapter.

¶ Marie annoynteth Christes feete. Iudas murmureth: Christ exareth her, and rydeth into Hierusalem.

Mat. 26.

Mar. 14.

Luk. 7. f.

**A** Then Iesus sixe dayes before the Passouer came to Bethanie, where Lazarus had ben dead, whom he raised from death. There they made him a supper, and Martha serued: but Lazarus was one of them that sate at the table with hym. Then tooke Marie a pounce of oyntment of Spike narde, very costly, and annoynted Iesus feete, and wypped his feete with her heere: and the house was fylled with the odour of the oyntment. Then sayde one of his disciples, (euē) Iudas Iscariot Simons (sonne) which should betray him, Why was not this oyntment solde for thre hundred pence, and geuen to the poore? This he sayde, not that he cared for the poore: but because he was a theefe, and had the bagge, and bare that whiche was geuen. Then sayde Iesus, Let her alone, agaynst the day of my burying hath she kept this. For the poore alwayes shall ye haue with you: but me haue ye not alwayes. Much people of the Iewes therfore had knowledge that he was there. And they came not for Iesus sake only: but that they might see Lazarus also, whom he raised fro death. But the hye Priestes helde a counsell, that they myght put Lazarus to death also. Because that for his sake many of the Iewes went away, and beleued on Iesus.

Mat. 21. a.

Mark. 14. a.

Luk. 19. f.

On the next day much people that were come to the feast, when they heard that Iesus should come to Hierusalem, tooke branches of paulme trees, and went forth to meete hym, and cryed, Hosanna, blessed is he that

in the name of the Lorde commeth, king of Israel.  
 And Iesus gate a young Ass, and sate thereon, as it is  
 written, Feare not daughter of Sion: behold, thy king  
 commeth, sitting on an Asses coult. These thinges vn-  
 derstoode not his disciples at the first: but when Iesus  
 was glorified, then remembred they that suche thinges  
 were written of him, and that suche thynges they had  
 done vnto hym. The people that was with hym when C  
 he called Lazarus out of his graue and raised him from  
 death, bare recorde. Therfore met him the people also,  
 because they hearde that he had done suche a miracle.  
 The Pharisees therfore sayd among them selues, Per-  
 haps ye howe ye preuaile nothing? Beholde (al the  
 whole) worlde goeth after hym. There were certayne  
 Grekes among them, that came to worshyp at the feast:  
 the same came therfore to Philip, which (was) of Beth-  
 saida, (a citie) of Galilee, and desyred hym, saying, Sir,  
 we woulde (fayne) see Iesus. Philip came and tolde  
 Andrew: and agayne Andrew and Philip told Iesus.  
 And Iesus answered them, saying, The houre is D  
 come, that the sonne of man must be glorified. Verily  
 verily I say vnto you, Except the wheate corne fall in-  
 to the grounde, and dye, it abyedeth alone: If it dye, it  
 byngeth forth muche fruite. He that loueth his life,  
 shall destroy it: & he that hateth his lyfe in this world,  
 shall kepe it vnto lyfe eternall. If any man minister  
 vnto me, let hym folow me: and where I am, there shal  
 also my minister be. If any man minister vnto me, hym  
 I will my father honour. Nowe is my soule troubled,  
 and what shal I say? Father, saue me from this houre:  
 but therfore came I into this houre. Father glorifye  
 thy name. Then came there a voyce from heauen (say-  
 ing) I haue both glorified it, & will glorifie it agayne.  
 The people therfore that stoode by and hearde it, sayd  
 that it thundred: Other sayde, an angell spake to hym.  
 Iesus answered and sayde, This voyce came,  
 not

Mat. 10. V.

Mark. 14. a.

Luk. 19. f.

# The Gospell

not because of me, but for your sakes.

**E** Nowe is the iudgement of this worlde: nowe shall the prince of this worlde be cast out. And I, if I were lyfe vy from the earth, wyll drawe all men vnto me. (This he sayde, signifyingng what death he should dye.) The people answered hym, We haue hearde out of the law, that Christ bideth euer: & how canst thou. The sonne of man must be left vy? Who is that sonne of man? Then Iesus sayde vnto them, Yet a litle whyle is the light with you. Walkke whyle ye haue lyght, lest the darknesse come on you: For he that walketh in y<sup>e</sup> darke, wotteth not whither he goeth. Whyle ye haue lyght, beleue on the ligh<sup>t</sup>, that ye may be the seruauntes of the lyght. These thinges spake Iesus, and departed, & hyd hym selfe from them. Sac though he had done so many miracles before them, yet beleued not they on hym: that the saying of Esaias the Prophete might be fulfilled, whiche he spake, Lorde who shall beleue our saying? And to whom is the arme of the Lord declared? Therfore could they not beleue, because that Esaias sayth agayne, He hath blended their eyes, and hardened their heart, that they shoulde not see with their eyes, and lest they shoulde vnderstande with their heart, & shoulde be converted, & I should heale the. Such thinges said Esaias when he sawe his glory, & spake of hym. Neuerthelesse, among the chiefe rulers also many beleued on him: but because of the Pharisees they did not confesse him, lest they shoulde be excommunicate. For they loued the prayse of men, more the the prayse of God. Iesus cryed, and sayde, He that beleueth on me, beleueth not on me, but on hym that sent me. And he that seeth me, seeth hym that sent me. I am come a lyght into the worlde, that whosoener beleueth on me, shoulde not vnde in darknes. And if any man heare my wordes, and beleue not, I iudge him not: For I came not to iudge y<sup>e</sup> worlde, but to saue the worlde. He that refuseth me, and recea-

Esai. 53. a.

Esai. 6. c.

Mat. 13. b.

Mark. 4. b.

Luke. 8. b.

Act. 28. f.

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with not my wordes, hath one that iudgeth hym : The worde that I haue spoken, the same shall iudge hym in the last day. For I haue not spoken of my selfe : but the father whiche sent me, he gaue me a commaundement what I shoulde say, and what I shoulde speake. And I knowe that his commaundement is lyfe euerlastyng : What soeuer I speake therefoze, euen as the father bad me, so I speake.

## The Notes.

1. Here we haue an example set fourth vnto vs, howe we ought to behaue our selues when we be visited of the Lord. We ought to acknowledge that we are therefore visited, that so we may by our patient sufferieng, shewe our obedience towards God, and glorifie his holy and blessed name.

## The.xiii.Chapter.

¶ Christe washeth the disciples feete, telleth them of Iudas the traytour, & commaundeth them earnestly to loue one another.

**B**Efoze the feast of the passouer, when Iesus knewe that his houre was come that he shoulde depart out of this worlde vnto the father, when he loued his which were in the worlde, vnto the erde he loued them. And when supper was ended (after that the deuyll had put in the heart of Iudas Iscariot Simōs (sonne) to be tray hym) Iesus knowing that the father had geuen al thynges into his handes, and that he was come from God, and went to God : He rose from supper, and layde aside his vpper garmentes : and when he had taken a towell, he gyrded hym selfe. After that, he powred water into a bason, and began to washe the disciples feete, and to wype them with the towell wherewith he was gyrded. Then came he to Simon Peter : ¶ Peter sayde vnto hym, Lorde, dost thou washe my feete? Iesus answered and sayde vnto hym, What I do, thou wotest not nowe: but thou shalt knowe hereafter. Peter saith vnto hym, Thou shalt neuer wash my feete. Iesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith vnto hym, Lorde, not my feete onely, but also the handes and the heade. Iesus saith to  
 R i                      hym,

Mat. 26. b.

Mat. 14. b.



# The Gospell

hym, He<sup>a</sup> that is washed, needeth not saue to washe his feete, but is cleane euery whit: And ye are cleane, but not all. For he knowe who it was that shoulde betray hym: Therefore sayde he, Ye are not all cleane. So, after he had washed their feete, and receaued his clothes, and was set downe agayne, he sayd vnto them, Wote ye what I haue done to you? Ye call me Maister and Lorde, and ye say well: for so am I. If I then your Lorde & maister haue washed your feete, ye also ought to washe one anothers feete. For I haue geuen you an ensample, that ye should do as I haue done to you. Clerly verly I say vnto you, the seruaunt is not greater then his maister, neyther the messenger greater then he that sent hym. If ye knowe these thynges, happy are ye if ye do them, I speake not of you all, I know whom I haue chosen: But that the scripture may be fulfilled, He that eateth bread with me, hath lyft vp his heele agaynst me. Nowe tell I you befoze it come: that when it is come to passe, ye myght beleue that I am he. Clerly verly I say vnto you, he that receaueth whomsoeuer I sende, receaueth me: and he that receaueth me, receaueth hym that sent me. When Iesus had thus sayde, he was troubled in spirite, and testifyed, and sayd, Clerly verly I say vnto you, that one of you shall betray me. Then the disciples looked one on another, doubtyng of whom he spake. There was one of Iesus disciples leaning on Iesus bosome (euen he) who Iesus loued. To hym beekened Simon Peter therefore, that he shoulde aske who it was of whom he spake. He then when he leane on Iesus brest, sayde vnto hym, Lorde, who is it? Iesus answered, He it is to whom I geue a sop when I haue dipped it. And he wet the sop, and gaue it to Iudas Iscariot, (the sonne) of Simon. And after the sop, Satan entred into hym. Then sayde Iesus vnto hym, That thou doest, do quickly. That wiste no man at the table, for what intent he spake vnto

Eph. 5. a.  
1 Pet. 2. d.  
Mat. 10. c.  
Luke. 6. f.  
Luke. 11. f.

Psal. 40. a.

Mat. 26. b.  
Mat. 14. b.  
Luke. 22. c.

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to hym. Some of them thought, because Iudas had the bagge, that Iesus had sayd vnto hym, Bye those things that we haue neede of agaynst the feast: or, that he shoulde geue somethyng to the poore. A litle then as he had receaued the sop, he went immediatly out: and it was night. Therefore when he was gone out, Iesus sayde, Nowe is the sonne of man glorified: and God is glorified in him. If God be glorified in him, God shal also glorifie him in him selfe, & shal straightway glorifie him. Litle children, yet a litle while am I with you. Ye shall seeke me: and as I sayde vnto the Iewes, whither I go, thither can ye not come. Also to you say I now, a newe commaundement geue I vnto you, That ye loue together as I haue loued you, that euen so ye loue one another. By this shall all men knowe that ye are my disciples, if ye haue loue one to another. Simon Peter sayde vnto him, Lorde, whither goest thou? Iesus answered him, Whither I go, thou canst not folow me now: but thou shalt folowe me after wardes. Peter saide vnto hym, Lorde, why can not I folow thee now? I will seoparde my lyfe for thy sake. Iesus answered hym, Wilt thou seoparde thy lyfe for my sake? Verily verily I say vnto thee, the Ceeke shall not crowe, tyll thou haue denyed me thryse.

## The Notes.

1. Whosoever is washed, that is to say, whosoever beleueth in the blood of Christ, which doth washe away all our sinnes, he is cleane, but yet he hath neede to washe his feete, that is to say, he hath neede with continuall watch to tame his carnall affections and fleshy concupiscences, dayly with a true repentaunt heart, fleeing vnto the lorde for mercy and pardon of his sinnes. Here they are confounded that asseme vs to be without sinnes, after that we be once regenerate.

## The xij. Chapter.

¶ He armeth his disciples with consolation agaynst trouble, and promyseth them the holy ghoist, the spirite of comfort.

**A**Nd he sayde vnto his disciples) Let not your heart be troubled: Ye beleue in God, beleue also in me. In my fathers house are many dwelling places: If it were not so, I woulde haue tolde you. I go to prepare a place

The Gospell on  
saint Philip and  
James day.

Iohn. 12. d.

## The Gospell

a place for you. And if I go to prepare a place for you, I  
 wyll come againe, and receaue you <sup>(euē)</sup> vnto my selfe:  
 that where I am, there may ye be also. And whither I  
 go ye knowe, & the way ye knowe. Thomas sayth vnto  
 hym, Lorde, we knowe not whither thou goest: and  
 howe is it possible for vs to knowe the way? Iesus saith  
 vnto hym, I am the way, and the truth, and the lyfe.  
 No man cometh vnto the father, but by me. If ye had  
 knowen me, ye had knowen my father also: and nowe  
 ye knowe hym, and haue seene hym. Philip sayth vnto  
 hym, Lorde shewe vs the father, and it sufficeth vs. Je-  
 sus sayth vnto hym, Haue I <sup>then</sup> so long tyme with you,  
 and yett hast thou not knowen me? Philip, he that hath  
 seene me, hath seene the father. And howe sayest thou  
 ther, shewe vs the father? Beleuest thou not that I am  
 in the father, and the father in me? The wordes that I  
 speake vnto you, I speake not of my selfe: but the father  
 that dwelleth in me, is he that doth the workes. Be-  
 leue me that I am in the father, and the father in me:  
 or els beleue me for the workes sake. Clerly verly I  
 say vnto you, he that beleueth on me, the workes that  
 I do, the same shall he do also, and greater workes then  
 these shall he do: because I go vnto the father. And  
 whatsoener ye aske in my name, that wyll I do, that  
 the father may be glorified in the sonne. If ye shall aske  
 any thyng in my name, I wyll do it.

If ye loue me, kepe my commaundementes, & I wyll  
 pray the father, and he shall geue you another comfort-  
 ter, that he may hyde with you for euer: (Euen) the spi-  
 rite of truth, whom the worlde can not receaue, be-  
 cause the worlde seeth hym not, neyther knoweth hym.  
 But ye knowe hym: For he dwelleth with you, and  
 shalbe in you. I wyll not leaue you comfortlesse, but wyll  
 come to you. Pet a litle whyle, and the worlde shall see  
 me no more: but ye shall see me, because I lyue, and ye  
 shall liue (also.) That day shall ye knowe that I am in  
 my

Mat. 11. d.  
 Iohn. 6. c.

Mat. 7. a.  
 and. 21. c.  
 Mark. 11. d.  
 Luk. 9. d.

The Gospell  
 vpon Whitson-  
 day.

Iohn. 15. a.

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my father, and you in me, and I in you. He that hath  
 my commandments and kepeth them, the same is he  
 that loueth me : and he that loueth me, shall be loued of  
 my father, and I will loue hym, and will shewe myne  
 selfe to hym. Iudas saith vnto him, not (Iudas) Is-  
 cariot, Lorde, what is done, that thou wilt shewe thy  
 selfe vnto vs, and not vnto the worlde ? Iesus answe-  
 red, & sayd vnto him, If a man loue me, he wil kepe my  
 saynges : and my father will loue hym, and we will  
 come vnto him, and dwell with hym. He that loueth me  
 not, kepeth not my saynges : And the worde whiche ye  
 here is not myne, but the fathers whiche sent me.

These thinges haue I spoken vnto you, beynge yet  
 present with you. But the comforter, (which is) the holy  
 ghost, whom the father will sende in my name, he shall  
 teache you all thynges, and bring (a) al thinges to your  
 remembraunce, whatsoeuer I haue sayde vnto you.  
 Peace I leaue with you, my peace I geue vnto you:  
 Not as the worlde geueth, geue I vnto you. Let not  
 your heartes be greued, neither feare. Ye haue hearde  
 how I sayde vnto you, I go away, and come agayne  
 vnto you. If ye loued me, ye woulde verely reioyce, be-  
 cause I said I go vnto the father: for the father is grea-  
 ter then I. And now haue I shewed you before it come,  
 that when it is come to passe, ye myght beleue. Hereaf-  
 ter will I not talke many wordes vnto you : For the  
 prince of this worlde comineth, and hath naught in me.  
 But that the worlde may know that I loue the father:  
 And as the father gaue me commaundement, euen so  
 do I. Ryse, let vs go hence.

1. Iohn. 5. a.

C

D

Iohn. 15. a.

and. 16. b.

Act. 2. a.

Iohn. 13. a.

and. 16. b.

Iohn. 21. b.

and. 16. b.

## The Notes.

1. The spirite (whom Christe did promise) shall teache onely those  
 thinges that Christe had taught before : whosoever therefore doth  
 teache any other doctrine besides Christes doctrine, he is not of the  
 spirite of truth, but of the spirite of leasing.

## The. xv. Chapter.

¶ The true vine : the husbandleman and the braunches. A doctrine  
 of loue, and a sweete comfort agaynst persecution.

Rui

I am

# The Gospell

The Gospell on  
S. Markes day.

Eccle. 24. c.

**I** Am the true vine, and my father is the husband-  
man. Every braunch that beareth not fruite in me,  
he wyll take away: and euery braunch that beareth  
fruite, wyll he pource, that it may bryng forth more  
fruite. Nowe are ye cleane throughe the worde which I  
haue spoken vnto you. Wyde in me, and I in you. As the  
braunche can not beare fruite of it selfe, except it wyde  
in the vine: no more can ye, except ye abyde in me. I am  
the vine, ye are the braunches. He that abydeth in me,  
and I in hym, the same bryngeth forth muche fruite:

Mat. 21. b.

1. Iohn. 3. d.

**F**or without me can ye do nothing. If a man wyde  
not in me, he is cast forth as a braunche, and withereth,  
and men gather them, and cast them into the fire, and  
they burne. If ye wyde in me, and my wordes abyde in  
you, aske what ye wyll, and it shalbe done for you. Here-  
in is my father glorified: that ye beare muche fruite,  
and become my disciples. As the father hath loued me,  
(euen) so haue I loued you: Continue ye in my loue. If  
ye kepe my commaundementes, ye shall abyde in my  
loue, euen as I haue kept my fathers commaundements,  
and abyde in his loue. These thynges haue I spoken  
vnto you, that my joy might remayne in you, and that  
your joy might be full.

**T**his is my commaundement, that ye loue together,  
as I haue loued you. Greater loue hath no man then  
this: that a man bestowe his lyfe for his frendes. Ye  
are my frendes, if ye do whatsoeuer I commaunde you.  
Henceforth cal I you not seruauntes: for the seruaunt  
knoweth not what his Lord doeth. But you haue I  
called frendes: for al thinges that I haue heard of my  
father, haue I made knowen to you. Ye haue not chosyn  
me, but I haue chosyn you, and ordeyned you to go and  
bryng forth fruite, & that your fruite shoulde remayne,  
that whatsoeuer ye aske of the father in my name, he  
may geue it you.

This commaunde I you, that ye loue together. If  
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the worlde hate you, ye knowe that it hated me before  
it hated you. If ye were of the worlde, the worlde would  
love his owne: Nowbeit, because ye are not of the  
worlde, but I haue chosen you out of the worlde, there-  
fore the worlde hateth you. Remember the worlde that  
I sayde vnto you, The seruaunt is not greater then the  
Lorde. If they haue persecuted me, they wyl also perse-  
cute you. If they haue kept my saying, they wyl kepe  
yours also.

The Gospell  
vpon Simon  
and Iudas day.

Mat. 10. c.

Luk. 21. c.

Mark. 10. c.

But all these thynges wyl they do vnto you for my  
names sake, because they haue not knowen hym that  
sent me. If I had not come and spoken vnto them, they  
shoulde haue had no sinne: but nowe haue they nothing  
to cloke their sinne withall. He that hateth me, hateth  
my father also. If I had not done among them the  
workes whiche none other man dyd, they shoulde haue  
had no sinne: But nowe haue they both scene, & hated  
not only me, but also my father. But (this commeth to  
passe) that the worlde might be fulfilled that is written  
in their lawe, They hated me without a cause.

Psal. 35. a.

and. 69. d.

But when the comforter is come, whom I wil sende  
vnto you from the father (euen the spirite of trueth, which  
proceedeth of the father) he shall testifys of me. And ye  
shall beare witnesse also, because ye haue ben with me  
from the begynnyng.

The Gospell on  
the Sunday after  
Assention day.

The Notes.

1. Christe with this one only saying, doth ouerthrowe free wyll,  
with al humane strength and force. Here also he condemne-  
meth all our merites and deserwynges. To be short, here we learne that we are al  
sinners, and that we haue nede of the glorie of God, but we are iusti-  
fied freely by his grace.

The. xvi. Chapter.

Consolation agaynst trouble. Prayers are hearde thorow Christ.

These thynges haue I sayde vnto you, because ye  
should not be offended. They shall excommunicate  
you: yea the tyme shall come, that whosoeuer kyl-  
eth you, wyl thinke that he doth Gods seruice. And  
such thynges wyl they do vnto you, because they haue

Mat. 10. b.

Mat. 13. d.

Luke. 19. c.

## The Gospell

not knowen þe father, neither yet me. But these thinges haue I tolde you, that when the tyme is come, ye may remember then that I tolde you: These thinges sayde I not to you at the begynnynge, because I was present with you.

The Gospell on  
the. iiii. Sunday  
after Easter.

or, con-  
uince.

John. 14. d.  
and. 15. d.  
Act. 2. a.

Mat. 11. d.  
and. 28. d.  
Luk. 10. d.  
John. 3. c.

But now I go my way to him that sent me, and none of you asketh me, whither goest thou? But because I haue sayde suche thinges vnto you, your heartes are full of sorowe. Neuerthelesse, I tell you the trueth, it is expedient for you that I go away: For if I go not (a) away, that comforter wyll not come vnto you: But if I depart, I wyll sende hym vnto you. And when he is come, he wyll rebuke the world of synne, and of righteousnesse, and of iudgement. Of synne: because they beleue not on me. Of righteousnesse: because I go to my father, and ye shall see me no more. Of iudgement: because the prince of this world is iudged (alredy.) I haue yet many thinges to say vnto you: but ye can not beare them away now. Howbeit, when he is come (which is) the spirite of trueth, he wyll leade you into all trueth. He shall not speake of him selfe: but what soeuer he shall heare, that shall he speake, & he wyll shewe you thynges to come. He shall glorifie me: For he shall receaue of mine, and shall shewe vnto you. All thinges that the father hath, are myne: therefore sayde I (vnto you) that he shall take of mine, and shewe vnto you.

After a whyle, and ye shall not see me: and agayne after a whyle, and ye shall see me: for I go to the father. Then said (some) of his disciples betweene them selues, What is this that he sayth vnto vs, After a whyle, and ye shall not see me, and agayne, after a whyle, and ye shall see me: and, that I go to the father? They sayde therfore, what is this that he sayth after a whyle? We can not tell what he sayth. Iesus perceaued that they would aske him, & said vnto them, Do ye enquire among your selues of that I sayde, After a whyle, and ye shall not

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not see me: and agayne after a whyle, and ye shall see me? Verily verily I say vnto you, ye shall weep and lament, the worlde shal reioyce: ye shall sorowe, but your sorowe shalbe turned to ioy. A woman when she travaileth, hath sorowe, because her houre is come: but soone as she is deliuered of the child, she remembreth wmore the anguisthe, for ioy that a man is bozne into the worlde. And ye now therfore haue sorowe: but I will see you agayne, and your heartes shall reioyce, and your ioy shall no man take from you. And in that day shall ye aske me no question.

Verily verily I say vnto you, whatsoeuer ye shall aske the father in my name, he will geue it you. Hyther- to haue ye asaed nothing in my name: Aske, and ye shall receaue, that your ioy may be full. These thinges haue I spoken vnto you by prouerbes: the time will come when I shall no more speake vnto you by prouerbes, but I shall shewe you playnly of my father. At that day shall ye aske in my name: and I say not vnto you that I will pray vnto my father for you. For the father him self loueth you, because ye haue loued me, and haue beleued that I came out from God. I went out from the father, and came into the worlde: agayne, I leaue the worlde, and go to the father. His disciples saide vnto him, Lo, nowe talkest thou playnly, and speakest no prouerbe. Nowe are we sure that thou knowest all thinges, and needest not that any man should aske thee (any question:) therfore beleue we that thou camest from God. Iesus answered them, Do ye nowe beleue? Be- holde, the houre draweth nye, and is alredy come, that ye shalbe scattered euery man to his owne, and shall leaue me alons. And yet am I not alone: for the father is with me. These wordes haue I spoken vnto you, that in me ye might haue peace. For in the worlde shall ye haue tribulation: but be of good cheare, I haue overcome the worlde.

Iohn. 20. c

The Gospell on  
the v. Sunday  
after Easter.  
Mat. 7. a.  
Luke. II. d  
James. I. a

Mat. 25. c.  
Mar. 14. c

The



# The Gospell

The Notes.

a. The corporall presence of Christe is hurtfull vnto men, and that through their owne fault: for why, they are to much addicted vnto it. Therefore his felthe must be taken away from vs, that we may wake and increase in the spirite. Therefore they are farre out of the way that dreame in the mysticall bread and wyne, a bodyly presence.

The. xvii. Chapter.

¶ The moste hartie and louing prayer of Christe vnto his father, for all suche as receaue the truth.

John. 13. b

**T**hese wordes spake Iesus, and lyst vp his eyes to heauen, and saide, Father, the houre is come, glorifie thy sonne, that thy sonne also may glorifie thee. As thou haste geuen him power ouer all fleshe, that he should geue eternall life to as many as thou hast geuen him. This is lyfe eternall, that they might know thee the onely true God, and Iesus Christe whom thou hast sent. I haue glorified thee on the earth: I haue finished the worke whiche thou gauest me to do. And now glorifie thou me O father with thine owne selfe, with the glorie which I had with thee yer the worlde was. I haue declared thy name vnto the men whiche thou gauest me out of the worlde: thine they were, and thou gauest them me, and they haue kept thy worde. Nowe they haue knowen that all things whatsoeuer thou hast geuen me, are of thee: for I haue geuen vnto them the wordes which thou gauest me, and they haue receaued

John. 19. a

**T**hem, and haue knowen surely that I came out from thee, and they haue beleued that thou diddest send me. I pray for them, I pray not for the worlde: but for them whiche thou haste geuen me, for they are thine. And all mine are thine, and thine are mine, and I am glorified in them. And nowe am I not in the worlde, and they are in the worlde, and I come to thee. Olyue father keeps througth thine owne name them which thou hast geuen me, that they may also be one, as we are. While I was with them in the worlde, I kept them in the

Psal. 109. a

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name: those that thou gauest me, haue I kept, and none of them is lost, but that lost childe, that the scripture might be fulfilled.

Nowe come I to thee, and these wordes speake I in the worlde, that they might haue my ioy fulfilled in them selues. I haue geuen them thy worde, and the worlde hath hated them, because they are not of the worlde, euen as I also am not of the worlde. I pray not that thou shouldest take them out of the worlde: but that thou kepe them from euill. They are not of the worlde, as I also am not of the worlde. (a) Sanctifie them through thy truth. Thy word is the truth. As thou wouldest sende me into the worlde: euen so haue I also sent them into the worlde. And for their sakes sanctifie I my selfe, that they also might be sanctified through the trueth. (Nevertheless) I pray not for them alone: but for them also whiche shall beleue on me through their preaching: That they all may be one, as thou father art in me, and I in thee, and that they also may be one in vs: that the worlde may beleue that thou haste sent me. And the glorie whiche thou gauest me, I haue geuen them: that they also may be one, as we also are one. I in them, and thou in me: that they may be made perfect in one, and that the worlde may knowe that thou haste sent me, and haste loued them as thou hast loued me.

Father, I will that they which thou hast geuen me, be with me where I am: that they may see my glorie whiche thou haste geuen me, for thou louedst me before the foundation of the world. O righteous father, the world (also) hath not knowen thee: but I haue knowen thee, and these haue knowen that thou haste sent me. And I haue declared vnto them thy name, and wil declare it: that the loue wherewith thou hast loued me, may be in them, and I in them.

C  
Sap. 2. d

Luke. 10. d.  
Mar. 10. d

The

# The Gospell

The Nores.

¶ To sanctifie, is to select and chose out a thing, from a prophane use, to the true worshipping of God. The saythfull then, are by the truth of Gods worde sanctified, that is to say, selected and chosen out from among the flocke of Adam, beyng clesed by the blood of Iesus Christe from the filthinesse of this worlde. Christe doth sanctifie him selfe, when he offereth him selfe vpon the crosse for vs. Here we must note, that Christe doth in this place pray as a very naturall man, and not as God.

The. xviij. Chapter.

¶ Christe is betrayed. The wordes of his mouth smite the officers to the grounde. Peter smiteth of Malcus eare. Iesus is brought before Annas, Calaphas, and Pilate.

The Gospell on  
good Fryday.

Mat. 24. D.

Mark. 14. C.

Luke. 22. D.

**W**hen Iesus had spoken these wordes, he went forth with his disciples ouer the brooke Cedron, where was a garden, into the which he entred and his disciples. Judas also whiche betrayed him knewe the place: For Iesus oft times resorted thither with his disciples. Judas then after he had receaued a bande of men, and officers of the hye priestes and pharisees, came thither with lanternes, and torches, and weapons. And Iesus knowing all thinges that should come on him, went forth, and sayd vnto them, Whom seeke ye? They answered him, Iesus of Nazareth. Iesus sayth vnto them, I am he. Judas also whiche betrayed him, stode with them. Alsoone then as he had sayde vnto them, I am he: they (a) went backwarde, and fell to the grounde. Then asked he them agayne, Whom seeke ye? They sayde, Iesus of Nazareth, Iesus answered, I haue tolde you that I am he: If ye seeke me therfore, let these go their way: That the say- ing might be fulfilled which he spake, Of them which thou gauest me, haue I not lost one. Then Simon Peter hauing a sword, drew it, and smote the hye priestes seruaunt, and cutte of his right eare. The seruaunts name was Malchus. Therefore sayth Iesus vnto Peter, (b) Put vp thy sword into the sheath: shall I not drinke of the cuppe whiche my father hath geuen me? Then the company, and the capitayne and officers of the

Mat. 26. e

Mat. 14. e.

Luke. 22. c

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the Iewes tooke Iesus and bounde him, and led him a-  
way to Annas first (for he was father in lawe vnto Ca-  
aphas,) which was the hye priest & same yere. (And An-  
nas sent Christe bounde vnto Caiaphas the hye priest. Cai-  
phas was he which gaue counsell to the Iewes, that it  
was expedient that one man should dye for the people.  
And Simon Peter folowed Iesus, and so did another  
disciple: That disciple was knowen vnto the hye priest,  
and went in with Iesus into the pallace of the hye  
priest. But Peter stood at the doore without. Then  
went out that other disciple which was knowen vnto  
the hye priest, and spake vnto the damosell that kept  
the doore, and brought in Peter. Then saide the damo-  
sell that kept the doore vnto Peter, Art not thou also  
one of this mans disciples? He sayde, I am not. The  
seruauntes and officers stood there, whiche had made  
a fire of coales, (for it was colde) and they warmed  
them selues: Peter also stood among them, and war-  
med him.

The hye priest then asked Iesus of his disciples, and  
of his doctrine. Iesus answered him, I spake open-  
ly to the world, I neuer taught in the synagogue, and  
in the temple whyther all the Iewes resorte, and in se-  
crete haue I sayde nothing: Why askest thou me? Aske  
them whiche heard me what I haue sayde vnto them:  
behold, they can tell what I sayde. When he hadde  
thus spoken, one of the officers whiche stood by smote  
Iesus (with a rod) saying, Answerest thou the hye  
priest so? Iesus answered him, If I haue euill spo-  
ken, beare witnesse of the euill: but yf I haue well spo-  
ken, why smytest thou me? Betwixt Annas had sent him  
bounde to Caiaphas the hye priest. Simon Peter stood  
and warmed him selfe. Then sayde they vnto him, Art  
not thou also one of his disciples? He denied it, and  
saide, I am not. One of the seruauntes of the hye prie-  
sts, (his cousin whose eare Peter smote of) sayde vnto  
him,

**C**  
Mat. 26.f.  
Mat. 14.f.  
Luke. 22.f

**D**  
Mat. 13.f  
Luke. 22.g.

**C**

## The Gospell

**Mat. 27. a.**

**Mark. 15. a**

**Luke. 23. a.**

him, Did not I see thee in the garden with him? Peter therefore denied agayne, and immediatlye the Cocke crewe. Then led they Iesus from Caiaphas into the hall of iudgement: It was in the morning, and they them selues went not into the iudgement hall, lest they shoulde be defiled: but that they might eate the Passouer. Pilate then went out vnto them, and sayd, What accusation bring you agaynst this man? They answered and sayd vnto him, If he were not an euil doer, we would not haue deliuered him vnto thee. Then sayde Pilate vnto them, Take ye him, and iudge him after your owne law. The Iewes therefore said vnto him, It is not lawfull for vs to put any man to death. That the words of Iesus might be fulfilled, which he spake, signifying what death he should dye.

Then Pilate entred into the iudgement hal agayne, and called Iesus, and sayde vnto him, Art thou the king of the Iewes? Iesus answered, Sayest thou that of thy selfe, or did other tell it thee of me? Pilate answered, Am I a Jew? Thine owne nation and hye Priestes haue deliuered thee vnto me: what haste thou done? Iesus answered, My kingdome is not of this worlde: If my kingdome were of this worlde, then woulde my seruantes surely fight, that I shoulde not be deliuered to the Iewes: but nowe is my kingdome not from hence. Pilate therefore sayde vnto him, Art thou a king then? Iesus answered, Thou sayest that I am a king: For this cause am I borne, & for this cause came I into the worlde, that I shoulde beare witnesse vnto the trueth, and all that are of the trueth heare my voyce. Pilate sayd vnto him, What is trueth? And when he had sayde this, he went out agayne vnto the Iewes, and sayth vnto them, I finde in him no cause at all. Ye haue a custome that I should deliuer you one lase at the Passouer: wil ye that I lase vnto you the king of the Iewes? Then cryed they all agayne, saying, Not him,

**Mat. 27. a**

**Mar. 15. a**

**Luke. 23. c**

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but Barabbas. This Barabbas was a robber.

The Notes.

In this, that they which came to take Christe went backwardes, and fell downe (as soone as he sayd that he was he whom they sought) Christe declared his diuine power, and howe easie it was for him, yf it had ben expedient for the saluacion of mankind, to haue ouer-throwen his enemies with one onely becke.

Let no man presume to take the sworde into his hande, vnlesse he be lawefully called therunto: for yf he do, he is by the sentence of Christe the childe of death.

The. xix. Chapter.

Christe is crucified: He commendeth his mother vnto Iohn, sheddeth his blood, and is buried.

Then Pilate toke Iesus therfore and scourged him: And the souldiers wound a crowne of thornes, and put it on his head, & they did on him a purple garment, and sayde, Hail king of the Iewes: and they stroke him with rodde. Pilate went forth agayne, and sayd vnto them, Beholde, I bring him forth vnto you, that ye may knowe that I finde no fault in him. Then came Iesus forth, wearing a crowne of thorne and a robe of purple: and Pilate saith vnto them, Behold the man. When the hye priestes therfore & officers saw him, they cried, saying, Crucifie him, crucifie him. Pilate saith vnto them, Take ye him and crucifie him: for I finde no cause in him. The Iewes answered him, We haue a law, and by our law he ought to dye: because he made hym selfe the sonne of God. When Pilate heard that saying, he was the more afrayd. And went agayne into the iudgment hal, & saith vnto Iesus, Whence art thou? But Iesus gaue him none answer. Then sayd Pilate vnto him, Speakest thou not vnto me? knowest thou not that I haue power to crucifie thee, and haue power to loose thee? Iesus answered, Thou couldest haue no power at al agaynst me (except it were geuen thee from aboue: therefore he that deliuered me vnto thee, hath the more sinne. And fro thenceforth sought Pilate (meanes) to loose him: But the Iewes cryed, saying, If thou let him go, thou art not Cæsars frende:

For

Mat. 27. f.

Mar. 15. d.

Mat. 27. e

Luke. 23. a

B

Mat. 27. a

Mar. 15. e.

Luke. 23. c

C

## The Gospell

For whosocuer maketh him selfe a king, speaketh agaynst Caesar. When Pilate hearde that saying, he brought Iesus forth, and he satte downe in the iudgement seate, in a place that is called the pament, but in the Hebrue tongue Gabbatha. It was the preparing of the Passouer, and about the sixth houre: and he saith vnto the Iewes, Beholde your king. They cryed, Away with him, away with him, crucifie him. Pilate saith vnto them, Shall I crucifie your king? The hyerpriestes answered, We haue no king but Caesar. Then deliuered he him vnto them to be crucified: and they toke Iesus, and led him away. And he bare his crosse, and went forth into a place whiche is called the place of dead mens skulles, but in Hebrue Golgotha: Where they crucified him, and two other with him, on eyther syde one, and Iesus in the middes. And Pilate wrote a title, and put it on the crosse. The writing was, Iesus of Nazareth, king of the Iewes. This title read many of the Iewes: For the place where Iesus was crucified was nye to the citie. And it was written in Hebrue, and Greke, and Latine. Then sayde the hyerpriestes of the Iewes to Pilate, Write not king of the Iewes: but that he sayde, I am king of the Iewes. Pilate answered, What I haue written, that haue I written. Then the souldiers when they had crucified Iesus, tooke his garmentes (and made foure partes, to euery souldier a parte) and also his coate: The coate was without seame, wouen from the top throughout. They sayd therfore among them selues, Let vs not diuide it, but cast lottes for it who shall haue it. That the scripture might be fulfilled, saying, They parted my rayment among them, and for my coate did they cast lottes. And the souldiers did suche thinges in deed. There stood by the crosse of Iesus his mother, and his mothers sister, Marie (the wyfe) of Cleophas, & Marie Magdalene. When Iesus therfore sawe his mother

**Mat. 27. d**

**Mat. 15. c**

**Luke. 23. a**

**D**

**C**

**Psal. 21. c.**

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and the discipule standing by, whom he loued, he sayth vnto his mother, Woman, behold thy sonne. Then said he to the discipule, Beholde thy mother. And from that houre the discipule tooke her vnto his owne.

After these thynges, Iesus knowing that all thynges were now perfourmed, that the scripture might be fulfilled, he sayth, I thirste. So there stode a vessell by full of vineger: therefore they filled a sponge with vineger, and put it vpon hylope, and put it to his mouth. Assoone as Iesus then receaued of the vineger, he said, It is finished: and bowed his head, and gaue up the ghost. The Jewes therefore, because it was the preparing of the Sabbath that the bodies should not remayne vpon the crosse on the Sabbath day (for that Sabbath day was an hye day) besought Pilate that their legges might be broken, and that they might be taken downe. Then came the souldiers, and brake the legges of the first and of the other whiche was crucified with him. But when they came to Iesus, and sawe that he was dead already, they brake not his legges. But one of the souldiers with a speare thrust him into the side, and forthwith came there out blood and water.

And he that sawe it bare recorde, and his recorde is true: and he knoweth that he sayth true, that ye might beleue (also.) For these thynges were done that the scripture should be fulfilled, Ye shall not breake a bone of him. And agayne another scripture sayth, They shall looke on him whom they pearced. After this Ioseph of Arimathea (which was a discipule of Iesus, but secretly, for feare of the Jewes) besought Pilate that he might take downe the body of Iesus. And Pilate gaue him licence. He came therfore, and toke the body of Iesus. And there came also Nicodemus (which at the beginning came to Iesus by nyght) & brought of myrhe and aloes myngled together about an hundred pounce (wayght.) Then toke they the body of Iesus, & wounde

**F**  
Psalm. 68.  
Mat. 27. f.  
Mar. 15. b

Exod. 12. g.  
Num. 9. b  
Zach. 12. c  
Mat. 27. g  
Mar. 15. d.  
Luke. 23. g



# The Gospell

it in linnen clothes, with the odours, as the manner of the Jewes is to burie. And in the place where he was crucified there was a garden, and in the garden a newe sepulchre, wherein was neuer man yet layd. There layd they Iesus therfore, because of the preparing (of the Sabbath) of the Jewes: for the sepulchre was nye at hand.

The Notes.

a. Here we do learne that all power is of God, yea the power of darknesse, which God causeth to raygne for our finnes and disobedience towardes him and his worde. Job. xxxiii. Whosoever then doth resist any power, he doth resist the ordinance of god, and so purchaseth vnto him selfe vtter destruction and vndoing. Let also magistrates remember of whom they haue receaued their power, and vs their authoritie according to the vwill of him vnto vvhom they must render accompt of al their doinge.

The xx. Chapter.

¶ The resurrection of Christe, whiche appeared to Mary Magdalene, and to all his disciples, to their great comfort.

**A** The first day of the Sabbathes, came Marie Magdalene earlye, when it was yet darke, vnto the sepulchre, and sawe the stone taken away from the graue. Then she ranne, and came to Simon Peter, and to the other disciple whom Iesus loued, and sayth vnto them, They haue taken away the Lorde out of the graue, and we can not tell where they haue layde him. Peter therfore went soone, and that other disciple, and came to the sepulchre. They ranne both together, and the other disciple did ouerrunne Peter, and came first to the sepulchre. And when he had stouped down, he sawe the linnen clothes lying, yet went he not in. Then came Simon Peter following him, & went into the sepulchre, & saw the linne clothes lye, & the napkin that was about his head not lying with the linnen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple which came first to the sepulchre, and he saw & beleued. For as yet they knewe not the scripture, that he should rise again from death. Then the disciples went away agayne vnto their own house.

The Gospell at the first Communion on Easter day.

Mat. 28.2.

Luke. 24.2.

Mar. 16.2.

Luke. 24.2.

Mat. 28.2.

Acts. 2.2.

Leuit. 24.2.

house. Marie stode without at the sepulchre weeping: **C**  
 So, as she wept, she bowed her selfe into the sepulchre,  
 & seeth two angels clothed in white, sitting, the one at  
 the head, and the other at the feete, where the body of  
 Iesus was layde. They say vnto her, Woman, why  
 weepest thou? She sayth vnto them, For they haue ta-  
 ken away my Lorde, and I wote not where they haue  
 layde him. When she had thus sayde, she turned her  
 selfe backe, and sawe Iesus standing, and knetwe not  
 that it was Iesus. Iesus sayth vnto her, Woman,  
 why weepest thou? Whom seekest thou? She suppo-  
 sing that he had ben the gardener, sayth vnto him, Sir  
 if thou haue bozne him hence, tell me where thou hast  
 layde him, and I will fetch him. Iesus sayth vnto  
 her, Marie. She turned her selfe, and sayde vnto  
 him, Rabboni, whiche is to say, Master. Iesus sayth  
 vnto her, Touche me not, for I am not yet ascended  
 to my father: But go to my brethre, and say vnto them,  
 I ascende vnto my father and your father, and to my  
 God and your God. Marie Magdalene came and told  
 the disciples that she had seene the Lorde, and that he  
 had spoken such thinges vnto her.

The same day at night, whiche was the first day of  
 the Sabbathes, when the doores were shut where  
 the disciples were assembled together for feare of the  
 Jewes, came Iesus and stode in the middes, and sayth  
 vnto them, Peace be vnto you. And when he had so  
 sayd, he shewed vnto them his handes & his side: Then  
 wer the disciples glad, when they saw the Lord. Then  
 said Iesus to the agayne, Peace be vnto you: As my fa-  
 ther sent me, euen so send I you also. And when he had  
 said those wordes, he breathed on them, and sayth vnto  
 them, Receaue ye the holy ghost. Whoso euer sinnes ye  
 remit, they are remitted vnto them: and whoso euer  
 sinnes ye retayne, they are retained. But Thomas,  
 one of the twelue, whiche is called Didymus, was not

**D**  
 Psal. 22. c  
 Hebre. 2. c  
 Iohn. 4. d  
 Luke. 22. a.

The Gospell on  
 the .i. Sunday  
 after Easter.  
 Or, vvecke.

**E**  
 The Gospell on  
 saint Thomas  
 day.

## The Gospell

with them when Iesus came. The other disciples therefore sayde vnto him, We haue sene the Lorde. But he sayde vnto them, Except I see in his handes the print of the nayles, and put my finger into the print of the nayles, and thrust my hande into his side, I will not beleue. And after eyght dayes agayne his disciples were with him, and Thomas with them: Then came Iesus when the doores were shut, and stode in the middes, and sayde, Peace be vnto you. After that sayd he to Thomas, Bring thy finger hyther, and see my handes, and reache hyther thy hande, and thrust it into my syde, and be not saythlesse, but beleuing. Thomas answered and sayd vnto him, My Lord, and my God.

**E** Iesus sayth vnto him, Thomas, because thou hast sene me, thou hast beleued: blessed are they that haue not seene, and yet haue beleued. And many other signes truly did Iesus in the presence of his disciples, which are not written in this booke. These are written, that ye might beleue that Iesus is Christe the sonne of God, and that in beleuing ye might haue life thowrwe his name.

### The Notes.

a. In this place the Euangelist doth diligently note the tyme that Christ our sauour came in to his disciples, not meanyng that he went in through the doores: for the greke hath not  $\Delta\iota\alpha\ \thetaυρ\omega\ \kappa\epsilon\kappa\lambda\epsilon\iota\sigma\mu\acute{\epsilon}\nu\omega\upsilon$  That is to say, through the doores being shut, but  $\tau\omega\upsilon\ \thetaυρ\omega\ \kappa\epsilon\kappa\lambda\epsilon\iota\tau\mu\acute{\epsilon}\nu\omega\upsilon$  That is to say: the gates or doores being shut, as a man myght say, late in the euenyng, and at that tyme that the gates and dores be wont to be shut. For Christ our sauour through his diuine power, was able to cause the doores (were they neuer so surely shut) to open vnto him of their owne accord: as when he deliuered Peter out of prison by his angell, then not only the chaynes that he was bounde withall fell from him, but all the doores and lockes dyd open of their owne selues, and dyd geue him passage. Act. 12. Agayne, howe the Apostles were deliuered. Reade. Act. 5.

### The. xxi. Chapter.

He appeareth to his disciples agayne by the sea of Tiberias, and commaundeth Peter earnestly to feede his sheepe.

After

**A**fterwarde did Iesus shewe him selfe agayne to his disciples at the sea of Tiberias: And on this wise shewed he him selfe. There were together, Simō Peter, and Thomas which is called Didymus, and Nathanael of Cana in Galilee, and the sonnes of Zebedee, and two other of his disciples. Simon Peter sayth vnto them, I will go a fishing. They say vnto him, We also will go with thee. They went their way, and entred into a shippe immediately, and that night caught they nothing. But when the morning was now come, Iesus stood on the shore: Neuerthelesse, the disciples knewe not that it was Iesus. Iesus sayth vnto them, " Children, haue ye any meate? They answered him, No. And he sayth vnto them, Cast out the nette on the right side of the shippe, and ye shall finde. They cast out therefore, and anon they were not able to drawe it for the multitude of fishes. Then sayd the disciple whom Iesus loved, vnto Peter, It is the Lorde. When Simon Peter hearde that it was the Lorde, he gyrd his coate vnto him, (for he was naked) and sprang into the sea. The other disciples came by ship (for they were not farre from lande, but as it were two hundred cubites) and they drew the nette with fishes. Assoone then as they were come to lande, they sawe whot coales, and fishes layde thereon, and bread. Iesus sayth vnto them, Bring of the fishe whiche ye haue now caught. Simon Peter went up, and drew the nette to the lande full of great fishes, an hundred and fiftie and three: and for all there were so many, yet was not the net broken. Iesus saith vnto them, Come & dine. And none of his disciples durst aske him, Who art thou? For they knewe that it was the Lorde. Iesus then came & toke bread, and gaue them, and fishe likewise. This is now the third time that Iesus appeared to his disciples, after he was risen agayne frō death. So when they had dined, Iesus saith to Simon Peter,

# The Gospell

\* Or, some of Simon \* Ioanna, louest thou me more then these? He  
Iohanna.

**E** sayd vnto him, Yea Lorde, thou knowest that I loue thee. He sayth vnto him, Feede my lambes. He sayth to him agayne the seconde tyme, Simon Ioanna, louest thou me? He sayth vnto him, Yea Lorde, thou knowest that I loue thee. He sayde vnto him, Feede my sheepe. He sayde vnto him the thirde tyme, Simon Ioanna, louest thou me? Peter was sorie, because he sayde vnto him the thirde tyme, Louest thou me: And he sayd vnto him, Lorde thou knowest all thinges, thou knowest that I loue thee. Iesus sayth vnto him, Feede my sheepe. Verily verily I say vnto thee, when thou wast young, thou gyrdedst thy selfe, and walkedst whither thou wouldest: but when thou shalt be olde, thou shalt stretch forth thy handes, and another shall gyrd thee, and leade thee whither thou wouldest not. That spake he, signifying by what death he shoulde glorifie God. And when he had spoken this, he sayth vnto him, Followe me. Peter turned about, and saw the disciple whome Iesus loved, following, which also leane on his brest at supper, and sayde, Lorde, whiche is he that betrayeth thee? When Peter therefore saw him, he sayth to Iesus, Lorde, what shall he do? Iesus saith vnto him, If I will haue him to tarye till I come, what is that to thee? followe thou me. Then went this saying abrode among the brethren, that that disciple should not dye: Yet Iesus sayde not to him, He shall not dye: but, If I will that he tary till I come, what is that to thee? The same disciple is he which testified of these thinges, and wrote these thinges: and we knowe that his testimonie is true. There are also many other thinges whiche Iesus did, the whiche if they shoulde be written euery one, I suppose the worlde coulde not contayne the booke that shoulde be written. Amen.

The Gospell on  
s. Iohn the euangelistes day.

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## The Notes.

a. After the passion of Christ, the Apostles did thinke that it was an vnseemly thing for the to be idle, therefore they did get them selues agayne to their olde occupation, and dyd labour wvith their owne handes (sith they vvere not yet sent for to preache) vvhich thyng all ministers ought for to do, and specially, they that be only superintendentes and ministers in name, and not performinge the office of preaching. No man ought idely to lyue wvith the sweate of other mens browes.

Here endeth the Gospell by saint Iohn.

## ¶ The Argument of the seconde Booke of S. Luke, called the Actes of the Apostles.

**I**N this seconde booke the Euangelist saint Luke (whose lyfe we haue set forth already at the begynnyng of his Gospell) doth declare and vwrite vnto vs (yf vve wvill be theophile, that is to say, vnfayned louers of God) what was done and wrought for our singular comfort, after the glorious resurrection and moost triumphant assention of our sauour Iesu Christe. Hovve that our Lorde Iesu dyd both promise, and also geue moost abundantly his holy spirite vnto all his disciples: and vvhath this spirite dyd worke by the preaching of the vword, both in the Iewes, and also in the Gentiles that beleueed in Christ. This booke hath alwayes ben in great estimation, and that moost deseruyngly. For the actes of the Apostles (saith Hierome) seeme to be but a bare historie, because in them only the infancie of the Church (vvhich then began to spryng) is set forth: but yf vve consyder that Luke the Phisitien (vvhose prayse is in the Gospell) hath vwritten them, vve shall also perceaue, that all his vvordes are the phisicke of a languishing and sicke soule. What other thyng (I beseeche you) is this sacred and heavenly historie, but one of the cheefest partes of the Gospells? For truly in the other bookes (vvhich are intituled gospels) the corne of Wheate cast into the ground, is described: but here in this booke the same selfe corne is set forth, being already sprong vp, and declaring moost effectually his ryches vnto the vvorld. Agayne, yf vve had not by Luke knowen after vvhath maner Christ forsake the earth: vvhether, and in vvhath place, howe, and after vvhath fashon the promised comforter did come, vvhath begynnyng the Church had, vvherein it dyd florithe, by vvhath meanes it dyd encrease: shoulde vve not haue lacked a great part of the Gospell? Therefore Bede dyd write ryght vvell, saying: that Luke had not only made an historie vntyll the resurrection and assumption of the Lorde, as the other dyd: but also dyd set forth by vwriting the doynge of the Apostles, as much as he knewe to be sufficient to edifie the fayth of the readers or hearers.

## The Argument.

ers, that only his booke (touching the Actes of the Apostles) was by the Church thought worthy to be credited, all other which presumed to write of the same matter being reiected and disapproved. Christolme also, to them that dyd maruaile why saint Luke had not written fourthell the Apostollicall historie vnto the ende, or that he had not described the actes of euery one of them severally in bookes by them selues, doth aunswere goodly, saying, These are sufficient vnto them that veyll applie their myndes, and take heed. Therefore leauyng vnpromitable questions (why vvas not this written, or that written) let vs take heed vnto these vhol- some saynges, of the Euangelist, that so we may applie this most comfortable saluac (imparted vnto vs by him) vnto our wounded soules.

## The Actes of the Apostles, written by S. Luke the Euangelist, whiche was present at the doynges of them.

The first Chapter.

The ascension of Christe. Matthias is chosen in the steede of Iudas.

The Epistle on Ascension day.

Act. 14. 5



In the former treatise  
Theophilus, we  
haue spoken of al that  
Jesus began to do  
and teache, vntill the  
day in which he was  
taken vp, after that  
he through the holys  
ghost had geuen com-  
maundementes vnto  
the apostles whom he  
had chosen. To who  
also he shewed hym  
selfe alyue after his passion, & that by many tokens, ap-  
pearing vnto the fourtie dayes, & speaking of the king-  
domme of God. And gathering the toger her, commaun-  
ded them that they should not depart fro Iherusalem,  
but

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but wayte for the promise of the father, wherof (saith he) ye haue hearde of me. For Iohn truly baptized with water: but ye shalbe baptized with the holy ghost after Mat. 3. b. these fewe dayes. When they therfore were come together, they asked of hym, saying, Lorde, wylt thou at this time restore agayne the kyngdome to Israel? And he sayde vnto them, It is not for you to knowe the tymes or the seasons, whiche the father hath put in his owne power. But ye shall receaue power, after that the holy ghost is come vpon you: And ye shalbe witnesses vnto me, both in Hierusalem, and in al Iurie, and in Samaria, and euen vnto the worldes ende.

And when he had spoken these thinges, whyle they behelde, he was taken vp an hie, and a cloude receaued hym vp out of their sight. And whyle they looked steadfastly vp towarde heauen as he went, behold, two men stood by them in white apparell: Which also sayd, Ye men of Galilee, why stande ye gazing vp into heauen? This (b) same Iesus whiche is taken vp from you into heauen, shall so come, euen as ye haue seene hym go into heauen. Then returned they vnto Hierusalem from the mount that is called Oliuete, which is from Hierusalem a Sabbath dayes iourney. And when they were come in, they wēt vp into a parlour, where abode both Peter, and James, and Iohn, & Andrewe, Philyp and Thomas, Bartholomewe and Matthewe, James (the sonne) of Alpheus, and Simon Zelotes, and Judas (the brother) of James. These al continued with one accord in prayer and supplication with the women, and Marie the mother of Iesus, and with his brethren. And in those dayes Peter stood vp in the middes of the disciples, and sayde (The number of names together, were about an hundred and twentie.) Ye men and brethren, The scripture must needes haue ben fulfilled, which the holy ghost by the mouth of Dauid spake before of Judas, whiche was guyde to them that tooke Iesus: For  
he

Mat. 16. n.

Mat. 4. b.

Mat. 4. b.

C

The Epistle on  
8. Marchias day.



## The Actes

he was numbred with vs, and had obtayned felowship in this ministerie. And the same hath now purchased a fiede with the rewarde of iniquitie: And when he was hanged, he burst a sunder in the middes, and all his bowels gushed out. And it is knowen vnto all the dwellers at Hierusalem: in so much that the same fiede is called in their mother tongue, *Aceldama*, that is to say, the blood fiede. For it is written in the booke of Psalmes, Let his habitation be desert, and no man be dwelling therein. And his bishoplike let another take. Wherefore of these men which haue companied with vs, all the time that the Lorde Iesus went in & out among

**Psal. 68. c.**

**Psal. 208. b** vs, beginning from the baptisme of John, vnto that same day that he was taken vp from vs, must one be ordained to be a witness with vs of his resurrection.

**D** And they appoynted two, Ioseph whiche is called *Barabas*, whose surname was *Iustus*, and *Matthias*. And they prayed, saying, Thou Lorde whiche knowest the heartes of all men, shewe whether of these two thou hast chosen, that he may take the roome of this ministerie and Apostleship, from which *Tudas* by transgression fell, that he myght go to his owne place. And they gaue forth their lottes, & the lot fell vpon *Matthias*, and he was counted with the eleuen Apostles.

### The Notes.

a. The kingdome of God, is taken two maner of wayes. First, it is taken for that blessedful lyfe, and for that euerlasting felicitie which we shall enjoy after this mortall lyfe. Secondly, when by the preaching of the Gospel, the heartes of the godly are prepared and made the temples of the holy God, it is sayd, and that right well, that God doth raigne in the earth. For then doth he raigne in the heartes of the godly through faith, innocencie, and purenesse of lyfe. Of this kingdome did Christ speake with his Apostles.

b. As Christ dyd ascende visibly into heauen, so shall he come againe in the same shape and forme that he went vp. Tyll that tyme then, that we may see hym with our owne eyes come downe, as the Apostles sawe hym go vp: let vs neuer beleue that he is here in the earth touching his manhead. For as he is euery where, in that he is God: so, in that he is a very naturall man, he is in heauen, and sitteth at the right hande of the father. Auguit, ad Dardanum.

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The.ii. Chapter.

The coming of the holy ghost. The Sermon of Peter before the congregation at Hierusalem, and the increase of the faithfull.

**A**nd when the day of Pentecost was, they were all with one accorde in one place. And sodenly there came a sound from heauen, as it had ben the coming of a mightie wynde, and it folled all the house where they sate. And there appeared vnto them clouen tongues, lyke as they had ben of fire, and it sate vpon eche one of them. And they were all fylled with the holy ghost, and began to speake with other tongues, as the spirite gaue them utteraunce. There were dwelling at Hierusalem Jewes, deuout men, out of euery nation (of them) that are vnder heauen. When this was noysed about, the multitude came together, & were astonied, because that euery man hearde them speake with his owne language. They wondred all, & marueyled, saying among them selues, Behold, are not al these which speake of Galilee? And howe heare we euery man his owne tongue wherein we were borne? Parthians, & Medes, & Elamites, & the dwellers in Mesopotamia, and in Turie, and in Capadocia, in Pontus and Asia, Phrygia, and Pamphylia, in Egypt, and in the parties of Lybia, whiche is beside Cyrene, and straungers of Rome, Jewes and Proselytes, Cretes and Arabians: we haue hearde them speake in our tongues the wonderfull workes of God. They were all amased, and wondred, saying one to another, What meaneth this? Other mocked, saying, These men are full of newe wyne. But Peter standyng forth with the cleuen, lyft vp his voyce, and sayde vnto them, Ye men of Turie, and all ye that dwell at Hierusalem, be this known vnto you, and with your eares heare my wordes: For these are not drunken, as you suppose, seeing it is but the thirde houre of the day. But this is that which was spoken by the prophete Joel, And it shalbe in the last dayes (sayth God) of my spirite I will powre out

The Epistle on Whitunday.

Act. 4. f.

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Joel. 2. f.

## The Actes

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out upon all flesh: And your sonnes and your daughters shall prophesie, and your young men shall see visions, & your olde men shall dreame dreames. And on my seruantes, and on my handmaydens, I wyll poure out of my spirite in those dayes, & they shall prophesie. And I wyll shewe wonders in heauen aboue, and tokens in the earth beneath, blood, and fire, and the vapour of smoke. The sunne shalbe turned into darkenesse, & the moone into blood, before that great and notable day of the Lorde come. And it shall come to passe, that whosoever shall call on the name of the Lorde, shalbe saved.

Rom. 10. b.

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**D**e men of Israel, heare these wordes: Iesus of Nazareth, a man appoynted of God among you with miracles, wonders, and signes, whiche God dyd by hym in the middes of you, as ye your selues also knowe: Hym haue ye taken by the handes of unrighteous persons, after he was deliuered by the determinate counsell and foreknowledge of God, and haue crucified and slayne hym. Whom God hath rayled vp, & looked the sorowes of death, because it was impossible that he shoulde be holden of it. For Dauid speaketh of hym, I sawe the Lorde alwayes set forth before my face: for he is on my right hande, that I shoulde not be moued. Therefore dyd my heart reioyce, and my tongue was glad: Forouer also my fleshe shall rest in hope: because thou wilt not leaue my soule in hel, neither wilt thou suffer thine holy one to see corruption. Thou hast shewed me the wayes of lyfe, thou shalt make me full of ioy with thy countenance.

Psal. 16. c.

before,

**E** De men and brethren, let me freely speake vnto you of the patriarke Dauid: For he is both dead & buried, and his sepulchre remaineth with vs vnto this day. Therefore, seeing he was a prophete, and knewe that God had sworne with an othe to hym, that Christe as concerning the fleshe shoulde come of the fruite of his loynes, and shoulde sit on his seate: We knowing this

3. Reg. 2. b.

before, spake of the resurrection of Christ, that his (a) soule shoulde not be left in hell, neither his fleſhe shoulde see corruption. This Iesus hath God rayſed vp, where of we all are witnesſes. Then ſince that he by the right hand of God was exalted, and hath receaued of the father the promise of the holy ghost, he hath ſhed forth this whiche ye nowe ſee and heare. For Dauid is not ſe ascended into heauen: but he ſaith, The Lorde ſayde to *Psal. 109. 2.* my Lorde, ſit thou on my right hande, vntill I make thy foes thy footſtoole. Therefore let all the houſe of Iſrael knowe for a ſuretie, that God hath made that ſame Iesus whom ye haue crucified, Lorde and Christ.

Nowe when they hearde this, they were pricked in their heartes, and ſayd vnto Peter, and vnto the other Apoſtles, Ye men & brethren, what ſhall we do? Then Peter ſayde vnto them, Repent, and be baptized euery one of you in the name of Iesus Christ for the remiſſion of ſinnes, and ye ſhall receaue the gyft of the holy ghost. For the promise was made vnto you & to your chyldren, and to all that are a ſarre of, euen as many as the Lorde our God ſhall call. And with many other wordes bare he witnes, and exhorted them, ſaying, Saue (your ſelues) from this vntoward generation. Then they that gladly receaued his worde, were baptized: and the ſame day there were added (vnto them) about thre thouſande ſoules. And they continued ſtedfaſtly in the Apoſtles doctrine and felowſhip, and in breaking of bread, and in prayers. And feare came vpon euery ſoule: and many wonders and ſignes were done by the Apoſtles. And al that beleued kept them ſelues together, and had all thinges common, and ſolde their poſſeſſions & goodes, and parted them to all men, as euery man had neede. And they continued dayly with one accorde in the temple, and brake (b) bread from houſe to houſe, and dyd eate their meate together with gladneſſe and ſingleneſſe of heart, prayſing God, and had fauour with all  
the

## The Actes

the people. And the Lorde added to the Church dayly, suche as shoulde be saued.

The Notes.

a. Saint Augustine writing of the presence of God vnto Dardanus, ii. Chap. allegeth this saying of the Apostle, and thereby goeth about to proue that the soule of Christ went downe in very deede to hell, but that he suffered nothing there. Other do affirme that it is sayd by a figuratiue manner of speaking, that he went downe to hell: because that the merite of his death and passion, was profitable vnto them that afore dyed in the fayth of Abraham. Some agayne by this worde (inferi) do vnderstande the graue. I woulde wislie that we shoulde alwayes studie to vnitie and peace, and leaue these vnfruitfull questions.

b. This place ought not to be vnderstanded of the communion or sacrament of the body and blood of Christe, as the place before: but of the hospitalitie that was among them that beleued. Therefore they that by this place do take a bolines to vse the communion priuately in their houses, haue no example at all of that thing in the scriptures: and therefore they do naught, vnlesse they be thereto driven by necessitie.

The.iii. Chapter.

¶ The halt is restored to his feete. Peter preacheth Christ vnto the people.

**Act. 4. 8.** **N**Owe Peter and Iohn went vp together into the temple at the ninth houre of prayer. And a certayne man that was lame from his mothers wombe was brought, whom they layde dayly at the gate of the temple whiche is called beaulyfull, to aske almes of them that entred into the temple. When he saw Peter and Iohn that they woulde go into the temple, he desired to receaue an almes. And Peter fastenynge his eyes vpon him with Iohn, sayde, Looke on vs. And he gaue heede vnto them, trustyng to receaue something of the. Then sayde Peter, Syluer and golde haue I none: but suche as I haue, geue I thee, In the name of Iesus Christe of Nazareth, ryse vp, and walke. And he tooke hym by the ryght hande, and left hym vp. And immediately his feete and ancle hours receaued strength. And he sprang, stode, and walked, and entred with them into the temple, walkyng, and leapyng, and prayeing God. And all the people sawe him walke, and prayse God.

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God. And they knewe hym that it was he whiche sate  
 and begged at the beautifull gate of the temple. And  
 they wondred, & were soze astonied at that whiche had  
 happened vnto him. And as the same whiche was hea-  
 led helde Peter and Iohn, all the people ran amased  
 vnto them in the porche that is called Salomons. And  
 when Peter sawe that, he aunswered vnto the people,  
 O men of Israel, why marueyle ye at this: or why loke  
 ye so on vs, as though by our owne power or godlyneste  
 we had made this man to go? The God of Abraham,  
 and of Isaac, and of Iacob, the God of our fathers  
 hath glorified his sonne Iesus, whom ye betrayed and  
 denyed in the presence of Pilate, when he had iudged  
 him to be loosed. But ye denyed the holy and iust, and  
 desired a murderer to be geuen you, & kylled the Lorde  
 of lyfe, whom God hath rayled from the dead: of the  
 whiche we are witnesses. And his name, throughe  
 the sayth in his name, hath made this man sounde,  
 whom ye see and knowe: and the sayth whiche is by  
 hym, hath geuen to this man health, in the presence of  
 you all. And nowe brethren, I wote that throughe igno-  
 raunce ye dyd it, as dyd also your rulers. But those  
 thinges whiche God before had shewed by the mouth  
 of al his prophetes, that Christ should suffer, he hath so  
 fulfilled. Repent ye therfore & conuert, that your synnes  
 may be done away, when the tyme of refreshyng shall  
 come in the presence of the Lord. And he shall sende Je-  
 sus Christ, which before was preached vnto you. Whē  
 the heauen must receaue vntill the time that al thinges  
 be restored, which God hath spoken by the mouth of all  
 his holy prophetes since the worlde began.

Moses truly sayde vnto the fathers, A prophete  
 shall the Lorde your God rayse vp vnto you of your bre-  
 thē, lyke vnto me: him shal ye heare in al thinges what-  
 soeuer he shal say vnto you. For the tyme wil come, that  
 euery soule which wil not heare that same prophete,  
 euery wil not.

shalbe

Mat. 27. b.

Mat. 15. a.

Luk. 18. g.

Iohn. 17. g.

Mat. 4. c.

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Dent. 18. g.

Act. 7. c.

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# The Actes

Gen. 12. 8.

shal be destroyed from among the people. All the prophetes also from Samuel and thencefoorth, as many as haue spoken, haue likewise tolde you of these dayes. Ye are the children of the prophetes, and of the couenaunt whiche God made vnto our fathers, saying to Abraham, Euen in thy seede shall all the kinredes of the earth be blessed. Vnto you first God hath raysted vp his sonne Iesus, and hath sent hym to blesse you, in turnyng euery one of you from his iniquities.

The. iiii. Chapter.

The Apostles are taken and brought before the counsell: they are forbidden to preach, but they turne them vnto prayer, and are more obedient vnto God, then vnto men.

**A**ND as they spake vnto the people, the Priestes and the rulers of the temple, and the Saducees, came vpon them, takyng it greuously that they taught the people, and preached in Iesus the resurrection from the dead. And they layde handes on them, and put them in holde vntyll the next day: for it was now euentide. Nowbeit, many of them whiche hearde the worde, beleued: and the number of the men was about fye thousande.

And it came to passe on the morow, that their rulers, and Elders, & Scribes, and Annas the cheefe Priest, and Caiaphas, and John, and Alexander, and as many as were of the kinred of the hye Priestes, were gathered together at Iherusalem. And when they had set them befoze them, they asked, By what power, or in what name haue ye done this?

Then Peter, full of the holy ghost, sayde vnto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deede done to the sicke man, by what meanes he is made whole: Be it known vnto you all, and to all the people of Israel, that by the name of Iesus Christ of Nazareth, whom ye crucified, whom God raysted agayne from the dead: euen by hym doth this man stande here befoze you whole. This is

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the stone which was cast aside of you builders, whiche Mat. 21. d.  
is the head of the corner: Neither is there saluation in Mark. 12. a.  
any other: For among men vnder heauen, there is ge Luk. 20. e.  
uen none other name wherein we must be saued.

Nowe when they sawe the boldnesse of Peter and C  
John, & vnderstoode that they were vnlearned and lay  
men, they marueyled, and they knewe them that they  
had ben with Iesu: And beholding also the man which  
was healed standyng with them, they coulde not say  
agaynst it: But commaunded them to go aside out of  
the counsell, and counseled among them selues, saying,  
What shall we do to these men? For a manifest signe  
is done by hem, and is openly knowen to all them that  
dwel in Ierusalem, and we can not denie it. But that  
it be noyled no farther among the people, let vs threa-  
ten and charge them that they speake hencefoorth to no  
man in this name. And they called them, and com-  
maunded them that in no wyse they shoulde speake nor  
teache in the name of Iesu. But Peter and John an-  
swered, & sayde vnto them, Whether it be ryght in the  
sight of God to hearken vnto you more then to God,  
iudge ye: For we can not but speake that whiche we  
haue seene and heard. So they threatned they them, and let  
them go, and founde nothyng howe to punishe them,  
because of the people: For al men praysed God, because  
of that which was done. For the man was about four-  
ty yeres olde, on whom this miracle of healyng was  
shewed. Then as soone as they were let go, they came to  
their felowes, & shewed al that the hye priesstes & elders  
had sayde vnto them. And when they hearde that, they  
left by their voyces to God with one accorde, and said,  
Lorde thou art God, which hast made heauen & earth,  
the sea & all that in them is, whiche by the mouth of thy  
seruaunt Dauid hast sayd, Why did the Heathen  
and the people imagine vayne thinges? The kynge  
the earth stode vp, & the rulers came together



## The Actes

the Lorde, and agaynst his Churche. And of a truerh agaynst thy holy chylde Iesus whom thou hast annoynted, both Herode and also Pontius Pilate, with the Gentiles & the people of Israel, gathered them selues together, for to do whatsoeuer thy hande and thy counsell (a) determined before to be done. And now Lorde, behold their threatenings, & graunt vnto thy seruantes, that with all boldnesse they may speake thy worde, so that thou stretche forth thyne hand, that healing, and signes, and wonders, be done by the name of thy holy chylde Iesus. And alsoone as they had prayed, the place moued where they were assembled together, and they were all filled with the holy ghost, and they spake the worde of God boldly.

¶ And the multitude of them that beleued, were of one heart, and of one soule: neither sayde any of them, that ought of the thynges whiche he possessed, was his owne: but they had all thynges common. And with great power gaue the Apostles witnesse of the resurrection of the Lorde Iesus: and great grace was with them all. Neyther was there any among them that lacked: for as many as were possessers of landes, or houses, solde them, and brought the price of the thynges that were solde, and laid it downe at the Apostles feete: and distribution was made vnto euery man, accordyng as he had neede. And Ioses whiche was also called of the Apostles Barnabas (that is to say if ye interpret it, the sonne of consolation) being a Leuite, & of the countrey of Cypers, when he had lande, solde it, and layde the money downe at the Apostles feete.

### The Notes.

2. Here we do learne, that the enemies of Christ can go no further then God hath appoynted them, therefore, let the preachers of the Gospell be of a good comfort, though Satan with all the legions of the world, and all the mightie princes thereof do aryle and agaynst them, yet they can do no more then the Lordes counsell hath appoynted before.

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The.v.Chapter.

¶ The dissembling of Ananias and Sapphira is punished. Miracles are done by the Apostles, which are take, but the angel of God bringeth them out of prison. They are brought before the countsell. The sentence of Gamaliel. The Apostles are beat, they reioyce in trouble.

**B**Ut a certayne man named Ananias, with Sapphira. **A** bra his wyfe, solde a possession, and kept away (part) of the price, his wyfe also beying of counsell: and brought a certayne part, and layd it downe at the Apostles feete. But Peter sayde, Ananias, howe is it that Satan hath seld thyne heart, that thou shouldst lye vnto the holy ghost, and kept away (part) of the price of the land? Whyles it remayned, was it not thine owne? And after it was sold, was it not in thine (a) owne power? Whylt thou concealed this thing in thine heart? Thou hast not lye vnto men, but vnto God. When Ananias heard these wordes, he fell downe, and gaue vp the ghost. And great feare came on all them that heard these thynges. And the young men arose vp, and put him apart, and caried him out, & buryed hym. And it came to passe, that as it were about the space of thre houres after, his wyfe came in, ignorant of that whiche was done. And Peter sayde vnto her, Tel me, Solde ye not the lande for so much? And she sayde, Yea, for so muche. Then Peter sayde vnto her, Tel hy haue ye agreed together to tempt the spirite of the Lord? Beholde, the feete of them whiche haue buryed thy hus bande, are at the doore, and shall carie thee out. Then fell she downe straigh way at his feete, and yeelded vp the ghost. And the young men came in, & founde her dead, and caried her out, and buryed her by her hus bande. And great feare came vpon all the Church, and vpon as many as hearde these thynges.

And by the handes of the Apostles were many signes & wonders shewed among the people. (And they were all together with one accord in Salomons porche. And nother durst no man toyne him selfe to them: neuer the-

The Epistle of  
S. Bartholomew  
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## The Actes

lesse, the people magnified them. The number of them that beloued in the Lorde, both of men & women, grewe more and more.) Insemuch that they brought the sicke into the streates, and layde them on beddes and couches, that at the least way the shadowe of Peter when he came by, myght shadowe some of them. There came also a multitude of the cities round about vnto Hierusalem, bynging sicke folkes, & them which were vexed with vncleane spirites: And they were healed euery one. Then the cheefe Priest rose vp, and all they that were with hym (whiche is the sect of the Saducces,) and were full of indignation: and layed handes on the Apostles, and put them in the common prison. But the angell of the Lorde by nyght opened the prison doores, and brought them forth, and sayde, Go, and stand and speake in the temple to the people all the wordes of this lyfe. And when they hearde that, they entred into the temple early in the morning, and taught. But the cheefe Priest came, and they that were with hym, and called a counsell together, and al the Elders of the children of Israel, and sent to the prison to fetch them. But when the officers came and found them not in the prison, they returned, and tolde, saying, The prison truely found we shut with all diligence, and the keepers standyng without before the doores: but when we had opened, we founde no man within. Then when the cheefe Priest and the ruler of the temple and the hye Priestes hearde these thinges, they doubted of them whereunto this woulde growe.

**T**hen came one and shewed them (saying,) Beholde, the men that ye put in prison, stande in the temple, and teache the people. Then went the ruler of the temple with the officers, and brought them without violence: (For they feared the people, lest they shoulde haue ben stoned.) And when they had brought them, they set them before the counsell. And the cheefe Priest asked them,

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them, saying, Dyd not we streyctely commaunde you that ye shoulde not teache in this name? And behold, ye haue fylled Hierusalem with your doctrine, and intend to bypyng this mans blood vpon vs. Then Peter and the other Apostles aunswered, and sayde, *Gen. 29. a. Exod. 15. c. Deut. 11. b.* We ought more to obey God then men. The God of our fathers raysed vp Iesus, whom ye slue and hanged on tree. Hym hath God lyft vp with his ryght hande, to be a pynce and a sauour, for to geue repentance to Israel, and for geuenesse of synnes. And we are recordes of these thinges which we say, & so is also the holy ghost, whom God hath geuen to them that obey hym. When they hearde that, they claue a sunder, and sought meanes to slea them. Then stode there vp one in the counsell, a Pharisee, named Gamaliel, a doctour of lawe, had in reputation among all the people, and commaunded the Apostles to go aside a litle space, and sayde vnto them: Ye men of Israel, take heed to your selues what ye entend as touching these men. For before these dayes rose vp one Theudas, boasting hun selfe, to whom resorted a number of men, about a foure hundred, whiche was slayne, & they all which beleued hym, were scattered abroade, & brought to naught. After this man arose vp one Judas of Galilee, in the dayes of tribute, & drewe away much people after him: He also perished, and all, euen as many as hearkened to hym, were scattered & hyde. And nowe I say vnto you, reframe your selues from these men, & let them alone: For if it is counsell of this worke be of men, it wyl come to naught: but & if it be of God, ye can not destroy it, lest haply ye be found to strue against God. And to him agreed the other: And when they had called the Apostles, they beat them, and commaunded that they shoulde not speake in the name of Iesus, and let them go. And they departed from the counsel, reioycing þ they were counted worthy to suffer rebuke for his name. And dayly in the temple & in euery

## The Actes

house they cossed not to teache & preache Iesus Christ.

The Notes.

2. By this place we may euidently see, that in the primitive Church, no man was compelled to make his goodes common. For Peter telleth plainely, that it dyd lye in Ananias power, whether he woulde sell his lande or no; and when he had solde it, the money was his owne, so that he might haue kept it if he had lusted.

The.vi.Chapter.

¶ Ministers (or deacons) are ordayned in the congregation to do seruice in necessary thinges of the body, that the Apostles may waite only vpon the worde of God. Steuen is accused.

**A**ND in those dayes, when the number of the disciples grewe, there arose a grudge among the Grekes agaynst the Hebrues, because their widowes were despised in the dayly ministerie. Then the twelue called the multitude of the disciples together, & sayde, It is not good that we should leaue the worde of God, and serue tables. (2) Wherefore brethren, loke ye out among you seuen men of honest report, and ful of the holy ghost and wisdom, to whom we may commit this businesse. But we will geue our selues continually to prayer, and to the ministerie of the worde. And the saying pleased the whole multitude: and they chose Steuen, a man full of fayth and of the holy ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Permenas, and Nicolas a conuert of Antioche. These they set before the Apostles: and when they had prayed, they laide their handes on them. And the word of God encreased, & the number of the disciples multiplied in Hierusalem greatly, and a great company of the priestes were obedient to the fayth.

And Steuen ful of fayth and power, did great wonders and miracles among the people. Then there arose certayne of the synagogue, which is called (the synagoge, of the Libertines, and Cyrenians, and of Alexandria, and of Cilicia, and of Asia, disputyng with Steuen: And they coulde not resist the wisdom and the spiritte by the whiche he spake. Then they pryncipally pre-

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pared men, which sayde, We haue hearde hym speake blasphemous wordes agaynst Moyses, & agaynst God. And they moued the people, and the Elders, and the Scribes, and came vppon hym, and caught hym, and brought hym to the counsell, and brought forth false witness, which sayd, This man ceaseth not to speake blasphemous wordes agaynst this holye place and the lawe. For we hearde hym say, that this Iesus of Nazareth shall destroy this place, and shall chaunge the ordinaunces whiche Moyses gaue vs. And al that sate in the counsell looking stedfastly on hym, sawe his face as it had ben the face of an angell.

## The Notes.

2. If the Church had kept still this order in chosing of ministers, it had ben better with the Christian common wealth & religion. Lampadius a notable historiograph, in the life of Alexander Seuerus, doth write, that this was vsed customably among the Christians. When they shoulde chose or make any minister, they dyd first publishe his name abroad: and if any man coule alleage any notable crime against hym, he was repelled or put backe from the office.

## The. vii. Chapter.

¶ Seuen makerh aunswere to his accusation, rebuketh the harde necked Iewes, and is stoned vnto death.

**T**hen sayde the cheefe Priest, Are these thinges so? And he sayde, Ye men, brethren, and fathers, hearken: The God of glorie appeared vnto our father Abraham when he was in Mesopotamia, before he dwelt in Charran, and sayde vnto hym, Get thee out of thy countrey, and from thy kinrede, and come into the lande which I shall shewe thee. Then came he out of the lande of the Chaldeans, and dwelt in Charran. And from thence, whē his father was dead, he brought hym into this lande wherein ye nowe dwell. And he gaue hym none inheritance in it, no not the breadth of a foote: and promised that he woulde geue it to hym to possesse, and to his seede after hym, when as yet he had no chyld. God verely spake on this wyse, That his seede shoulde sojourn in a straunge lande, and that

Gen. 12. 1.

Gen. 13. 1.

## The Actes

Gen. 17. c.

Gen. 27. f.

they shoulde kepe in bondage, and entreate them euyl  
four hundred yeres. And the natio to whom they shal-  
be in bondage, wyll I iudge, sayd God: and after that,  
shall they come forth, and serue me in this place. And  
he gaue him the (a) couenaunt of circumcision: and so  
(Abr. ham) begat Isaac, and circumcised him the eght  
day, and Isaac (begat) Jacob, and Jacob (begat) the  
twelue patriarkes. And the patriarkes moued with en-  
uie, sold Ioseph into Egypt: and God was with hym,  
a deliuered him out of al his aduersities, and gaue hym  
fauour and wisdom in the sight of Pharaos king of E-  
gypt: and he made hym gouernour ouer Egypt, & (ouer)  
all his houlholde.

Gen. 42. f.

But there came a dearth ouer all the lande of Egypt  
and Chanaan, and great affliction, that our fathers  
founde no sustenance. But when Jacob hearde that  
there was come in Egypt, he sent our fathers first.  
And at the seconde (tyme) Ioseph was knowen of his  
brethren, and Iosephes kinrede was made knowen vn-  
to Pharaos. Then sent Ioseph, and caused his father to  
be brought, and all his kynne, threescore and fiftene  
soules. And Jacob descended into Egypt, and dyed,  
both he and our fathers, and were caried ouer into  
Sichem, and layde in the sepulchre that Abraham  
bought for money of the sonnes of Emor, the sonne of  
Sichem.

Gen. 45. a.

But when the tyme of the promise drew nge, which  
God had sworne to Abraham, the people grewe and  
multiplied in Egypt, tyll another kyng arose, whiche  
knewe not of Ioseph. The same dealt subtyllly with  
our kynrede, and euill intreated our fathers, and made  
them cast out their young chyldren, that they shoulde  
not remayne aliue. The same time was Moyse borne,  
and was acceptable vnto God, and nourished vp in  
his fathers house thre monethes. And when he was  
cast out, Pharaos daughter toke him vp, and nourished  
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him for her owne sonne. And Moyses was learned in al maner wisdom of the Egyptians, and was mightie in deedes and in wordes. And when he was full fourtie yeres olde, it came into his heart to visite his brethren the children of Israel. And when he sawe one of them suffer wrong, he defended him, and auenged his quarell that had the harme done to him, and smote the Egyptian. For he supposed his brethren would haue understande howe that God by his hande should deliuer them: but they understode not.

And the next day he shewed him selfe vnto them as they stroue, and would haue set them at one agayne, saying, Sirs, ye are brethren: why do ye wrong one to another? But he that did his neighbour wrong, thrust him away, saying, Who made thee a ruler and a iudge ouer vs? Wilt thou kill me, as thou diddest the Egyptian yesterday? Then fled Moyses at that saying, and was a straunger in the lande of Madian, where he begat two sonnes.

And when fourtie yeres were expired, there appeared to him in the wilderness of mount Sina, an angel of the Lorde in a flambe of fire in a bush. When Moyses sawe it, he wondered at the sight: and as he drew neare to beholde, the voyce of the Lord came vnto him, (saying) I (am) the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moyses trembled, and durst not beholde. Then sayd the Lorde to him, Put of thy shoes from thy feet: for the place where thou standest, is holy ground. I haue seene, I haue seene the affliction of my people which is in Egypt, and I haue heard their groaning, and am come downe to deliuer them: and now come, and I will sende thee into Egypt.

This Moyses, whom they forsooke, saying, Who made thee a ruler and a iudge? the same did God sende to be a ruler and a deliuerer, by the handes of the angel whiche

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Exod. 2. c

\* Moyses.  
Exod. 3. b.

Exod. 3. b.  
Iosue. 5. d



# The Actes

Ex  
Deut. 18. c

Exod. 32. a

Amos. 5. d

Leuit. 20. a.

Exod. 25. e  
Heb. 8. b.

Esa. 66. a

whiche appeared to him in the bushe. He brought them out, shewing wonders and signes in Egypt, and in the red sea, and in the wilderness fourtie yeres. This is that Moyses, whiche sayde vnto the children of Israel, A prophete shall the Lord your God raise vp vnto you of your brethren, like vnto me: him shall ye heare. This is he that was in the Church in the wilderness with the angell, whiche spake to him in the mount Sinai, and with our fathers: this man receaued the word of life to geue vnto vs. To whom our fathers woulde not obey, but thrust (him) from them, and in their heartes turned backe agayne into Egypt, saying vnto Aaron, Make vs gods to go before vs. For as for this Moyses that brought vs out of the lande of Egypt, we were not what is become of him. And they made a Calfe in those dayes, and offered sacrifice vnto the idol, and reioyced ouer the workes of their owne handes. Then God turned him selfe away, and gaue them vp to worship the host of heauen, as it is written in the booke of the prophetes: O ye house of Israel, haue ye offered to me slayne beastes and sacrifices by the space of fourtie yeres in the wilderness? Praue toke vnto you the tabernacle of Moloch, and the starre of your God Remphan, figures whiche ye made to worship them: and I will cary you away beyonde Babilon. Our fathers had the tabernacle of witness in the wilderness, as he had appoynted, speaking vnto Moyses that he shoulde make it according to the fashion that he had seene: Whiche also our fathers that came after, brought in with Iesus into the possession of the Gentiles, whom God draue out before the face of our fathers, vnto the dayes of David, whiche founde fauour before God, and woulde sayne haue founde a tabernacle for the God of Jacob. But Salomon built him an house. Nowbeit, he that is hyell of al, dwelleth not in temples made with hande, as saith the prophete,

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prophete, Heauen is my seate, and earth is my foote-  
stool: What house will ye builde for me, sayth the  
Lorde? Whiche is the place of my rest? Hath not my  
hande made all these things?

Ye stiffe-necked and of vncircumcised heartes and  
eares, ye haue alwayes resisted the holy ghost, as your  
fathers dyd (66) do ye. Which of the prophetes haue not  
your fathers persecuted? And they haue slayne them  
whiche shewed befoze of the comming of that iust, of  
whom ye are now the betrayers and murtherers:  
Which also haue receaued the lawe by the disposition  
of angels, and haue not kept it.

When they hearde these things, their heartes claued  
in sunder, and they gnashed on him with their teeth.  
But he beyng full of the holy ghost, looked vp stedfastly  
into heauen, and sawe the glorie of God, and Iesus  
standing on the right hande of God, and saide: Behold,  
I see the heauens open, and the sonne of man standing  
on the right hande of God. Then they gaue a shoute  
with a loude voyce, and stopped their eares, and ranne  
vpon him all at once, and call him out of the citie, and  
stoned him. And the witnesles laid downe their clothes  
at a young mans feete, whose name was Saul. And  
they stoned Steuen, calling on, and saying, Lord Iesu  
receaue my spirite. And he kneeled downe, and cryed  
with a loude voyce, Lorde lay not this sinne to their  
charge. And when he had thus spoken, he fell a sleepe.

The Epistle on  
S. Steuens day.

The Notes.

a Circumcision is not the Testament, but a sacrament or holy signe  
of the couenaunt: that is to say, of the promise that God made vnto  
Abraham, saying, I will be thy God, and the God of thy seede after  
thee, Gen. 17.

b Moyses could not be suffered to talke with God afore he did put  
of his shoone, whereby we vnderstande, that we muste put away all  
fleshy and carnell lustes, and so approach vnto God, in fayth and pure-  
nesse of heart. Let them here (which will not touche holy thinges  
with their bare handes, and without gloues) learne of the angell of  
the Lorde, what they ought for to do in suche thinges.

The

# The Actes

The. viii. Chapter.

¶ Saul persecuteth the Christen. The Apostles are scattered abroad, Philip commeth into Samaria. Simon Magus is baptised, he dissembleth. Philip baptiseth the Chamberlayne.

**A**ND Saul consented vnto his death. And at that time there was a great persecution agaynst the Churche whiche was at Hierusalem, and they were all scattered abroad throughout the regions of Iurie and Samaria, except the Apostles. And (a) deuout men were carefull together touching Steuen, and made great lamentation ouer him. As for Saul he made hauocke of the Churche, and entred into euery house, and drew out both men & women, and put (them) into prison. Therfore they that were scattered abroad, went euery where preaching the word of God.

**T**hen came Philip into the citie of Samaria, and preached Christe vnto them. And the people gaue hede vnto those thinges which Philip spake with one accorde, hearing and seeing the miracles which he did. For vncleane spirites crying with loude voyce, came out of many that were possessed with them: And many taken with paulsies, and many that halted, were healed. And there was great ioy in that citie. But there was a certayne man called Simon, which before time in the same citie vsed witchcraft, and bewitched the people of Samaria, saying that he was a man that could do great thinges: Whom they regarded from the least to the greatest, saying, This man is the great power of God. And him they set much by, because that of long time he had bewitched them with sorceries. But as soone as they gaue credence to Philips preaching of the kingdome of God, and of the name of Iesus Christ, they were baptized, both men and women. Then Simon him self beleued also: And when he was baptized, he continued with Philip, and wondered, beholding the miracles and signes which were shewed.

¶ When the Apostles which wer at Hierusalem heard

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say that Samaria had receaued the worde of God, they sent vnto them Peter and Iohn. Whiche when they were come downe, prayed for them that they might receaue the holy ghost. (For as yet he was come downe vpon none of them, but they were baptised onely in the name of Christ Iesu.) Then layd they their handes on them, and they receaued the holy ghost.

And when Simon sawe that through laying on of the Apostles handes the holy ghost was geuen, he offered them money, saying, Geue me also this power, that on whomsoever I put the handes, he may receaue the holy ghost. But Peter sayd vnto him, Thy money perishe with thee, because thou hast thought that the gyft of God may be obtayned with money. Thou hast neyther parte nor felowship in this businesse: For thy heart is not right in the sight of God. Repent therfore of this thy wickednesse, and pray God, yf perhaps the thought of thine heart may be forgiven thee. For I perceauie that thou art in the gall of bitterness, and wrappd in iniquitie. Then answered Simon and sayd, Pray ye to the Lorde for me, that none of these thinges whiche ye haue spoken fall on me. And they, when they had testified and preached the worde of the Lorde, returned towarde Hierusalem, and preached the Gospell in many townes of the Samaritans.

And the angell of the Lorde spake vnto Philip, saying, Arise, and go towarde the south, vnto the way that goeth downe from Hierusalem vnto Gaza: whiche is desert. And he arose, and went on: and beholde a man of Ethiopia, an Eunuch, and of great auctoritie with Candace, Queene of the Ethiopians, and had the rule of all her treasure, came to Hierusalem for to worship. And as he returned home agayne, sitting in his charret, he read Esaias the prophet. Then the spirit sayde vnto Philip, Go neare, and ioine thy selfe to yonder charret. And Philip ranne thither to him, and heard him

reade

## The Actes

Act. 53. c

reade the prophete Esaias, and sayde, Understandest thou what thou readest? And he sayde, No we can I, except I had a guyde? And he desired Philip that he would come vp, and sitte with him. The tenour of the scripture whiche he read, was this, He was ledde as a sheepe to the slaughter, and lyke a lambe dumbe before his shearer, so opened not he his mouth. In his humilitie, his iudgement is exalted: but who shall declare his generation? For his lyfe is taken from the earth. And the Eunuch answered Philip, and sayd, I pray thee of whom speaketh the prophete this? Of him selfe, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached vnto him Iesus. And as they went on their way, they came vnto a certayne water: and the Eunuch sayde, See, here is water, what doth let me to be baptized? Philip sayde (vnto him) If thou beleuest with all thine heart, thou mayest. And he answered and sayde, I beleue that Iesus Christe is the sonne of God. And he commaunded the charet to stand stil: and they went downe both into the water, both Philip and also the Eunuch: and he baptised him. And as soone as they were come out of the water, the spirit of the Loyde caught away Philip, that the Eunuch sawe him no more: And he went on his way reioycing. But Philip was found at Azotus: and he walked throughout the countrey, preaching in all the cities, till he came to Cesarea.

### The Notes.

2. A moderate mourning for the dead ought not to be reprov'd, so that all superstition be layde aside, howbeit, these godly and deuout persons that be spoken of here, did rather make this lamentation ouer Steuen, because they had lost suche an earnest and valiaunt defender of the truth, then for any other thing. For without all peradventure, they had a hope of the resurrection, and knewe that no harme vvas happened vnto him. Hierome vpon the death of Bleisile, vnto Paula.

### The ix. Chapter.

Paul is conuerted & confoundeth the Iewes. Peter raiseth Tabitha.

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**A**ND Saul yet breathing out threatenings and a  
slaughter agaynst the disciples of the Lord, went  
vnto the hye priest, and desired of him letters (to  
carry) to Damascus to the synagogues: that yf he  
founde any of this way, whether they were men or wo-  
men, he might bryng them bounde vnto Hierusalem. **Actes. 8. 3**  
And when he iourneyed, it came to passe, that as he  
was come nie to Damascus, sodenly there shined round  
about him a lighte from heauen: And he fell to the  
earth, and heard a voyce sayng vnto him, Saul, Saul,  
why persecutest thou me? And he sayde, Who art thou  
Lorde? And the Lorde sayde, I am Iesus whom thou  
persecutest: It is harde for thee to kicke agaynst the  
pyckes. And he both trembling and astonied, sayde,  
Lorde, what wilt thou haue me to do? And the Lorde  
sayde vnto him, Arise, and go into the citie, and it shal-  
be tolde thee what thou must do. The men also whiche  
iourneyed with him, stood amazed, hearing a voyce,  
but seeing no man. And Saul arose from the earth, **B**  
and when he opened his eyes, he sawe no man: But  
they led him by the hande, and brought him into Da-  
mascus. And he was three dayes without sight, and  
neyther did eate nor drinke. And there was a certayn  
disciple at Damascus named Ananias: and to him said  
the Lorde in a vision, Ananias. And he sayd, Beholde  
(I am here) Lorde. And the Lorde sayde vnto him, Arise,  
and go into the strete which is called Straight, & seke  
in the house of Judas, after one called Saul of Tarsus:  
for beholde he prayeth, and hath sene in a vision a man  
named Ananias comming in to him, and putting his  
handes on him, that he might receaue his sight. Then **C**  
Ananias answered, Lorde, I haue heard by many of  
this man, how much euill he hath done to thy sayntes  
at Hierusalem: And here he hath auctoritie of the hye  
priestes to bind al that cal on thy name. The Lord sayd  
vnto him, So thy way, for he is a chosen vessel vnto me,

## The Actes

to beare my<sup>(b)</sup> name before the gentiles and kings, and the children of Israel. For I will shewe him howe great thinges he muste suffer for my names sake. And Ananias went his way, and entred into the house, and put his handes on him, and sayde, Brother Saul, the Lorde (euen Iesus that appeared vnto thee in the way as thou camest) hath sente me, that thou mightest receaue thy sight, and be filled with the holy ghost. And immediatly there fell frō his eyes as it had ben scales: and he receaued sight forthwith, and arose, and was baptized, and receaued meate, and was comforted. **D** Then was Saul certayne dayes with the disciples which were at Damascus. And strayghtway he preached Christe in the synagogues, that he was the sonne of God.

But all that hearde him, were amas'd, and sayd, Is not this he that destroyed them whiche called on this name in Hierusalem, and came hyther for that intent, that he might bring them bound vnto the hye priestes? But Saul increased the more in strength, and confounded the Jewes whiche dwelt at Damascus, affirming that this was very Christe.

And after that many daies were fulfilled, the Jewes tooke counsell together to kill him. But their laying awayte was knowen of Saul: and they watched the gates day and night to kill him. **E** Then the disciples toke him by night, and put him through the wall, and let him downe in a basket. And when Saul was come to Hierusalem, he assayed to couple him selfe to the disciples: but they were all afrayde of him, and beleued not that he was a disciple. But Barnabas tooke him, and brought him to the Apostles, and declared to them howe he had seene the Lorde in the waye, and that he had spoken to him, and howe he had done boldlye at Damasco in the name of Iesu. And he had his conuersation with them at Hierusalem, speaking boldly in the name

2. Cor. II. g.



name of the Lorde Iesu. And he spake and disputed agaynst the Grekes: but they went about to slea him. Which when the brethren knewe, they brought him to Cesarea, and sent him forth to Celsus. Then had the Churches rest throughout all Iurie, and Galilee, and Samaria, and were edified, and walked in the feare of the Lord, and multiplied by the comfort of the holy ghost.

And it came to passe, as Peter walked throughout all quarters, he came also to the saintes whiche dwelt at Lydda. And there he founde a certayne man named Eneas, which had kept his bed eyght yeres, and was sicke of the paultie. And Peter saide vnto him, Eneas,

Iesus Christe make thee whole: arise, and make thy bedde. And he arose immediatly. And all that dwelt at Lydda and Saron sawe him, and turned to the Lorde. There was also at Joppa a certayne woman, a disciple, named Tabitha, whiche by interpretation is called Dorcas: the same was full of good workes and almes dedes whiche she did. And it came to passe in those daies that she was sicke, and died: Whom when they had washed, they layde her in an vpper chamber. And forasmuche as Lydda was nye to Joppa, and the disciples had hearde that Peter was there, they sent vnto him two men, desiring him that he would not be greued to come vnto them. Then Peter arose, & came with them, and when he was come, they brought him into the vpper chamber: and all the wydowes stood round about him weping, and shewing the coates and garmentes whiche Dorcas made whyle she was with them. And Peter put them all forth, & kneled downe, and prayed, and turned him to the body, and sayd, Tabitha arise. And she opened her eyes, and when she saw Peter, she sate vp. And Peter gaue her the hande, and lift her vp: and when he had called the saintes and wyldowes, he deliuered her alpye. And it was knowne

Eneas.

Tabitha,  
Dorcas.

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## The Actes

throughout all Ioppa, and many beleued in the Worde. And it came to passe, that he taried many dayes in Ioppa, with one Simon a tanner.

### The Notes.

a. Christe is persecuted in his members, as he him selfe sayth in another place, whatsoeuer ye haue done to one of these little ones, the same ye haue done vnto me. Matth. xxv.

b. Christe doth in this place by his name, vnderstande his glorie, his truth, and righteousnes, his goodnes and mercie, with all the vvhole doctrine of the Gospell.

### The .x. Chapter.

The vision that Peter saw. How he was sent to Cornelius. The heathen also receaue the spirite, and are baptized.

**T**here was a certayne man in Cesarea, called Cornelius, a captain of the bande called the Italian bande, a deuout man, & one that feared God, with all his housholde, which gaue muche almes to the people, and prayed God alway. The same saue by a vision evidently about the ninth houre of the day, an angel of God comming in vnto him, and saying vnto him, Cornelius. And when he looked on him, he was afrayd, and sayd, What is it Lord? And he saide vnto him, Thy prayers and thine (a) almes are come vp into remembrance before God. And now send men to Ioppa, and call for one Simon, whose surname is Peter. He is lodged with one Simon a tanner, whose house is by the sea side: He shall tell thee what thou oughtest to do. And when the angell whiche spake vnto Cornelius was departed, he called two of his household seruantes, and a deuout souldier of them that wayted on him, and tolde them all the matter, and sent them to Ioppa.

On the morow as they went on their iourney, & came nye vnto the citie, Peter went vp vnto the highest part of the house to pray, about the sixth houre. And when he was hungry, he would haue eaten: but while they made redy, he fell into a trance, and sawe heauen opened, and a certayne vessel come downe vnto him, as it had ben a great sheet, knit at the foure corners, & was  
let

let downe to the earth: Wherein were al maner of foure  
 footed beastes of the earth, & wild beastes, & wommes,  
 and foules of the ayre. And there came a voyce to him,  
 Rise Peter, kill and eate. But Peter said, Not so Lord:  
 For I haue neuer eaten any thing that is common or  
 vncleane. And the voyce spake vnto him agayne the se-  
 cond time, What God hath cleaied, that I cal not thou  
 common. This was done thur: and the vessell was re-  
 ceaued vp agayne into heaue. Now while Peter doub-  
 ted in him selfe what this vision whiche he had scene  
 meant: beholde, the men which were sent from Corne-  
 lius had made inquiriunce for Simons house, & stode  
 before the dooze, and called, and aske whether Simon  
 which was surnamed Peter, wer lodged there. While  
 Peter thought on the vision, the spirite sayd vnto him,  
 Beholde, thre men seeke thee. Arise therfore, & get thee  
 downe, and go with them, & doubt not: for I haue sent  
 them. Then Peter went downe to the men which wer  
 sent vnto him from Cornelius, and sayd, Behold, I am  
 he whō ye seke: what is the cause wherfore ye are come?  
 And they sayd, Cornelius the captayne, a iust man and  
 one that feareth God, and of good report among al the  
 people of the Jewes, was warned by an holy angell to  
 sende for thee into his house, and to heare wordes of  
 thee. Then called he them in, and lodged them.  
 And on the morow Peter went away with them, and  
 certayne brethren from Ioppa accompanied him. And  
 the thirde day after entred they into Cesarea. And  
 Cornelius wayted for them, & had called together his  
 kinsmen and speciall frendes. And it came to passe, as  
 Peter came in, Cornelius met him, and fell downe at  
 his feete, and worshipped him. But Peter toke him  
 vp, saying, Stande vp, I my selfe also am a man.  
 And as he talked with him, he came in, and found ma-  
 ny that wer come together. And he sayd vnto them, Ye  
 knowe howe that it is an vnlawfull thing for a man  
 that

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 thou pollute.

Luke. 2. D.

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that

## The Actes

that is a Iew to companie or come vnto one of another nation: But God hath shewed me, that I shoulde not call any man common or vncleane. Therfore came I vnto you without delay as soon as I was sent for, I aske therfore, for what intent ye haue sent for me?

And Cornelius sayde, This day nowe foure dayes **A**bout this houre I late fasting, and at the ninth houre I prayed in my house: And behold, a man stoode before me in bright clothing, and saide, Cornelius, thy prayer is heard, and thine almes deedes are had in remembrance in the sight of God. Sende therfore to Joppa, and call for Simon, whose surname is Peter: He is lodged in the house of one Simon a tanner by the sea side, who when he cometh, shall speake vnto thee. Then sent I for thee immediately, and thou hast wel done that thou art come. Nowe therfore are we all here present before God, to heare all thinges that are commaunded vnto thee of God. Then Peter opened his mouth, and sayde, Of a tructh I perceaue that God hath no regarde of persons: but in euery nation he that feareth him, and worketh righteousnesse, is accepted with him. Touching the worde whiche God sent vnto the children of Israel, preaching peace by Iesus Christe, he is Lord ouer all. Ye knowe howe the worde was published through all Iurie, beginning in Galilee, after the baptisme whiche Iohn preached: Howe God annoynted Iesus of Nazareth with the holy ghost, and with power: Alho went about, doyng good, and healing all that were opprest of the deuill: for God was with him. And we are witnesses of all thinges whiche he did in the lande of the Iewes and at Hierusalem, whom they slue, and hanged on tree. Him God rayled vp the thirde day, and shewed him openly, not to all the people, but vnto vs witnesses, chosen before of God, (euen) to vs whiche dyd eate and drinke with him after he rose from the dead. And he commaunded vs

Rom. 2. b.

Ephe. 6. b

Col. 3. d.

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vs to preache vnto the people, and to testifie that it is  
 he whiche was ordeyned of God to be the iudge of  
 quicke and dead. To him geue all the prophetes wit-  
 nesse, that through his name whosoener beleueth in 6  
 him, shal receaue remission of sinnes. While Peter yet  
 spake these wordes, the holy ghost fel on all them which  
 heard the word. And they of the circumcision which be-  
 leued, were astonied, as many as came with Peter, be-  
 cause that on y<sup>e</sup> gentils also was shed out the gift of the  
 holy ghost. For they heard them speake with tongues,  
 and magnifie God. Then answered Peter, Can any  
 man forbid water, that these shoulde not be baptised,  
 which haue receaued the holy ghost as well as we? And  
 he commaunded them to be baptised in the name of the  
 Lord. Then prayed they him to tary certayne dayes.

The Notes.

2. Cornelius (whose almes before baptism are prayd) came not  
 by workes to sayth, but by fayth he did come to these good workes.  
 Greg. Bede. These godly doctours did not ascribe our iustification  
 vnto the merites of our owne workes, but vnto sayth.

The. xi. Chapter.

¶ Peter sheweth the cause wherefore he went to the Heathen. Bar-  
 nabas and Paul preache vnto the Heathen. Agabus prophecieth  
 dearth for to come.

**A**ND the Apostles and brethren that were in Iurie  
 heard that the heathen had also receaued the word  
 of God. And when Peter was come vp to Hieru-  
 salem, they that were of the circumcision contended a-  
 gainst him, saying, Thou wentest in to men vncircum-  
 cized, and diddest eate with them. But Peter rehear-  
 sed the matter from the beginning, and expounded it  
 by order vnto them, saying, I was in the citie of Top-  
 pa praying, and in a trance I saw a vision, a certayne  
 vessell descende as it had ben a great sheete, let downe  
 from heauen by the foure corners, and it came to me.  
 Upon the whiche when I had fastened mine eyes, I  
 considered, and sawe foure footed beastes of the earth,  
 and wilde beastes, and wommes, and foules of the ayre.

U iii

And

## The Actes.

**28** And I heard a voyce saying vnto me, Arise Peter, slee and eate. But I sayde, Not so Lorde: For nothing com-  
mō of vncleane hath at any time entered into my mouth.  
But the voyce answered me agayne from heauen,  
Make them not common whiche God hath cleansed.  
And this was done thre times: and all were taken vp  
agayne into heauen. And beholde, immediarly there  
were thre men already come into the house where I  
was, sent from Cesarea vnto me. And the spirite sayde  
vnto me, that I should go with the without doubting.  
Moreover, these sixe brethren accompanied me, and we  
entered into the mans house: And he shewed vs howe he  
had seene an angell in his house, which stood and said  
vnto him, Sende men to Joppa, and call for Simon,  
whose surname is Peter: He shal tel thee words, wher-  
by both thou and all thine house shalbe saued. And as

John. 1. d.

**C** I began to speake, the holy ghost fel on them, as he did  
on vs at the beginning. Then came it to my remem-  
braunce howe that the Lorde sayd, John baptised with  
water, but ye shalbe baptised with the holy ghost. For-  
asmuch then as God gaue them the like gift as he dyd  
vnto vs when we beleued on the Lorde Iesus Christe:  
what was I, that I should haue withstand God? Whe-  
they heard these thinges, they helde their peace, and  
glorified God, saying, Then hath God also to the gen-  
tiles graunted repentance vnto life.

They also which were scattered abroad through the  
affliction that arose about Stenen, walked throughtout  
vnto Phemices, and Cypres, and Antioche, preaching  
the worde to no man, but vnto the Iewes onely. And  
some of them were men of Cypers & Cyrenes, which  
when they were come to Antioche spake vnto the  
Grekes, and preached the Lorde Iesus. And the hande  
of the Lorde was with them: and a great number bele-  
ued and turned vnto the Lorde. Then tidinges of these  
thinges came vnto the eares of the Church which was  
in

in Hierusalem: And they sent forth Barnabas, that he should go vnto Antioche. Which when he came, and had sene the grace of god, was glad, and exhorted them all, that with purpose of heart they would cleaue vnto the Lorde. For he was a good man, and full of the holy ghost, and of sayth: And much people was added vnto the Lorde. Then departed Barnabas to Tarsus, for to seeke Saul. And when he had founde him, he brought him to Antioche: And it came to passe, that a whole yere they had their cōuersation with the church there, and taught much people: in so much that the disciples of Antioche were the first that were called Christians.

And in those dayes came prophetes from Hierusalem vnto Antioch. And there stood vp one of them named Agabus, and signified by the spirite that there should be great dearth throughout al the world: which came to passe in the dayes of Claudius Caesar. Then the disciples, euery man according to his abilitie, purposed to sende succour vnto the brethren which dwelt in Iurie. Which thing they also did, and sent it to the elders by the handes of Barnabas and Saul.

The Notes.

2. They that beleued in Christ were afore this called disciples, and began first to be named Christians at Antiochia, whiche name we haue of our Lorde Iesus Christe, in whom we beleue, and beyng partakers of his spirite, do reioyce in our saluation, purchased vnto vs by him. Therefore we must take hede that we do not by our vnclene conuersation pollute and defile this most excellent name, and so geue occasion vnto the heathen for to misreport and blaspheme it.

The. xii. Chapter.

¶ Herode persecuteth the Christen, killeth Iames, and putteth Peter in prison, whom the Lorde deliuereth by an angel. The same full death of Herode.

**A**T the same time the king stretched forth his handes to vere certayne of the Church. And he killed Iames the brother of Iohn with the sword: And because he sawe it pleased the Iewes, he proceeded further, and tooke Peter also. Then were the

¶ iii

dayes

# The Actes.

Actes. 5. D

dayes of sweete bread.) And when he had caught him, he put him in prison also, and deliuered him to foure quaternions of souldiers to be kept, intending after Easter to bring him forth vnto the people. And Peter was kept in prison: but prayer was made without ceassing of the Church vnto God for him. And when Herode would haue brought him forth vnto the people, the same night slept Peter betwene two souldiers, bounde with two chaynes, and the keepers before the doore kept the prison. And beholde, the angell of the Lord was there present, and a light shined in the habitation: And he smote Peter on the side, and stirred him vp, saying, Arise vp quickly. And his chaynes fell of from his handes. And the angell sayd vnto him, Cyde thy selfe, and bind on thy sandales. And so he did. And he saith vnto him, Cast thy garment about thee, and folow me, and he came out, & folowed him, and wisse not that it was truth which was done by the angell: but thought he had sene a vision. When they were past the first and the seconde watch, they came to the yron gate that leadeth vnto the citie, which opened to the by the owne accorde: And they went out, and passed through one strete, and forth with the angel departed from him. And when Peter was come to him selfe, he said, Nowe I knowe of a suretie that the Lord hath sent his angel, and hath deliuered me out of the hand of Herode, and freed al the wayting for of þ people of the Iewes. And as he considered (the thing) he came to the house of Marie the mother of Iohn, whose surname was Marke, where many were gathered together in prayer. As Peter knocked at the entrie doore, a damsell came forth to hearken, named Rhoda. And when she knewe Peters voice, she opened not the doore for gladnesse, but ran in, and tolde how Peter stood before the doore. And they sayde vnto her, Thou art mad. But she affirmed that it was tuen so. Then sayde they, It is (b) his angell.

But

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But Peter continued knockyng: and when they had opened the doore and saw him, they were astonied. And when he had beckened vnto them with the hande that they might holde their peace, he tolde them by what meanes the Lord had brought him out of prison. And he sayd, Go heve these thinges vnto Iames, and to the brethren. And he departed, & went into another place.

Howe alioone as it was day, there was no litle adoe among the souldiers what was become of Peter. And when Herode had sought for him, and founde him not, he examined the keepers, and commaunded them to be caried away. And he descended from Iurie to Cesarea, & there abode. And Herode was displeased with them of Tyre and Sidon: But they came al with one accorde to him, & made intercession to Blastus the kings chamberlayne, & desired peace: because their countrey was nourished by the king. And vpon a day appoynted Herode arayed him in royall apparell, and set him in his seate, and made an oration vnto them. And the people gaue a shout (saying,) It is the voyce of God, and not of a man. And immediately the angell of the Lorde smote him, because he gaue not God the honour: and he was eaten of wormes, and gaue vp the ghost. And the worde of God grewe and multiplied. And Barnabas and Saul returned to Hierusalem when they had fulfilled their office, and tooke with them Iohn, whose surname was Marke.

The Notes.

a. It is the true liuing God that deliuereth out of prison, and not that fayned God S. Leonarde. On that true God dyd Saint Peter call, vnto hym did he adscribe the glorie of his deliuerance. Reade the ciii. Psalm.

b. There be many places in the Scriptures, where we do playnely learne, that angels be appoynted to wayte vpon the saythfull, euen from their very byrth. Mat. xviii. Heb. i. And in the Psalmes: He hath geuen a commaundement to his angels, that they kepe thee in all thy wayes. Such a thing is here meant by the disciples.

The. xiii. Chapter.

¶ Paule and Barnabas are called to preache among the Heathen.



## The Actes

Of Sergius Paulus, and Elimas the forcerer. Paul preacheth at Antioche.

**A** There was also in the Church that was at Antioch certayne prophetes and teachers: as Barnabas and Simeon that was called Neger, & Lucius of Cyrene, and Manahen, which had ben nourished up with Herode the tetrache, and Saul. As they ministred to the Lorde and fasted, the holy ghost sayde, Separate me Barnabas and Saul for the worke wherunto I have called them. And when they had fasted and prayed, and layde their handes on them, they let them go. And they after they were sent forth of the holye ghost, departed into Seleucia, and from thence they sayled to Cyprus. And when they were at Salamine, they preached the word of God in the synagogues of the Jewes, and they had also Iohn to their minister.

**23** And when they had gone through the Ile unto Paphes, they founde a certayne forcerer a false prophete, a Jewe, whose name was Bariesu: Whiche was with the deputie of the countrey, one Sergius Paulus a prudent man: The same called vnto hym Barnabas and Saul, and desired to heare the worde of God. But Elymas the forcerer (for so is his name by interpretation) withstoode them, and sought to turne the deputie away from the fayth. Then Saul (whiche also is called Paul) beyng full of the holy ghost, set his eyes on hym, and sayde, O full of al subtiltie and all mischeefe, thou chylde of the deuyl, thou enemye of all ryghteousnesse, wylt thou not cease to peruert the ryght wayes of the Lorde? And now beholde, the hand of the Lorde is vpon thee, and thou shalt be blinde, and not see the sunne for a season. And immediatly there fell on him a mist and a darknesse, and he went about seeking (them) that shoulde leade hym by the hande. Then the deputie when he sawe what was done, beleued, and wondered at the doctrine of the Lorde.

Nowe

Nowe when they that were with Paul, were departed from Paphos, they came to Perga in Pamphilia: and John departed from them, and returned to Hierusalem. But whē they departed from Perga, they came to Antioch in Pisidia, and went into the synagoge on the Sabbath day, & sate downe. And after the lecture of the lawe and the prophetes, the rulers of the synagoge sent vnto them, saying, Ye men and brethren, if ye haue any worde to exhort the people, say on.

Then Paul stood vp, and beckened with the hande for silence, and sayde, Men of Israel, and ye that feare God, geue audience. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the lande of Egypt, and with an hye arme brought he them out of it. And about the tyme of fourtie yeres suffered he their maners in the wilderness. And he destroyed seven nations in the lād of Chanaan, & diuided their lande to them by lot. And afterwarde he gaue vnto them iudges about the space of foure hundred and fiftie yeres, vnto the tyme of Samuel the prophete. And afterward they desired a king, and God gaue vnto them Saul the sonne of Cis, a man of the tribe of Beniamin, by the space of fourtie yeres. And when he was put downe, he set vp Dauid to be their kyng, of whom he reported, saying, I haue found Dauid (the sonne) of Iesse, a mā after mine owne heart, whiche shall fulfill all my will. Jo. ii. 13. b.  
Iud. 14. b.  
1. Reg. 8. a.  
3. Reg. 16. c.

Of this mans seede hath God accordyng to his promise brought forth to Israel the saviour Iesus, when John had first preached before his coming, the baptisme of repentance to all the people of Israel. And when John had fulfilled his course, he sayde, Whom ye thinke that I am, the same am I not. But beholde, there cometh one after me, whose shoes of his feete I am not worthy to loose. Ye men & brethren, chyldren of the generation of Abraham, and whosoeuer among you feareth

# The Actes

**Mark. 17.** feareth God, to you is the worde of this saluation sent.  
**Luk. 22. t.** For they that dwell at Hierusalem, and their rulers,

**E** prophetes whiche are read euery Sabbath day, they haue fulfilled them in condemning hym: And though they founde no cause of death in hym, yet desired they Pilate to kyll hym. And when they had fulfilled all that were written of him, they tooke hym downe from the tree, and put him in a sepulchre. But God rayled him agayne fro the dead: And he was scene many dayes of them which came vp with hym from Galilee to Hierusalem, which are his witneses vnto the people. And we declare vnto you, how that the promise whiche was made vnto the fathers, God hath fulfilled the same vnto vs their children, in that he rayled vp Iesus agayne, as it is written in the seconde Psalme, Thou art my sonne, this day haue I begotten thee. And as concerning that he raised him vp from the dead, now no more to returne to corruption, he sayde on this wyse, I will geue you the holy things of Dauid, which are faithfull. Wherefore he sayth also in another place, Thou shalt not suffer thine holy one to see corruption. For Dauid, after he had serued his tyme, by the wyll of God felon sleepe, and was layde vnto his fathers, and sawe corruption: But he whom God rayled agayne, sawe no corruption.

**Psal. 2. b.**  
**Heb. 1. b.**

**Psal. 55. b.**  
**Psal. 15. a.**

**F**or it knowen vnto you therfore ye men and brethren, that throught this man is preached vnto you the forgiveness of sinnes: And that by hym, all that beleue are iustified from all thinges, from which ye could not be iustified by the lawe of Moyses. Beware therefore lest that fall on you whiche is spoken of in the prophetes, Beholde ye despisers, and wonder, and perishe ye: for I do a worke in your dayes, a worke whiche ye shal not beleue though a man declare it you.

**Abac. 1. b.**

And when they were gone out of the synagoge of the  
**Jewes,**

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Jewes, the Gentiles besought that they would preache these wordes to them the next Sabbath. Nowe when the congregation was broken vp, many of the Jewes and vertuous profelytes folowed Paul and Barnabas, which spake to them, and exhorted them to continue in the grace of God.

And the next Sabbath day came almost the whole citie together to heare the word of God. But when the Jewes sawe the people, they were full of indignation, and spake agaynst those thinges whiche were spoken of Paul, speaking agaynst, and rayling. Then Paul and Barnabas wared holde, & sayd, It was meete that the word of God should first haue ben spokē to you: but seeing ye put it fro you, & thinke your selues unworthy of everlasting life, lo, we turne to the gentiles: For so hath the Lorde commaunded vs (saying) I haue made thee a light of the gentiles, that thou be the saluatiō vnto the ende of the world. And when the gentiles hearde this, they were glad, and glorified the worde of the Lorde: and as many as were ordayned to eternal lyfe beleued. And the worde of the Lorde was published throughout all the region. But the Jewes moued the deuout and honest women, and the cheefe men of the citie, and ray- sed persecution agaynst Paul and Barnabas, and expelled them out of their coastes. But they shooke of the dust of their feete agaynst them, and came vnto Iconium. And the disciples were fylled with ioy, and with the holy ghost. Esa. 49. b.  
Mat. 10. b.  
Mark. 6. b.  
Luk. 9. a.

The Notes.

a. The truth neuer feareth the light, but commeth forth boldly, as it appeareth by Paul and Barnabas which enter into the common synagoge. Also here we do learne why the Sabbath day was instituted: not for vayne sportes and pastimes, but that vpon that day the people should geue them selues to prayer, to reade and heare the worde of God.

The. xliii. Chapter.

¶ Paul and Barnabas preache at Iconium, some beleue, some stirre vp sedition. At Lystra they woulde do sacrifice to Barnabas and Paul, which refuse it, and exhort the people to worship the true God.

# The Actes

God. Paule is stoned, after that commeth he to Derbe, Lystra, and Iconium, and to Antiochie.

**A**ND it came to passe in Iconium, that they went both together into the synagoge of the Jewes, & so spake, that a great multitude both of the Jewes and also of the Grekes beleued. But the unbeleuyng Jewes stirred up, and corrupted the mindes of the gentiles agaynst the brethren. Long tyme therefore abode they there, and quit them selues boldly with the helpe of the Lorde, whiche gaue testimonie vnto the worde of his grace, and graunted signes and wonders to be done by their handes. But the multitude of the citie was diuided: and part helde with the Jewes, and part with the Apostles. And whē there was an assault made both of the gentiles and also of the Jewes, with their rulers, to do them violence, & to stone them, they were ware of it, and fled vnto Lystra and Derbe, cities of Lyeaonia, and vnto the region that lieth rounde about: and there preached the Gospell.

And there sate a certayne man at Lystra weake in his fecte, being a creple from his mothers wombe, and neuer had walked. The same hearde Paul speake: whiche beholding hym, and perceauyng that he had sayth to be whole, sayde with a loude voyce, Stande vp ryght on thy fecte. And he starte vp, and walked. And when the people sawe what Paul had done, they lost vp their voyces, saying in the speache of Lyeaonia, Gods are come downe to vs in the lykenesse of men. And they called Barnabas Iupiter, and Paul Iupiter, because he was the cheefe speaker. Then Iupiters Priest, whiche was before their citie, brought oren and garlandes to the doore, and would haue done sacrifice with the people. Whiche when the Apostles Barnabas and Paul hearde of, they rent their clothes, and ran in among the people, cryng, and saying, Sirs why do you these thynges? We are mortall men lyke

Psal. 146. a.

unto

unto you, and preache vnto you that ye shoulde turne from these vanities, vnto the lyuing God, which made heauen and earth, and the sea and all thinges that are therein: The whiche in tyme past suffered all nations to walke in their owne wayes. Neuerthelesse, he left not hym selfe without witnesse, in that he shewed his benefites from heauen, in geuing vs rayne and fruitfull seasons, fylling our heartes with foode and gladnesse. And with these sayinges scarce refrayned they the people, that they had not done sacrifice vnto them.

Then thither came certayne Iewes from Antioche and Iconium, whiche when they had perswaded the people, and had stoned Paule, drewe him out of the cite, supposing he had ben dead. Nowbeit, as the disciples stood rounde about hym, he arose vp, and came into the cite: and the next day he departed with Barnabas to Derbe. And when they had preached to that cite, and had taught many, they returned agayne to Lystra, and to Iconium and Antioche, and strengthened the disciples soules agayne, and exhorted them to continue in the sayth, & that we must through much tribulation enter into the kingdome of God. And when they had ordayned them elders by electiō in euery Church, and had prayed, (a) with fasting, they commended them to the Lorde, on whom they beleued. And when they had gone throughout Pisidia, they came to Pamphylia. And when they had spoken the worde (of God) in Perga, they descended into Attalia, and thence departed by ship to Antioche, from whence they were committed vnto the grace of God, to the worke whiche they fulfilled. And when they were come and had gathered the Church together, they rehearsed all that God had done with them, and howe he had opened the doore of sayth vnto the gentiles. And there they abode long tyme with the disciples.

The

Apoc. 14. 6.

Rom. 1. 6.

D

# The Actes

## The Notes.

a. Here we learne, that whenſoeuer we go about any waightrie matter, we ought with abſtinence of luying prepare our mundaes vnto prayer, that it may be the more earnest.

## The.xv.Chapter.

¶ Variance about circumciſion. The Apoſtles pacifie the matter at Hieruſalem, Paul and Barnabas preache at Antioche.

**Cat. 2.a.** **A**ND certayne men which came downe from Iurie, taught the brethren (and ſayde) Except ye be circumciſed after the maner of Moyses, ye can not be ſaued. So when there was riſen diſcention, and diſputing, not a litle vnto Paul & Barnabas, agaynſt them, they determined that Paul and Barnabas, and certayne other of them, ſhoulde go vnto Hieruſalem vnto the Apoſtles and elders about this queſtion. And after they were brought on their way by the Churche, they paſſed through Phenices and Samaria, declaring the conuerſation of the gentiles, & they brought great joy vnto al the brethren. And when they were come to Hieruſalem, they were receaued of the Churche, and of the Apoſtles and elders: And they declared al thinges that God had done with them. Then roſe vp certayne of the ſect of the Pharifees which dyd beleue, ſaying that it was needefull to circumciſe them, and to commaund to kepe the lawe of Moyses. And the Apoſtles and elders came together for to conſyder of (a) this matter.

**B** And when there had ben much diſputing, Peter roſe vp, and ſayd vnto them, Ye men and brethren, ye know howe that a good while ago God did choſe among vs, that the gentiles by my mouth ſhoulde heare the worde of the goſpell and beleue. And God which knoweth the heartes, bare them witneſſe, and gaue vnto them the holy ghoſt, euen as he dyd vnto vs: And put no difference betweene vs and them, purifying their heartes by faith. Nowe therefore why tempt ye God, to put on the diſciples neckes the yoke which neither our fathers nor we were able to beare: But we beleue that through the grace of the Lorde Ieſu Chriſt, we ſhalbe ſaued, eue



as they. Then all the multitude was silent, and gaue audience to Barnabas and Paul, whiche tolde what signes and wonders God had shewed among the gentiles by them.

And when they held their peace, James answered, saying, Men and brethren, hearken vnto me. Simeon tolde howe God at the beginning dyd visite, to receaue of the gentiles a people in his name. And to this agree the wordes of the prophetes, as it is written, After this I wyll returne, and wyl builde agayne the tabernacle of Dauid which is fallen downe: and that which is fallen in decay of it, wyl I buylde againe, and I wil let it vp: that the residue of men myght seeke after the Lorde, and al the gentiles vpon to whom my name is called, sayth the Lorde, whiche doth all these thynges. Knownen vnto God are all his workes from the beginning of the worlde. Wherefore my sentence is, that we trouble not them whiche from among the gentiles are turned to God: But that we write vnto them, that they abstayne them selues from fylthinesse of idols, & from fornication, and from strangled, and from blood. For Apostles of old tyme hath in euery citie the that preache him in the synagogues, when he is read euery Sabbath day. Then pleased it the Apostles and elders, with the whole Church, to sende chosen men of their owne company to Antioch with Paul and Barnabas, (That is Judas, whose surname was Barlabas, and Silas, which were cheefe men among the brethren, and wrote letters by them, after this maner.

The Apostles, and elders, and brethren, sende greetings vnto the brethren whiche are of the gentiles in Antiochia, Syria, and Cilicia. Forasmuche as we haue hearde that certayne whiche departed from vs, haue troubled you with wordes, and combred your myndes, saying ye must be circumcised and kepe the lawe, to whom we gaue no suche commaundement: It seemed



## The Actes

therfore to vs a good thyng, when we were come together with one accorde, to send chosen me vnto you, with our beloued Barnabas and **Paul**, me that haue reoparded their liues for the name of our Lorde Iesus Christ. We haue sent therfore Judas and Silas, whiche shall also tell you the same thinges by mouth. For it seemed good to the holy ghost, and to vs, to charge you with no more then these necessarie thinges (that is to say) that ye abstaine from thinges offered to idols, and from blood, and from strangled, and from fornication: From whiche if ye kepe your selues, ye shall do well. So fare ye well.

**F** Now therfore when they were departed, they came to Antioche, and gathered the multitude together, and deliuered the Epistle. Whiche when they had read, they reioyced of the consolation. And Judas and Silas beyng prophetes, exhorted the brethren with many wordes, & strengthened them. And after they had taried (there) a space, they were let go in peace of the brethren vnto the Apostles. Notwithstanding, it pleased Silas to abide there still. Paul also and Barnabas continued in Antioche, teachyng and preachyng the worde of the Lorde, with other many. But after a certayne space, Paul said vnto Barnabas, Let vs go agayne and visite our brethren, in euery citie where we haue shewed the worde of the Lorde, and knowe (and see) howe they do. And Barnabas gaue counsell to take with them John, whose surname was Marke. But Paul would not take hym vnto their companie, whiche departed from them from Pamphylia, (b) and went not with them to the worke. And the contention was so sharpe betwene them, that they departed a sunder one from the other: and so Barnabas tooke Marke, and sayled vnto Cypers. And Paule chose Silas, and departed, being committed of the brethren vnto y grace of God. And he went through Syria, and Cilicia, stablishyng the Churches.

The

## The Notes.

a. When counsailes be gathered in the name of Christ, there is no doubt but that Christ is in the middle of them, and with his spirit doth assist them. But if they be gathered in their owne name: that is to say, to set forth their owne glorie, they are vtterly destituted of the holy ghost, and whatsoever they do decree or set fourth, ought to be esteemed none other but mens doctrines or traditions.

b. Paul and Barnabas had done before many wonderfull and godly actes. Because therefore that no man should attribute to much vnto them, the holy ghost doth suffer them to fall out: thereby to declare that the most holiest are subiect to infirmities: or rather being separated, they might do the more good.

## The.xvi. Chapter.

Timothi is circumcised. Paul preacheth at Philippos, and there he is put into prison.

Then came he to Derbe and to Lystra: and behold, a certayne discipule was there named Timotheus, a womans sonne which was a Jewesse and beiened: but his father was a Greke. Of whom the brethren that were at Lystra and Iconium reported well. Paul woulde that he shoulde go forth with hym, and tooke and circumcised him, because of the Jewes which were in those quarters: for they knew all that his father was a Greke. And as they wēt through the cities, they delivered them the (a) decrees for to kepe, that were ordained of the Apostles and elders which were at Hierusalem. And so were the Churches stablished in the sayth, and increased in number dayly.

Now when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the holy ghost to preache the worde in Asia, they coming to Mysia, sought to go into Bithynia: but the spirit suffered them not to go. And they passing through Mysia, came downe to Troada. And a vision appeared to Paul in the night, There stood a man of Macedonia, and prayed hym, saying, Come into Macedonia and helpe vs. And after he had seene the vision, immediately we prepared to go into Macedonia, being certified that the Lorde had called vs for to preache the Gospell vnto them. When we looked forth then from Troada,

## The Actes

we came with a straight course to <sup>Samothracia</sup>, and the next day to Neapolis: and fro thence to Philippos, which is the cheefe citie in the partes of Macedonia, & a free citie: And we were in that citie abiding certayne **C** dayes. And on the day of the Sabbath, we went out of the citie besides a riuer where prayer was wont to be made: and we sate downe, and spake vnto the women whiche resorted thither. And a certayne woman named Lydia, a seller of purple of the citie of the Thyatirians, whiche worshipped God, gaue <sup>(vs)</sup> audience: Whose heart the Lorde opened, that she attended vnto the thinges whiche Paul spake. And when she was baptized, and her household, she besought vs, saying, If ye haue iudged me to be faythfull to the Lorde, come into my house, and abyde there. And she constrained vs.

**D** And it came to passe as he went to prayer, a certayne  
 Leuit. 20. d. damsell possessed with a spirite of soothsaying, met vs:  
 Deut. 18. d. whiche brought her masters muche vantage with  
 I. Reg. 28. a soothsaying. The same folowed Paul and vs, and  
 cryed, saying, These men are the seruantes of the  
 most hye God, whiche shewe vnto vs the way of sal-  
 uation. And this dyd she many dayes: but Paul not  
 content, turned about and sayde to the spirite, I com-  
 maunde thee in the name of Iesus Christe that thou  
 come out of her. And he came out the same houre.

**C** And when her masters sawe that the hope of their  
 gaynes was gone, they caught Paul and Silas, and  
 drew them into the marked place, vnto the rulers,  
 and brought them to the officers, saying, These men  
 trouble our citie, beyng Iewes, and preache ordina-  
 ments whiche are not lawfull for vs to receaue, neyther to  
 obserue, seeyng we are Romanes. And the people ran  
 agaynst them: and the officers rent their clothes, and  
 commanded them to be beaten with rodde. And  
 whe they had beaten them sore, they cast them into pri-  
 son, commaunding the iayler of the prison to kepe them  
 dili-

diligently. Whiche when he had receaued such com-  
maundement, thrust them into the inner prison, and  
made their seete fast in the stocks.

And at midnight Paul and Silas prayed, and lau-  
ded God: and the prisoners hearde them. And sodenly  
there was a great earthquake, so that the foundation of  
the prison was shaken: and immediatly all the doozes  
opened, and euery mans bandes were loosed. When  
the keeper of the prison waked out of his sleepe, and saw  
the prison doozes open, he drew out his sword, and  
would haue kyled hym selfe, supposing that the pri-  
soners had ben fled. But Paul cryed with a loude  
voyce, saying, Do thy selfe no harme: for we are al here.  
Then he called for a light, and sprang in, and came  
trembling, and fel downe before Paul and Silas, and  
brought them out, and sayde, Sirs, what must I do to  
be saued? And they sayde, Beleue on the Lorde Iesus  
Christ, and thou shalt be saued, and thy household. And  
they spake vnto hym the worde of the Lorde, and to all  
that were in his house. And (he) tooke them the same  
houre of the night, & washed their woundes, and was  
baptized hym selfe, and al they of his household straight-  
way. And when he had brought them into his house,  
he set meate before them, and loved that he with all his  
householde beleued on God. And when it was day, the  
officers sent the sergiauntes, saying, Let those men go.  
And the keeper of the prison tolde this saying to Paul,  
The officers haue sent worde to loose you: nowe there-  
fore get you hence, and go in peace. Then sayde Paul  
vnto them, They haue beaten vs openly vncollected  
being Romanes, and haue cast vs into prison, and now  
would they thrust vs out priuily? Nay verily: but let  
them come them selues and fetch vs out. And the ser-  
giauntes tolde the se wordes vnto the officers: and they  
feared when they heard that they were Romanes. And  
they came and besought them, and brought them out,

Luke. 2. a.

John. 3. h.

# The Actes

e desired them to depart out of the citie. And they wēt out of the prison & entred into the house of Lydia, & whē they had sene y<sup>e</sup> brethren, they comforted them, & departed

The Notes.

a. Reade the chapter before, for the vnderstanding of these sentences.

The.xvii.Chapter.

¶ Paul commeth to Thessalonica, where the Iewes set the citie on a roze, Paule escapeth, and commeth to Athens, where he preacheth the true and unknowne God.

**A**S they made their iourney theiowe Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Iewes. And Paul as his maner was, went in vnto them, and thre Sabbath dayes disputed (with them) out of the scriptures, opening and alleaging that Christe must needes haue suffered, and risen agayne from the dead: and that this is Christe Iesus whiche I preache to you. And some of them beleued, and ioyned with Paul and Silas, and of the deuout Grekes a great multitude, and of the cheefe

Luke. 14. g.

**B**Women not a fewe. But the Iewes which beleued not, moued with enuie, tooke vnto them certayne vagabondes and euill men, and gathered a companie, and set all the citie on a roze, & made assault vnto the house of Iason, and sought to bring them out to the people. And when they founde them not, they drue Iason and certayne brethren vnto the heades of the citie, crying, These that trouble the worlde, are come hyther also, whom Iason hath receaued (pryncely) And these al do contrarie to the decrees of Caesar, (a) saying that there is another king (one) Iesus. And they troubled the people, and the officers of the citie, when they hearde these thinges. And when they were sufficiently answered of Iason, & of the other, they let them go. And the brethren immediately sent away Paul & Silas by night vnto Berea: Whiche whē they were come thither, they entred into the synagogue of the Iewes. These were the noblest of birth among them of Thessalonica, whiche receaued the word with al redinesse of mind, & searched

John. 19. b.

(b)

(b) the scriptures dayly whether those things were so. Therfore many of them belened: also of honest women which were Grekes, & of men not a few. But when the Jewes of Thessalonica had knowledge that þ word of God was preached of Paul at Berea, they came thither & moued the people. And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas & Timotheus abode there stil. And they þ guyded Paul, brought him vnto Athens, & receaued a commendement vnto Silas & Timotheus for to come to hym with speede, & wēt their way. Whyle Paul waited for them at Athens, his spirite was moued in him, when he sawe the citie geuen to worshipping of idoles. Therfore disputed he in the synagogue with the Jewes, & with the deuout persons, & in the market dayly with them that came vnto him by chaunce. The certaine philosophers of the Epicures & of the Stoikes disputed with hym: And some said, What wil this babler say? Other some, He seemeth to be a setter forth of new gods: because he preached vnto them Iesus & the resurrection. And they toke him, and brought him into Marce streete, saying, May we not know what this new doctrine whereof thou speakest is? For thou bringest certaine straunge things to our eares: We woulde knowe therefore what thele thinges meane. (For all the Athenians and straungers which were there, gaue them selues to nothing els, but eyther to tell or to heare some new thing.) Then Paul stood in the middes of Marce streete, and sayde, Ye men of Athens, I perceauce that in all thinges ye are to superstitious. For as I passed by, and behelde the manner howe ye worship your Gods, I founde an altar, wherein was witten, Unto the unknowē God. Whom ye then ignorantly worship, him shew I vnto you. God that made the worlde, and all that are in it, seeing that he is Lord of heauen & earth, dwelleth not in temples made with handes: Neither is worshipped with man's

## The Actes

handes, as though he needed of any thyng, seeing he  
 hym selfe geueth lyfe and breath to all euery where:  
**F** And hath made of one blood all nations of men, for to  
 dwell on all the face of the earth, and hath determined  
 the times before appoynted, & also the boundes of their  
 habitation: That they shoulde seeke the Lorde, if per-  
 haps they might haue felt and founde hym, though he  
 be not farre from euery one of vs. For in hym we liue &  
 moue, & haue our being, as certayne of your owne poets  
 sayde, for we are also his offspring. Forasmuch then as  
 we are the offspring of God, we ought not to thinke that  
 the Godhead is lyke vnto golde, siluer, or stone graven  
 by art & mans deuice. And the tyme of this ignoraunce  
 God winked at: but now he biddeth al men euery where  
**E** to repere: Because he hath appointed a day in the which  
 he wyll iudge the worlde in rightcousnes, by that man  
 by whom he hath appoynted, and hath offered sayth to  
 all men, in that he hath raysed hym from the dead.

And when they hearde of the resurrection from the  
 dead, some mocked: and other sayd, We wyl heare thee  
 agayne of this matter. So Paul departed from among  
 them. Howbeit certayne men claue vnto hym, and belie-  
 ued: among the which was Dionys Areopagita, and a  
 woman named Damaris, and other with them.

### The Notes.

2. In this place are all Christians taught what they ought to do, to  
 trye the preachers and other that come vnder colour to set forth  
 true religion vnto vs, according to the saying of saint Paul. Trye all  
 thinges, and chose out that which is good. 1. Iohn. iiii. Learne hence  
 that the worde is the touchestone.

### The. xviii. Chapter.

¶ Paul preacheth at Corinthum, continuing there a yere and  
 halfe, goeth agayne into Syria, commeth to Ephesus, Cesarea  
 and Antioche. Of Apollus, Aquila, and Priscilla.

**A**FTER these thinges, Paul departed from Athens,  
 and came to Corinth, and founde a certayne Iewe  
 named Aquila, borne in Pontus, lately come fr  
 Italie with his wyfe Priscilla (because that Cleo



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dius had commaunded all Iewes to departe from  
 Rome) and he came vnto them. And because he was of  
 the same crafte, he abode with them, and (a) wrought  
 (for their craft was to make tentes.) And he disputed  
 in the synagogue euery Sabbath, and exhorted the  
 Iewes and the Grekes. And when Silas and Timo-  
 theus wer come from Macedonia, Paul was contrai-  
 ned by the spirite to testifie to the Iewes that Iesus  
 was Christe. And when they sayde contrary and blas-  
 phemed, he shoke his rayment, and sayde vnto them,  
 Your blood be vpon your owne heades: From hence-  
 forth will I go blameles vnto the gentiles. And he  
 departed thence, & entred into a certayne mans house,  
 named Iustus, a worshipper of God, whose house toy-  
 ned harde to the synagogue. And one Crispus the  
 chiefe ruler of the synagogue beleued on the Lord with  
 all his householde: and many of the Corinthians hea-  
 ring, beleued, and were baptized. Then spake the Lord  
 to Paul in the night by a vision, Be not afraide, but  
 speake, and holde not thy peace: For I am with thee,  
 and no man shall inuade thee to hurt thee. For I haue  
 muche people in this citie. And he continued there a  
 yere and sixe monethes, and taught the worde of God  
 among them.

And when Gallio was the deputie of Achaia, the  
 Iewes made insurrection with one accorde agaynst  
 Paul, and brought him to the iudgement seate, saying,  
 This felow counceleth men to worship god cōtrarie to  
 the lawe. And when Paul now was about to open his  
 mouth, Gallio sayde vnto the Iewes, If it were a mat-  
 ter of wronge, or an euill deede, O ye Iewes, reason  
 would that I should beare with you: But if it be a que-  
 stion of wordes and names, or of your lawe, looke ye to  
 it your selues: for I will be no iudge of suche matters.  
 And he draue them from the iudgement seate.

Then all the Grekes tooke softenes the chiefe ruler  
 of



## The Actes

**O**f the synagogue, and smote him before the iudgement  
seate: And Gallio cared for none of those thinges. And  
Paul after this taried (there) yet a good while, and  
then tooke his leaue of the brethren, and sayled thence  
into Syria (Aquila, and Priscilla accompanying him)  
And he shored his head in Cenchrea: For he had a vow.  
And he came to Ephesus, and left them there: but he  
him selfe entered into the synagogue, and reasoned with  
the Iewes. When they desired him to tary longer time  
with them, he consented not: But bad them farewell,  
**S**aying, I must needs at this season that cometh be in  
Iherusalem: but I will returne agayne vnto you yf  
God will. And he sayled from Ephesus. And when he  
was come vnto Cesarea, and ascended vp and saluted  
the Church, he went to Antioche. And when he had  
taryed there a while, he departed, and went ouer al the  
countrey of Galatia and Phrygia by order, strengthing  
all the disciples.

\*to Hierusa  
lem.

And a certayne Iewe named Apollos, bozne at Alex-  
andria, came to Ephesus, an eloquent man, and migh-  
tie in the scriptures. The same was instructed in the  
way of the Lord, and spake feruently in the spirit, and  
taught diligently the thinges of the Lord, and knewe  
but the baptisme of Iohn onely. And the same began  
to speake boldly in the synagogue: Whom when Aquila  
& Priscilla had heard, they toke him vnto them, & ex-  
pounded vnto him the way of god moze perfectly. And  
when he was disposed to go into Achaia, the brethren  
wrote, exhorting the disciples to receaue him: Which  
when he was come, helped them muche which had be-  
lieued through grace. For he ouercame y Iewes migh-  
tillie, and that openly, shewing by the scriptures that  
Iesus was Christe.

### The Notes.

1. Howe do they folowe Pauls example, which neyther geue them  
selues to the studie of the holy scriptures to feede the flocke of  
Christ, nor yet wil labour with their handes, but liue idelly with the  
sweat

weare of other mens browes? There was a law among the Massilians, that if any man did go about to liue idelly, vnder the pretence of some kinde of religion, he should in no wise be receaued into their citie.

The .xix. Chapter.

¶ of the twelue men whom Paul baptised at Ephesus, and what miracles were done by him. Demetrius moueth sedition in the citie.

**A**ND it came to passe, that whyle Apollos was at Corinth, Paul passed through the vpper coastes, and came to Ephesus, and founde certayne disciples, and sayde vnto them, Haue ye receaued the holy ghost sence ye beleued? and they sayde vnto him, We haue not hearde whether there be any holy ghost or no. And he sayd vnto them, Vnto what then were ye baptized? And they sayd, Vnto Iohns (a) baptisme. Then sayde Paul, Iohn verely baptised with the baptisme of repentance, saying vnto the people, that they shoulde beleue on him whiche shoulde come after him, that is, on Christe Iesus. When they hearde this, they were baptised in the name of the Lorde Iesu. And when Paul had layde his handes vpon them, the holy ghost came on them, and they spake with tongues, and prophesied. And all the men were about twelue. And he went into the synagogue, and spake boldly for the space of thre monethes, disputing and perswading those thinges that (appertayne) to the kingdome of God.

But when diuers waxed harde hearted, and beleued not: but spake euill of the way (of the Lorde) and that before the multitude, he departed from them, and separated the disciples. And he disputed dayly in the scoole of one called Tyrannus. And this continued by the space of two yerres, so that all they which dwelt in Asia hearde the worde of the Lorde Iesu, both Jewes and Grekes. And god wrought special miracles by the handes of Paul: So that from his body were brought vnto

## The Actes

**C**unto the sicke napkins, and partlettes, and the diseases departed from them, and the euill spirites went out of them. Then certayne of the vagabound Iewes exorcistes, toke vpon them to call ouer them which had euill spirites, the name of the Lorde Iesus, saying, We adiure you by Iesus whom Paul preacheth. And there were seuen sonnes of one Secna a Iewe, & chiefe of the priestes, which dyd so. And the euill spirite answered, and sayd, Iesus I knowe, and Paul I knowe: but who are ye? And the man in whom the euill spirite was, ran on them, and overcame them, and preuayled agaynst them, so that they fled out of that house naked and wounded.

**D** And this was knowen to all the Iewes and Grekes also which dwelt at Ephesus, and feare came on them al, and the name of the Lord Iesus was magnified.

**Mark. i. a**

And many that beleued, came and confessed, and shewed their workes. Many also of them whiche vsed curious craftes, brought their bookes, and burned them before all men: and they counted the price of them, and founde it fiftie thousande peeces of siluer. So mightily grewe the worde of God and preuayled. After these things were ended, Paul purposed in the spirite, when he had passed ouer Macedonia and Achaia, to go to Hierusalem, saying, After I haue ben there, I must also see Rome. So sent he into Macedonia two of them that ministred vnto him, Timotheus and Erastus, but he him selfe remayned in Asia for a season. And the same time there arose no little ado about that way. For a certayne man named Demetrius, a siluer smith, whiche made siluer shrines for Diana, was not a little beneficiall vnto the craftes men: Whom he called together, with the workmen of like occupation, and said, Sirs, ye know that by this craft we haue aduantage. Moreover, ye see and heare, that not alone at Ephesus, but almost throughout al Asia, this Paul hath perswaded

and turned away much people, saying that they be  
not gods whiche are made with handes. So that not  
only this our craft commeth into perill to be set at  
naught: but also that the temple of the great goddesse  
Diana should be despised, and her magnificence should  
be destroyed, whom all Asia & the worlde worshippeth.

And when they heard these sayinges, they were full  
of wrath, and cryed out, saying, Great is Diana of the  
Ephesians. And all the citie was on a roze, and they  
rushed into the common hall with one assent, & caught  
Gaius and Aristarcus, men of Macedonia, Pauls  
companions. When Paul would haue entred in vnto  
the people, the disciples suffered him not. But certayne  
of the cheefe of Asia which were his frendes, sent vnto  
him, desyring him that he would not preece into the  
common hall. Some therefore cryed one thing, and  
some another: and the assembly was all out of quiet,  
and the more part knewe not wherfore they were come  
together. And certayne drew Alexander out of the  
multitude, the Iewes thrusting him forward. And  
Alexander beckened with the hande, and would haue  
giuen the people an aunswere. But when they knewe  
that he was a Iewe, there arose a shoute almost for the  
space of two houres of all men, crying, Great is Diana  
of the Ephesians. And when the towne Clarke had pa-  
cified the people, he sayde, Ye men of Ephesus, what  
man is it that knoweth not howe that the citie of the  
Ephesians is a worshipper of the great goddesse Dia-  
na, and of the (image) whiche came downe from Iupiter?  
Seeing then that these thinges can not be spoken  
agaynst, ye ought to be content, and to do nothing  
rashely. For ye haue brought hyther these men, whiche  
are neyther robbers of Churches, nor yet despisers of  
your goddesse.

Wherfore if Demetrius and the craftes men which  
are with him, haue a matter agaynst any man, the lawe

## The Actes

is open, and there are deputies, let them accuse one another. But yf ye enquire any thing concerning other matters, it shalbe determined in a lawefull assembly. For we are in iopardie to be accused of this dayes vprize, forasmuche as there is no cause whereby we may geue a reckning of this concourse of people. And when he had thus spoken, he let the assemble depart.

The Notes.

1. Baptisme in this place, is taken for doctrine, and not for the luer of water. For the baptisme of Christ, and the baptisme of Iohn which is done in the water, be al one: Els Christ who was baptised by Iohn, ought to haue ben baptised agayne. Here then we do gather, that these tolkes were not twyse baptised with the baptisme of water, but were twise instructed, and at length after perfect instruction, they were baptised with water in the name of Christe.

The.xv. Chapter.

¶ Paul goeth into Macedonia, and into Grece. At Troas he rayseth v a dead body. At Ephesus he calleth the elders of the congregation together, committe the keping of Gods flock vnto the, warneth them of false teachers, maketh his prayer with them, and departeth to ship.

**A**ND after the vprize was ceassed, Paul called the disciples, and toke his leaue of them, and departed for to go into Macedonia. And when he had gone ouer those parties, and had geuen them a long exhortation, he came into Grece, and there abode thre monethes: and when the Iewes layde wayte for him as he was about to sayle into Syria, he purposed to returne through Macedonia. And there accompanied him into Asia Sopater of Berea, and of the Thessalonians Aristarcus, and Secundus, and Gaius of Derbe, and Timotheus: and out of Asia Tychicus and Trophimus. These going before, taried vs at Troas: And we sayled away from Philppos, after the dayes of sweete bread, and came vnto them to Troas in five dayes, where we abode seuen dayes. And vpon one of the Sabbath dayes when the disciples came together for to (a) breake bread, Paul reasoned with them, ready to depart on the morowe, and continued the worde vnto

unto midnight. And there were many lightes in an  
upper chamber where they were gathered together.  
And there sate in a windowe a certaine young man na-  
med Eutychus, beyng fallen into a deead slepe: And as 3. Reg. 17. d  
Paul was long reasoning, he was the more overcome 4. Reg. 4. f.  
with slepe, and fell downe from the thirde losse, and  
was taken vp dead. But when Paul went downe, he  
fell on him, and embraced him, and sayde, Make no-  
thing a do: for his lyfe is in him. And so when he was  
come vp agayne, and had broken bread, and eaten, and  
talked a long whyle, euen til the morning, and so he de-  
parted. And they brought the young man alyue, and  
were not a litle comforted.

And we went afoze to shippe, and loosed vnto Asson,  
there to recreate Paul: For so had he appoynted, and  
woulde him selfe go a foote. And when he was come to  
Asson, we toke him in, & came to Mytilene. And  
we sayled thence, and came the next day ouer agaynst  
Chios: and the next day we argued at Samos, & taried  
at Trogillum: the next day we came to Miletum. For  
Paul had determined to sayle ouer to Ephesus, be-  
cause he woulde not spende the time in Asia: For he  
hasted, yf it were possible for him, to keepe at Hierusa-  
lem the day of Pentecost. And from Miletum he sent  
to Ephesus, and called the Elders of the Church.  
Which when they were come to him, he sayd vnto the,  
Ye knowe from the first day that I came into Asia, after  
what maner I haue ben with you at al seasons, seruing  
the Lord with al humblenes of mind, & with many tea-  
rs & temptations which came vnto me by the layings  
awayte of the Jewes: and how I kept backe nothing  
that was profitable vnto you, but haue shewed you, and  
haue taught you openly and throughout euery house:  
Witnessing both to the Jewes and also to the Grekes  
the repentaunce that is towarde God, and the way  
which is toward our Lord Iesus. And nowe beholde

# The Actes

I go bound in the spirite vnto Hierusalem, not knowing the thinges that shall come vnto me: But that the holy ghost witnesseth in every citie, saying that bondes and troubles abyde me. But none of these thinges moue me, neyther is my lyfe deare vnto my selfe, so that I might fulfill my course with ioy, and the ministerie whiche I haue receaued of the Lorde Iesu, to testifie the Gospell of the grace of God. And now we beholde, I am sure that hencefoorth ye all through whom I haue gone preaching the kingdome of God, shall see my face no more. Wherefore, I take you to recorde this day, that I am pure from the blood of all men. For I haue kept nothing backe, but haue shewed you all the counsell of God. Take heede therefore vnto your selues, and to all the flocke ouer the which the holy ghost hath made you ouerseers, to rule the churche of God whiche he hath purchased with his owne blood. For I know this, that after my departing shall greivous wolues enter in among you, not, sparing the flocke. Also of your owne selues shall men arise, speaking peruerse thinges, to draw disciples after them. Therefore watch, and remember that by the space of thre yeres I ceased not to warne every one night and day with teares.

And now beithen I commend you to God, and to the worde of his grace, whiche is able to builde fether, and to geue you an inheritaunce among all them whiche are sanctified. I haue desyred no mans siluer, golde, or vesture. Yea, ye your selues knowe, that thre handes haue ministred vnto my necessities, and to them that were with me. I haue shewed you all thinges, howe that so labouring ye ought to receaue the weak, and to remember the wordes of the Lorde Iesu (howe that he sayd) It is more blessed to geue, then to receaue. And when he had thus spoken, he kneeled downe, and prayed with them all. And they all wept sore, and fell on Pauls necke, and kissed him, sorowing most of all

2. Reg. 3. f  
Dan. 3. a.

2. Tim. 4. f.  
2. Cor. 11. c.  
2. Pet. 2. a  
Iude. 1.

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for the wordes whiche he spake, that they shoulde see his face no more. And they accompanied him vnto the shippe.

## The Notes.

1. By this it is euident and playne, that in the administration of the sacramentes, we are bounde neither to time nor yet to place. For Paul did breake the bread, and did minister the Communion in the night time, and we do it in the day time. Agayne he did both preach Christe, and minister the Lordes supper in a parter. And these things are we wont customably to do in the Church. Howbeit, all things ought to be done in a due decent order. Augustine ad Iam. l. i. cap. cxviii.

## The xxi. Chapter.

¶ Pauls journey by ship. Of Philip the Euangelist, and Agabus the prophete, which warned Paul not to go to Hierusalem. He remaineth stedfast in his purpose, and is taken in the temple.

**A**ND when it came to passe that we had launched forth, and were departed from them, we came with a straght course vnto Choos, and the day following vnto the Rhodes, and from thence vnto Patara. And when we had gotten a ship that would sayle vnto Phenice, we went aborde, and set forth. Nowe when Cyprus began to appeare (vnto vs) we left it on the left hande, and sayled into Syria, and came vnto Tyre: For there the shippe vnloaded the burthen. And when we had founde disciples, we taried there seuen dayes: who sayde to Paul through the spirit, that he should not go up to Hierusalem. And when the dayes were ended, we departed, and went our way, and they all brought vs on our way, with wines and children, tyll we were come out of the cuse: And we kneeled downe in the shore, and prayed. And when we had taken our leaue one of another, we tooke shippe, and they returned home agayne. When we had full ended the course from Tyre, we went downe to Ptolomaida and saluted the brethren, and abode with them one day. And the next day we that were of Pauls companie departed, and came vnto Cesarea: And we entred into the house of Philip the Euangelist (whiche was one of



## The Actes

Actes. 2. b

the leuen) and abode with hym. And the same man had foure daughters, virgins, whiche dyd prophesie. And as he taryed there a good many of dayes, there came a certayne prophete from Iurie, named Agabus. And when he was come vnto vs, he toke Pauls girdle, and made his owne handes and feete, and sayde, Thus sayeth the holy ghost, (as) so shall the Iewes at Hierusalem bynde the man that oweth this girdle, and shall deliuer hym into the handes of the Gentiles. And when we heard these thinges, both we and other which were of the same place, besought him that he would not go vp to Hierusalem. Then Paul answered, What do ye weeping and vexing myne heart? For I am redy, not to be bounde onely, but also to dye at Hierusalem for the name of the Lorde Iesu. And when we could not turne hys mynd, we ceassed, saying, The will of the Lorde be fulfilled. And after those dayes we toke by our burdenes, and went vp to Hierusalem. There went with vs also certayne of the disciples of Cesarea, and brought with them one signaion of Cyprus, an old disciple, with whom we should lodge. And when we were come to Hierusalem, the brethren receaued vs gladly. And on the morow Paul went in with vs vnto James, and all the elders came together. And when he had saluted them, he tolde by order all thinges that God had wrought among the gentiles by hys ministrarie. And when they heard, they glorified the Lorde, and said vnto him, Thou seest brother how many thousand Iewes there are which beleue, and they are all earnest folowers of the lawe. And they are inuourmed of thee, that thou teachest al the Iewes which are among the gentiles to forsake Moyses, and sayest that they ought not to circumcise their children, neyther to walke after the customes. What is it therefore? The multitude must needs come together: For they shall heare that thou art come. Do thou fore this y we say to thee.

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We haue foure men, which haue a botwe on them: them take, and purifie thy selfe with them, and do cosse on them, that they may shawe they heades: and all shall knowe, that those thinges which they haue heard concerning thee are nothing, but that thou thy selfe also walkest and keptst the lawe. As touching the gentiles which beleue, we haue writte and concluded, that they obserue no suche thing, save onely that they kepe themselves from thinges offered to idoles, and from blood, and from strangled, and from fornication. Then Paul toke the men, and the next day purifying himselfe with them, entred into the temple, declaring the accomplishment of the dayes of the purification, untill that an offering should be offered for every one of them. Amm. 6. a.

And when the seven dayes were almost ended, the Jewes whiche were of Asia, when they sawe him in the temple, moued all the people, and layde handes on him, crying, Men of Israel helpe: This is the man that teacheth all men euery where agaynst the people and the lawe, and this place: He hath also brought Greekes into the temple, and hath polluted this holye place. (For they had sene before with him in the cite Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.) And all the cite was moued, & the people swarmed together: and they toke Paul and drewe him out of the temple: and forthwith the doores were shut. And as they went about to kill him, tydinges came vnto the hye captayne of the souldiers that at Hierusalem was in an vyproge. Which (immediarly) tooke souldiers, and vader captaynes, and ranne downe vnto them: And when they sawe the vpper captayne and the souldiers, they left singeing of Paul. Then the cheefe captayne came neare, and toke him, and commaunded him to be bound with two chaines, and demaunded who he was, and whyt he had done. And some cryed one thing, some another, among

## The Actes

the people. And when he coulde not knowe the certen-  
 tie for the rage, he commaunded him to be caried into  
 the castle. And when he came vpon the staires, it was  
 so that he was borne of the souldiers for the violence  
 of the people. For the multitude of the people folowed  
 after, crying, Away with him. And when Paul began  
 to be caried into the castle, he sayde vnto the hye cap-  
 taine, May I speake vnto thee? Who sayde, Canst  
 thou speake Greke? Art not thou that Egyptian which  
 before these dayes madest an vpprope, and leddest out in-  
 to the wilderness foure thousande men that were mur-  
 therers? But Paul sayd, I am a man which am a Jew  
 of Tarsus, a citie in Cilicia, a citizen of no vyle citie:  
 and I beseeche thee suffer me to speake vnto the peo-  
 ple. And when he had geuen him licence, Paul stode  
 on the staires, and beckened with the hande vnto the  
 people. And when there was made a great seilence, he  
 spake vnto them in the Hebrue tongue, saying.

### The Notes.

a. God for the most part is wont to warne his elect before, what af-  
 fliction and trouble shall happen vnto them for his sake, not to free  
 them thereby, but rather to prepare and arme their mindes agaynst  
 the boyllous tempestes of persecution. Therefore doth he now  
 sende Agabus vnto Paul, to prophesie vnto him of the enprisonment  
 and bondes that he should suffer at Hierusalem, Where we haue also  
 a good example of constancie and stedfastnes in Paul, whiche regard-  
 ing nothing the cares of his familiar frendes, nor yet the perill  
 of his owne lyfe, dyd through fire and water go on styll to set forth  
 the glory of God.

### The.xxii.Chapter.

¶ Paul answereth the Jewes, is scourged, and layd in prison  
 agayne.

a **M**EN, brethren, and fathers, heare ye myne an-  
 swere whiche I make vnto you. (And when  
 they heard that he spake in the Hebrue tongue  
 to them, they kept the more seilence: and he sayth,) I  
 am verely a man whiche am a Jewe, borne in Tarsus

(a citie)

(a citie) in Cilicia, and yet brought vp in this citie at the feete of Gamaleel, and inſourmed according to the perfect maner of the lawe of the fathers, and was zealous towarde God, as ye all are this ſame day. And I persecuted this way vnto the death, bynding and deliuering into priſon both men and women, as alſo the chiefe prieſt doth beare me witneſſe, and all the eſtate of the elders: of whom alſo I receaued letters vnto the brethren, and went to Damafcus, to bring them which were there, bound vnto Hieruſalem ſo to be puniſhed. And it came to paſſe, that as I made my iourney, and was come nye vnto Damafcus, about none, ſuddenly there ſhone from heauen a great light round about me: and I fell vnto the earth, and hearde a voyce ſaying vnto me, Saul, Saul, why perſecuteſt thou me? And I aunſwered, Who art thou Lord? And he ſayde vnto me, I am Ieſus of Nazareth whom thou perſecuteſt. And they that were with me ſawe verily a lighte, and were afrayde: but they hearde not the voyce of him that ſpake with me. And I ſayde, What ſhall I do Lord? And the Lord ſayde vnto me, Arise, and go into Damafcus: and there it ſhalbe tolde thee of all thinges which are appoynted for thee to do. And when I ſawe nothing for the brightnes of the lyght, I was ledde by the hande of them that were with me, and came into Damafcus: and one Ananias, a deuout man as pertayning to the lawe, hauing a good reporte of all the Jewes which there dwelt, came vnto me, and ſtoode, and ſayde vnto me, Brother Saul, receaue thy ſight. And the ſame houre I receaued my ſight, and ſawe him. And he ſayde, The God of our fathers hath ordeyned thee before, that thou ſhouldeſt knowe his will, and ſee that iuſte one, and ſhouldeſt heare the voyce of his mouth. For thou ſhalt be his witneſſe vnto all men (of thoſe thinges) which thou haſte ſeene and hearde: And nowe why

## The Actes.

tarest thou? aryle, and be baptised, and (a) wash away thy finnes in calling on the name of the Lorde. And it came to passe, that when I was come agayne to Hierusalem, and prayed in the temple, I was in a trance, and sawe him, saying vnto me, Make hast, and get thee quickly out of Hierusalem: for they will not receaue thy witnesse concerning me. And I sayde, Lorde, they knowe that I pylsoned and beat in euery synagoge them that belenged on thee. And when the blood of thy witnesse Stephen was shedde, I also stood by and consented vnto his death, and kept the raiment of them that slue him. And he sayde vnto me, Depart: for I will send thee farre hence vnto the gentiles. And they gaue him audience vnto this word, and then lyst vp their voyces and sayde, Away with such a fellowe from the earth: for it is no reason that he should liue. And as they cryed, and cast of their clothes, and threw dust into the ayre, the chiefe captayne commaunded him to be brought into the castle, and bad that he should be scourged, and examined, that he might knowe wherefore they cryed so on him.

**F** And as they bounde him with thonges, Paul sayde vnto the Centurion that stood by, Is it lawefull for you to scourge a man that is a Romane and vndercondemned? When the Centurion heard that, he went and tolde the vpper captayne, saying, Take heed what thou doest: for this man is a Romane. Then the vpper captayne came, and sayde vnto him, Tell me, art thou a Romane? he sayde, yea. And the chiefe captayne answering, With a great summe obtained I this freedom. And Paul sayd, I was free borne. The straightway departed from him they whiche shoulde haue examined him: and the hye captayne also was afrayde after he knewe that he was a Romane, and because he had bounde him.

**O** On the morow, because he would haue knowen the

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certaintie wherefore he was accused of the Iewes, he loosed him from his bandes, and commaunded the hye priestes and all the counsell to come together, and brought Paul forth, and set him before them.

The Notes.

1. We ought not to thinke that vwater vvasiheth away the sinnes, but the mercie and grace of god, which is signified and represented vnto vs by the water. Ye shall note, that by a figure named Allocosis, the same is ascribed vnto the outwarde signe, which doth only pertain vnto the grace and election of God.

The. xxiii. Chapter.

Paul commeth before the counsell. Debate anyeth among the people. The capayne deliuereth him. God comforteth him.

**A**ND Paul earnestly beholding the counsell, sayde, **A** Men and brethien, I haue liued in all good conscience before God vntill this day. And the hye priest Ananias commaunded them that stood by to Ioh. 4. b. smyte him on the mouth. Then sayde Paul vnto him, God shall smyte thee thou paynted wall: For I seeest thou and iudget me after the lōwe, and commaundest me to be smitten contrarye to the lōwe? And they that stood by, sayde, Reuylest thou Gods hye priest? Then Erod. 22. b. sayde Paul, I wist not brethien that he was the hye priest: For it is wrieten, Thou shalt not curse the ruler of thy people. But when Paul perceaued that the Phil. 3. a. one part were Saducees, and the other Pharisees, he cried out in the counsell, Men and brethien, I am a Pharisee, the sonne of a Pharisee: Of the hope and resurrection of the dead I am iudged. And when he had so sayd, there arose a debate betwene the Pharisees and the Saducees, and the multitude was diuided. For the Saducees say, that there is no resurrectiō, neyther angell, nor spirite: but the Pharisees confesse both. And there arose a great cry: & whē the Scribes which were of the Pharisees part arose, they strour, saying, We finde no euill in this man: But of a spirite or an angell hath spoken to him, let vs not strue agaynst God.

## The Actes.

**E** And when there arose a great debate, the chiefe captayne fearing lest Paul shoulde haue ben pluckt asunder of them, commanded the souldiers to go dōwne, and to take him from among them, and to bring him into the castle. And the night folowing the Lord spooke by him, and sayd, Be of good cheare Paul: for as thou hast testified of me in Hierusalem, so muste thou beare witnesse also at Rome. And when it was day, certayne of the Iewes gathered them selues together, and made a vowe, saying that they woulde neyther eate nor drinke till they had killed Paul. And they were more then fourtie men) whiche had made this conspiracie. And they came to the chiefe priestes and elders, and sayde, We haue bound our selues with a vowe, that we will eate nothing vntill we haue slayne Paul. Nowe therfore geue ye knowledge to the vpper captayne and to the counsell, that he bring him forth vnto you to morowe, as though ye would knowe something more perfectly of him: and we or euer he come neare are redy to kill him. And when Pauls sisters sonne heard of their laying awayte, he went and entered into the castle, and told Paul. And Paul called one of the vnder captaynes vnto him, and saide, Bring this yong man vnto the hye captayne: for he hath a certayne thing to shew him. And he toke him, & brought him to the hye captayne, & sayd, Paul the Prisoner called me vnto him, & prayed me to bring this yong man vnto thee, which hath a certayne matter to shewe thee. Then the hye captayne tooke him by the hande, and went with him out of the way, & asked him, What is it that thou hast to tell me? And he said, The Iewes are determined to desire thee that thou wouldest bring forth Paul to morowe into the counsell, as though they woulde enquire somewhat of him more perfectlye. But folowe not thou their mypdes: For there lye in wayte for him of them more then fourtie men, whiche haue bounde them selues with

with a vowe, that they wyll neither eate nor drinke tyll they haue kylled hym: and nowe are they redy, & looke that thou shouldest promise. The upper captayne then let the young man depart, and charged hym, See thou tell it out to no man, that thou hast shewed these things to me. And he called vnto hym two vnder captaynes, saying, Take redy two hundred souldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the thirde houre of the night: & deliuer them beastes, that they may set Paul on, and bring him safe vnto Felix the hye deputie. And he wrote a letter after this maner, Claudius Lysias, vnto y most myghtie ruler Felix, sendeth greetinges. This man was taken of the Jewes, and should haue ben kyll'd of them: then came I with souldiers, and rescued hym, and perceaued that he was a Romane. And when I woulde haue knowen the cause wherefore they accused hym, I brought him forth into their counsell. Whom I perceaued to be accused of questions of their law: but was not giltye of any thyng worthy of death, or of bondes. And when it was shewed me how that the Jewes layd waite for the man, I sent him straightway to thee, and gaue commaundement to his accusers, that the things which they haue agaynst hym, they shoulde tell before thee. Fare well. Then the souldiers, as it was commaunded them, tooke Paul, and brought him by nyght to Antipatridis. On the morowe, they left the horsemen to go with him, and returned vnto the castle. Whiche when they came to Cesarea, and deliuered the epistle to the deputie, presented Paul also before him. And when the deputie had read the letter he asked of what countrey he was. And when he vnderstoode that he was of Cilicia, I wyll heare thee, sayde he, when thine accusers are come also. And he commaunded him to be kept in Herodes iudgement hall.

The



# The Actes

## The Notes.

a. By a figuratiue maner of speaking, we call him a paynted wall, whiche pretendeth him selfe to be one thing, and is another. As if a man shoulde in countenance and gesture make an outwarde shewe of righteousness, where as inwardly he is full of all iniquitie, rapine, and filthy couetousnesse.

b. We will speake of vowes when we come to the v. chapter of the i. to Timothy. This vow in the sight of all men is deuillike and abominable.

## The xxxiii. Chapter.

¶ Paule is accused before Felix. He aunswereth for him selfe.

**A**fter five dayes, Ananias the hye Priest descended with the elders, and with a certayne orator named Tertullus, whiche appeared before the deputie agaynst Paul. And when Paul was called forth, Tertullus began to accuse him, saying, Seeing that we obtayned great quietnesse by y<sup>e</sup> meanes of thee, and that many good thinges are done vnto this nation through thy prouidence, that alowe we ever, and in all places most noble Felix, with all thanks. Notwithstanding, that I be not tedious vnto thee, I pray thee that thou wouldest heare vs of thy curtesie a fewe wordes. For we haue found this man a pestifer fellowe, and a mouer of debate vnto all the Jewes in the whole world, and a maintayner of the sect of the Nazarites, and hath gone about to pollute the temple: Whom we tooke, and woulde haue iudged accordyng to our lawe. But the hye captayne Lysias came vpon vs, and with great violence tooke him away out of our handes, commaundyng his accusers to come vnto thee: Of whom thou mayest, if thou wilt enquire, knowe the certayntie of all these thinges whereof we accuse hym.

**E** And the Jewes lykewyse affirmed, saying that these thinges were so. Then Paul, after that the deputie him self had beckened vnto him that he should speake, aunswered: With a more quiet minde do I aunswere for my selfe, forasmuche as I vnderstande that thou hast ben of many yeres a iudge vnto this nation: because that thou mayest knowe that there are yet but

Prout. 15. b.  
and. 29. b.

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doe lue dryes since I went vp to Hierusalem for to worship. And they neither founde me in the temple disputing with any man, eyther rayling vpon the people, neither in the synagogues, nor in the citie: neither can they proue the thinges wherof they accuse me. But this I confesse vnto thee, that after the way which they call hereticke, so worship I the God of my fathers, beleuing all thinges which are written in the lawe and the prophetes: and haue hope towards God, that the resurrection of the dead whiche they them selues looke for also, shalbe both of the iust and vniust. And herein study I to haue alway a cleare conscience towards God, and towards men.

Nowe after many verbes, I came and brought almes vnto my nation, and offerings: in the which they founde me purified in the temple, neither with multitude, nor yet with vniquietnesse. Nowbeit, there were certayne Jewes out of Asia, whiche ought to be here present before thee, and accuse me, if they had ought against me: yet let the same here say, if they haue founde any euill doing in me, while I stande here in the counsell, except it be for this one voyce, that I erred standing among them, Of the resurrection from the dead am I iudged of you this day.

And when Felix heard these thinges, he deferred them: for he knewe very well of that way, and sayde, When Lyllas the captayne is come downe, I will knowe the uttermost of your matter. And he commaunded an vnder captayne to kepe Paul, and to let him haue rest, and that he should forb. none of his acquaintance to minister vnto him, or to come vnto him.

And after certaine dayes, when Felix came with his wyfe Drusilla, whiche was a Jewesse, he called forth Paul, and heard hym of the sayth whiche is towards Christe. And as he reasoned of righteousnesse, temperance, & iudgement to come, Felix (&) trembled & answered,

## The Actes

swered, So thy way for this tyme, when I haue a con-  
 uenient season I wyl sende for thee. He hoped also that  
 money shoulde haue ben geuen hym of Paul, that he  
 might loose him: wherfore he sent for him the oftener,  
 and communed with hym. But after two yeres, Por-  
 cius Festus came into Felix roome: and Felix wylling  
 to shewe the Jewes a pleasure, left Paul bounde.

The Notes.

2. The feare of the dreadfull iudgement of God profiteth nothing,  
 vnlesse it do engender true repentance in mens heartes. Felix was  
 afraid at the preaching of the iudgement, but he was neuer the bet-  
 ter for it. For why? He dyd gape styll for bribes and rewardes, as a  
 most corrupted iudge.

The xxv. Chapter.

¶ The Jewes accuse Paul before Festus. He appealeth vnto the  
 Emperour, and is sent vnto Rome.

**A**Then when Festus was come into the prouince, af-  
 ter three dayes he ascended from Cesarea vnto Hieru-  
 salem. Then enuironed him the hye Priest and  
 the chiefe of the Jewes, of Paul: and they besought  
 him, and desired a fauour agaynst him, that he woulde  
 sende for him to Hierusalem: and they layde wayte in  
 the way to kyll him. But Festus answered, that Paul  
 should be kept at Cesarea, and that he him selfe would  
 shortly depart (thither.) Let them therefore, sayde  
 he, whiche among you are able, come downe with vs  
 and accuse him, if there be any fault in this man.

And when he had taried among them more then ten  
 dayes, he went downe vnto Cesarea, and the next day  
 sate downe in the iudgement seate, and commaunded  
 Paul to be brought. Altho being come, y Jewes which  
 were come from Hierusalem, stood about him, & layde  
 many & greuous coplaintes against Paul, which they  
 could not proue, whiles he answered for him selfe that  
 he had agaynst the lawe of y Jewes, neither agaynst the  
 temple, nor yet agaynst Caesar offended any thing at al.

But Festus willing to do the Jewes a pleasure, an-  
 swered Paul, & sayde, Wylt thou go vp to Hierusalem,  
 and

whether be iudged of these things before me? Then said Paul, I stande at Caesars iudgement seate, where I ought to be iudged: To the Iewes haue I no harme done, as thou very well knowest. For if I had done any hurt, or committed any thing worthy of deach, I refuse not to dye: but if there be none (of these things) wherof they accuse me, no man may deliuer me to them. I appeale vnto Caesar. Then spake Festus with the counsell, and answered, Hast thou appealed vnto Caesar? vnto Caesar shalt thou go.

And after certayne daies, kyng Agrippa & Bernice came vnto Cesarea, to salute Festus. And when they had ben there a good season, Festus rehearsed Pauls cause vnto the kyng, saying, There is a certayne man left in bondes of Felix, about whom when I came to Hierusalem, the hye Priests and Elders of the Iewes informed me, and desired to haue iudgement agaynst him. To whom I answered, It is not the maner of the Romanes, for fauour to deliuer any man that he should perishe, before that he which is accused haue the accusers before him, and haue licence to answer for hym selfe, concerning the crime layde agaynst hym. Therefore, when they were come hyther, without any delay, on the morowe I sate to geue iudgement, & commaunded the man to be brought forth. Against whom when the accusers stood vpp, they brought none accusation of suche thinges as I supposed: but had certayne questions agaynst him of their owne superstition, and of one Iesus whiche was dead, whom Paul affirmed to be aloue. And because I doubted of suche maner of questions, I asked him whether he would go to Hierusalem, and there be iudged of these matters: But when Paul had appealed to be kept vnto the knowledge of Augustus, I commaunded him to be kept, tyl I might send him to Caesar. Then Agrippa sayd vnto Festus, I would also (b) heare the man my selfe. To morowe, sayde

## The Actes

sayd he, thou shalt heare him. And on the morrow when Agrippa was come and Bernice with great pompe, & were entred into the counsell house, with the cheefe captaynes, and cheefe men of the citie, at Festus commaundement was Paul brought forth. And Festus sayde, King Agrippa, & all men which are here present with vs, ye see this man, about whom al the multitude of the Iewes haue intreated me both at Hierusalem, & also here, crying, that he ought not to liue any longer. Yet found I nothing worthy of death that he had committed: Neuerthelesse seeing that he hath appealed to Augustus, I haue determined to sende him: of whom I haue no certayne thing to write vnto my lord. Wherefore I haue brought him forth vnto you, and specially vnto thee O King Agrippa, that after examinatio had, I might haue some what to write. For me thinketh it vnrasonable for to sende a prisoner, and not to shewe the causes which are layde agaynst him.

### The Notes.

- a. Here we do learne, that many good men are by fauour of them that be in authoritie, or by hatred of the iudges cast away.
- b. Agrippa will heare Paul, not for to learne the truth, wherof he was nothing desirous, but that he might heare some newe thing, being in this matter like vnto many which now adayes go to sermons, not to learne howe to amende their lyues, but to heare newes.

### The xxvi. Chapter.

¶ King Agrippa heareth Paul, whiche telleth him his calling from the beginning.

**A**Then Agrippa sayde vnto Paul, Thou art permitted to speake for thy selfe. Then Paul stretched forth the hand, & answered for him selfe, I thinke my selfe happy king Agrippa, because I shal aunswere this day before thee, of all the thinges wherof I am accused of the Iewes: Namely, because thou art expert in all customes & questions which are among the Iewes: Wherefore I beseeche thee to heare me patiently.

By lyfe that I haue led of a childe, whiche was at the first among mine owne nation at Hierusalem know all

of the Jewes, whiche knewe me from the begynnyng  
 (if they woulde testifie) that after the most strayrest sect  
 of our religion I lined a Pharisee. And now I stand  
 am indged for the hope of the promise made of God un-  
 to our fathers: Unto which promise our twelae tribes  
 constantly seruing God day and nyght hope to come:  
 for whiche hopes sake, king Agrippa, I am accused of  
 the Jewes. Why shoulde it be thought a thing incre-  
 dible vnto you that God shoulde rayse againe the dead?  
 I also verily thought in my selfe that I ought to do  
 many contrary thinges, cleane agaynst the name of Je-  
 sus of Nazareth: whiche thing I also dyd in Hierusa-  
 lem, and many of the saintes dyd I shut vp in prison,  
 hauing receaued auctoritie of the hye Priestes: and  
 when they were put to death, I gaue the sentence. And  
 I punished them oft in euery synagogue, and compels-  
 ed them to blaspheme: and was yet more mad vpon  
 them, and persecuted them euen vnto straunge cities.  
 About whiche thinges as I went to Damascus with  
 auctoritie and commission of the hye Priestes, euen at  
 midday, O kyng, I sawe in the way a lyght from hea-  
 uen aboue the brightnesse of the sunne, shyne rounde a-  
 bout me and them whiche iourneyed with me. And  
 when we were all fallen to the earth, I hearde a voyce  
 speakyng vnto me in the Hebrew tongue, and sayng,  
 Saul, Saul, why persecutest thou me? It is harde for  
 thee to kicke against the prickes. And I sayd, Who art  
 thou Lord? And he sayde, I am Iesus whom thou  
 persecutest. But ryse and stande vpon thy feete: For I  
 haue appeared vnto thee for this purpose, to make thee  
 a minister and a witnesse, both of those thinges whiche  
 thou hast scene, and of those thynges in the whiche I  
 will appeare vnto thee, deliuering thee from the peo-  
 ple, and from the gentiles, vnto whom nowe I sende  
 thee, to open their eyes, that they may be turned from  
 darknes to light, & from the power of Satan vnto god,  
 that

D  
 Act. 9. a.  
 and. 22. b.

## The Actes

that they may receaue forgeuenesse of sinnes, and inheritance among them which are sanctified by sayth that is towarde me.

**F** Therefore, O kyng Agrippa, I was not disobedient vnto the heavenly vision: but shewed first vnto them of Damascus, and at Hierusalem, and throughtout all the coastes of Iurie, & then to the gentiles, that they should repent, and turne to God, & do suche woorkes as become them that repent. For this cause the Iewes caught me in the temple, and went about to kyll me. Seeing therefore that I haue obtayned helpe of God, I continue vnto this day, witnessing both to small and to great, saying none other thinges then those which the prophetes (a) and Moyses dyd say shoulde come: That Christe should suffer, and that he shoulde be the first that should ryse from the dead, & shoulde shewe light vnto the people, and to the Gentiles. And as he thus spake for hym selfe, Festus sayde with a loud voyce, Paul thou art beside thy selfe, muche learning doth make thee mad.

**B**ut he sayde, I am not madde most noble Festus, but speake forth the wordes of trueth and sobernesse. For the kyng knoweth of these thinges, before whom also I speake freely, neither thinke I that any of these thinges are hydden from hym: for this thing was not done in a corner. Kyng Agrippa, beleuest thou the prophetes? I wrote well that thou beleuest. Then Agrippa sayde vnto Paul, Somewhat thou perswadest me to be a christian. And Paul sayde, I woulde to God that not onely thou, but also all that heare me to day, were both somewhat, and also in a great deale suche as I am, except these bondes. And when he had thus spoken, the kyng rose vp, and the deputie, and Bernice, and they that sate with them. And when they were gone apart, they talked betweene them selues, saying, This man doth nothing worthy of death, or of bondes. Then said Agrippa vnto Festus, This man might haue ben let

look,

loose, if he had not appealed unto Cæsar.

The Notes.

We ought to preache nothing of Christ, but that which is written in Moyses and the prophetes. Thou shalt note, that the newe Testament is included in the olde, and the olde is expounded by the new. For Christ our sauour, and all his Apostles did the same, confirming all their preachings and sermons with the scriptures of the olde Testament.

The xxvii. Chapter.

¶ Paul shippeth toward Rome. Iulius the capitaine entreateth him courteously, at the last they suffer shipwracke.

**A**ND when it was concluded that we shoulde sayle into Italie, they deliuered both Paul & cer.ayne other prisoners vnto one named Iulius, an vnder captayne of Augustus bande. And we entred into a ship of Adramyttium, and loosed from land, appointed to sayle by the coastes of Asia, one Aristarchus out of Macedonia of the countrey of Thessalonía tarying styl with vs. And the next day we came to Sidon: and Iulius courteously entreated Paul, & gaue him libertie to go vnto his frendes, & to refreshe him selfe. And when we had launched from thence, we sayled harde by Cyprus, because the windes were cōtrarie. And when we had sayled ouer the sea of Cilicia and Pamphylia, we came to Myra (a citie) which is in Lycia: & there the vnder captaine found a ship of Alexandria redy, that sayled into Italie, & he put vs therein. And whē we had sayled slowly many dayes, and scarce were come ouer against Cnidium, because the winde withstoode vs, we sayled harde by Candie, ouer agaynst Salmo: & with much worke sayled beyonde it, & came vnto a place which is called the Sayle heauens, nye wherunto was y<sup>e</sup> citie of Iasea. When much time was spent, & whē sayling was woe leopardous, because also that they had ouer long laded, Paul put them in remembraunce, and said vnto thei, Sirs, I perceaue that this viage wil be with hurt much damage, not of the lading and ship only, but also of our liues. Neuerthelesse, y<sup>e</sup> vnder captaine belened

" Or, Cress which was a high hill of Candie.



## The Actes

the gouernour & the maister of the ship, more then those things which were spoken of Paul. And because the haue was not commodious to winter in, many tooke counsell to depart thence, if by any meares they myght attaine to Phenice, & there to winter, which is an haue of Candie, & lieth toward the south west and north west winde. And when the southwinde blew softly, they supposing to obtrayne their purpose looked vnto Alſon, and sayled past Candie. But not long after, there arose agaynst their purpose a flawe of winde out of the north east: And when the ship was caught, and coulde

**C**not resist the winde, we let her go, & were diuenc with the weather. But we were caried into an Ile whiche is named Clauda, and had muche worke to come by a boate. Which they toke vp, and vied helpe, & made fast the ship, fearing lest they should fall into the Syttes: & so they let downe a vessell, & were caried. The next day when we were tossed with an exceeding tempest, they lighted the ship: & the thirde day we cast out with our owne handes the cackling of the ship. And whē neither the sunne nor starres in many dayes appeared, and no small tempest lay vpon vs, al hope thāt we should be saued was then taken away. But after long abstinence, Paul stood forth in the middes of them, and sayde,  
**S**irs, ye shoulde haue hearkened to me, and not to haue loosed from Candie, neither to haue brought vnto vs this harme and losse. And nowe I exhort you to be of good cheare: for there shalbe no losse of any mans lyfe among you, but of the ship. For there stood by me this night the angel of God, whose I am, & whom I serue, saying, Feare not Paul, thou must be brought before Caesar: and so, God hath geuen thee al that sayle with thee. Wherefore sirs be of good cheare: for I beleue god, that it shalbe euen as it was told me. Howbeit we must be cast into a certayne Ilande.

But whē the fourteenth night was come, as we were

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layling in Adria about midnight, the shipmen deemed  
 that there appeared some countrey vnto the, & sounded,  
 & founde it twentie faddomes: & when they had gone a  
 little further they sounded agayne, & founde it fiftene  
 faddomes. Then fearing lest they should haue fallē on  
 some rocke, they cast foure ankers out of the sterne, and  
 wished for the day. And as the shipmen were about to  
 flee out of the ship, when they had let downe the boate  
 into the sea, vnder a colour as though they would haue  
 cast ankers out of the foreship, Paul said vnto the bu-  
 der ciptayne, & to the souldiers, Except these abyde in  
 the ship, ye can not be safe. The souldiers cut of the  
 rope of the boate, & let it fall away. And when the day  
 began to appeare, Paul besought the all to take meate,  
 saying, This is the foureteenth day that ye haue fasted  
 & continued fasting, receauing nothing at all. Where-  
 fore I pray you to take meate, for this no doubt is for  
 your health: for there shall not an heere fall from y<sup>e</sup> head  
 of any of you. And when he had thus spoken, he tooke  
 bread, & gaue thanks to God in presence of them all: &  
 when he had broken it, he began to eate. Then were  
 they all of good cheare, & they also rooke meate. And we  
 were altogether in the ship two hundred threescore and  
 fiftene soules. And when they had eaten enough, they  
 lighted the ship, and cast out the wheate into the sea.

And when it was day, they knewe not the lande: but  
 they spied a certaine haue with a banke, into the which  
 they were mynded, if it were possible, to thrust in the  
 ship. And when they had take up the ankers, they com-  
 mitted (them selues) vnto the sea, and loosed the rui-  
 der bandes, & hoysed vp the mayne sayle to the winde,  
 and drewe to lande. And when they fell into a place  
 whiche had the sea on both sides, they thrust in the  
 ship: and the forepart stucke fast & moved not, but the  
 hinder part brake with the violence of the waues.  
 And the souldiers counsell was to kyll the prisoners.

## The Actes

lest any of them, when he had swomme out, shoulde run away. But the vnder captaine wyllyng to saue Paul, kept them from their purpose: and commaunded that they which could swimme, should cast them selues first into the sea, and scape to lande: and the other, some on boordes, and some on broken peeces of the ship: And so it came to passe, that they escaped all safe to lande.

The Notes.

2. The lyfe of man is a perpetuall warfare vpon the earth. Paul being deliuered from the handes of the vngodly, & that so many times, is nowe sayne to commit him selfe to the rough waters of the sea, where he was a long season in great peryl and iopardie of his owne life, God being alwayes (to the great comfort of all them that heare of it) most redy to helpe and succour him. First he dyd sende him a most sweete and friendly company, I meane Aristarcus and Lucas, so ruling also the heart of the vnder captayne, that he was beneficiall vnto him alwayes. In lyke maner, God did in the olde tyme appoyne men for Ioseph and the prophete Ieremie, when they were in their most troubles.

The xxviii. Chapter.

¶ The Viper hurteeth not Pauls hande, he healeth Publius father, and preacheth Christ at Rome.

**A**ND when they were escaped, then they knew that the Ile was called Melita. And the (a) straungers shewed vs no litle kindnes: for they kindled a fire, & receaued vs euery one because of the present rayne, & because of the cold. And whē Paul had gathered a bundell of stickes, & layd the on the fire, there came a Vipser out of the heat, & caught him by the hande. And when the straungers sawe the beast hang on his hande, they sayd among them selues, No doubt this man is a murderer: Althom though he haue escaped the sea, yet vengeance suffereth not to liue. And he shooke of the Vipser into the fire, and felt no harme. Nowbeit, they wayted when he shoulde haue swolne, or fallen downe dead suddenly: But after they had looked a great whyle, & sawe no harme come to hym, they chaunged their mindes, & said that he was a God. In the same quarters were possessions of the cheefe man of the Ile, whose name was Publius, which receaued vs, & lodged vs thre dayes

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mercifully. And it came to passe, that the father of Pub-  
lius lay sicke of a feuer, and of a bloody flux: to whom  
Paul entred in and prayed, & layde his handes on him,  
& healed him. So whē this was done, other also which  
had diseases in the Ile, came & were healed: Which al-  
so dyd vs great honour, & whē we departed, they laded  
vs with such things as were necessarie. And after thre  
monethes we departed in a ship of Alexandria, whiche  
had wintered in the Ile, whose badgē was Castor and  
Pollux. And when we came to Syracusa, we taried  
there thre dayes. And from thence we fet a compasse,  
and came to Rhegium, & after one day the south winde  
blewe, & we came the next day to Puteolus: Where we  
found brethren, & were desired to tary with them seuen  
dayes: & so we came towarde Rome. And from thence,  
when the brethren hearde of vs, they came to meeete vs  
at Appii forum, & at the thre tauerne. When Paul saw  
them, he thanked God, and waxed bold. And when we  
came to Rome, the vnder captayne deliuered the pris-  
oners to the cheefe captaine of y<sup>e</sup> hoast: but Paul was suf-  
fered to dwel by him self with a souldier that kept him.

And it came to passe, that after thre daies Paul cal-  
led the cheefe of the Iewes together: and when they  
were come, he sayd vnto them, Men & brethren, though  
I haue committed nothing against the people or lawes  
of the fathers, yet was I deliuered prisoner from Vie-  
rusalem, into the handes of y<sup>e</sup> Romanes. Which when  
they had examined me, woulde haue let me go, because  
there was no cause of death in me. But whē the Iewes  
spake contrary, I was cōstrayned to appeale vnto Cea-  
sar: not that I had oughe to accuse my people of. For  
this cause then haue I called for you, euen to see (you)  
and to speake with you: because for the hope of Israel I  
am bounde with this chayne.

And they sayde vnto hym, We neither receaued let-  
ters out of Iurie concerning thee, neither any of the

## The Actes

brethren that came shewed or spake any harme of thee. But we will heare of thee what thou thinkest: For as concerning this sect, we knowe that euery where it is spoken agaynst. And when they had appoynted hym a day, there came many to him into his lodging, to whō he expounded and testified the kingdome of God, perswading them concerning Iesus, both out of the lawe of Moyses, & out of the prophetes, euen from morning to night. And some were perswaded in y<sup>e</sup> things which were spoken, and some beleued not.

**F** And when they agreed not among them selues, they departed, (After that Paul had spokē one word, (that is to say) Well spake the holy ghost by Esaias the prophete vnto our fathers, saying, Go vnto this people, & say, With your eares shall ye heare, and shal not vnderstand: and with your eyes shall you see, & not perceauē. For the heart of this people is waxed grosse, and their eares are dull of hearyng, and their eyes haue they closed: lest they should see with their eyes, and heare with their eares, and vnderstand with their heartes, & should be conuerted, and I should heale them. Be it knowen therefore vnto you, that this saluation of God is sent to the gentiles, and they shall heare it. And when he had sayd these wordes, the Jewes departed, and had great reasoning among them selues. And Paul dwelt two yeres full in his owne hired house, and receaued al that came in vnto him, preaching the kingdome of God, & teaching those things which concerne the Lord Iesus Christ, with all confidence, no man forbidding him.

### The Notes.

- a. This barbarous nation, which did shew such kindnesse vnto Paul and his companions, being only moued with a compassion and pite that they had vpon them, shal ryle at the day of iudgement, and condemne vs Christians. Clay sosome vpon this place.
- b. Why the Jewes were forsaken, and the gentiles receaued, it shal be told more plainly in the ix. x. and xi. Chapters of the Epistle to the Romanes, this only we shall note in this place, that if we wil not receiue thankfully the word of God, it shal be taken away from vs, and geaue vnto a people that shall bring forth the fruites thereof.

Here endeth the Actes of the Apostles.

**H**ere hast thou (gentle reader,  
for thy better instructiō) the  
discription of the peregrinati-  
on & iourney of saint Paul, whiche  
is in this seconde booke of S. Luke  
(called the Actes of the Apostles)  
most entreated of. So that thou  
doest heare and see, both what was  
done, and by whom, and also where  
and in what place. And for because  
thou readest oftentimes of Empe-  
rours, Kinges, and Deputies, thou  
hast set forth to thee the names,  
the yeres, and how long euery Em-  
perour or Kyng raigned, or Depu-  
tie gouerned, and vnder whom  
any of these Actes were  
done, euen vntill  
the death of  
S. Paul.

# The Cart Cosmographie of the Pe- Daul, with the distance







# The Actes

The yerres of the Em- perours of Rome.	The yerres of the pre- sidentes of the Iewes.	The yerres of the He- rodians.	The yerres of Christes incarnati- on.	The yerres of Saint Paul the Apostle.
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Herodes  
Antipas.  
Matth. 8.  
Marke. 6.  
Luke. 9.

Tiberius	Pilate.	Herode.	Christe.	Paul.
xviii.	vi.	xviii.	xxxix.	

In this yere Christe suffered, arose from the dead, as-  
cended into heauen, from thence he sendeth vnto his  
Apostles the holy ghost. The Apostles do assemble and  
gather a congregation vnto the Lorde Christe, and do  
continue in prayer, and suffer persecution.

Steuens was  
stoned this  
yere. Euse-  
bius. Cari-  
on.

xix.	[vii.]	[xix.]	[xxix.]	ii.
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Samaria doeth receaue the doctrine of Christe,  
S. Steuen was stoned. S. Paul also is conuerted vnto  
Christe as he iourneyed towards Damascus, and  
from thence he departed into Arabia, to preache the  
Gospell.

xx.	[viii.]	[xx.]	[xxxv.]	[ii]
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Philip doth preache the Gospell vnto the cities by  
the Sea side, and doth conuert a man of Ethiopia an  
Eunuch, and of great auctoritie with Candace queene  
of the Ethiopians.

xxi.	[ix.]	[xxi.]	[xxxvi.]	[iii.]
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The Gospell is preached to the Syrians and Ihe-  
nitians, of those that were dispersed and fledde from  
Hierusalem.

Pilate was  
president ful  
r. yerres. Jo-  
sephus.

xxii.	[x.]	[xxii.]	[xxxvii.]	[iiii.]
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Saint Paul commeth to Hierusalem to see Peter:  
from thence he goeth into Syria, Silicia, &c. S. Peter  
commeth vnto Lidda. After that, he was called of Cop-  
nelius to come vnto Cesarea, where he did baptize, and  
from thence he went to Hierusalem, geuing answer  
to eche one that entred in question with him.

xxiii.

xxiii. | Marcel | xxij. | xxviii. | v.

Antioche in Syria is converted unto Christe, the  
Apostles sende thither Barnabas. Barnabas bringeth  
Paul out of Tarsa to Antioche, whither also Agabus  
came, speaking of dearth that was to come. Paul and  
Barnabas dyd succour them of Hierusalem.

Caus. | Agrippa. | xxiii. | xxix. | vi.

Paul and Barnabas, by the commaundement of the  
holy ghost, were sent from Antioche, to peache the Gos-  
pell unto the Heathen.

ii. | ii. Herode Agrippa. | xi. | vii.

Paul and Barnabas sailed from Paphus to Per-  
ga, a citie of Pamphylia. From Perga unto Antioche,  
a citie of Pisidia: From whence, by a commotion stir-  
red by the Iewes, they were expelled out of their  
coastes.

iii. | iii. | | xli. | viii.

Paul and Barnabas thus driven from Antioche,  
come to Iconium, where they abode a long time.

iii. | iii. | | xlii. | ix.

Claudius. | v. | | xliii. | x.

ii. | vi. | | xliii. | xi.

iii. | vii. | | xlv. | xii.

This yere was James the elder beheaded of Herode  
Agrippa, and Peter was cast in prison, and was deli-  
vered by the angell of the Lord. This king also dyed  
in his thuenth yere.

iiii. | Fadus. | Dearth | xlv. | xiii.

Paul and Barnabas (after their preaching) retur-  
ned unto Antioche, where they continued many dayes  
with the congregation.

In this yere  
all thinges  
pertaynyng  
to the for-  
mer Herode.  
was geuen  
to this He-  
rode Agrip-  
pa: of whom  
read Act. xii  
Iosephus  
Eusebius.

In these  
yeres were  
Cypers,  
Pamphylia  
Pisidia, and  
Licaonia  
converted.  
Prophested  
by Agabus  
was the  
dearth this  
yere, as Eu-  
sebius, Pro-  
fusus and Be-  
da affirmeth

v.

# The Actes

v.	ii.	Felix about	xlvi.	liii.
vi.	iii.	this tyme	xlvi.	rv.
		came into		
		Syria.		

About the beginning of this yere, tooke Paul and Barnabas their iourney through Phenicia and Samaria, vnto Hierusalem, to the Synode or counsell. After that, they returned vnto Antioche, where they remayned a yere, whyther commeth Peter, whom Paul rebuketh. Galath. ii. Then Paul goeth vnto Cilicia and Licaonia.

Josephus sayth that the dearth was in this yere.

vii.	Cib. Aler.	xliv.	xvi.
viii.	ii.	l.	xvii.

In these yeres were conuerted the countreys of Phrygia, Galacia, Syria. From Troade, he went by water into Macedonia, and conuerted the cities, namely Philippus, Appolonia, Amphipolis, Thessalonias, Athens.

He cometh to Corinth. Agrippa of whom read Actes. 26.

ix.	iii.	li.	xviii.
x.	Cumanus Agrippa	lii.	xix.
	the yonger.		

Paul goeth by sea vnto Hierusalem, from thence he commeth agayne vnto Antioche, from Antioche he visiteth the congregations of him in time paste constituted in Galacia and Phrygia.

He cometh to Ephesus.

xi.	Felix.	ii.	lii.	xx.
xii.	ii.	iii.	liii.	xxi.
xiii.	iii.	iiii.	lv.	xxii.
xiiii.	iiii.	v.	lvi.	xxiii.

Paul seruyeth ouer into Grecia. From thence about Easter in his. xxii. yere he goeth by sea into Syria, not a strayght course, because of the Iewes, but first vnto Philippa a citie of Macedonia, and commeth about Pen=

Antecost unto Hierusalem, there he is imprisoned of the Jewes, set at libertie immediatly of Cladius Licinius, and is sent unto Cesarea to Felix, is kept in custodie of Felix two yeres.

After that he cometh about Day into Judea, before whom he pleadeth his matter. After that, before Festus and Agrippa the king. He is sent unto Rome in Itallic the thirde yere of Nero.

i.	Festus. po.	lvii.	lviii.	lxi.
ii.	ii.	lviii.	lix.	lxii.
iii.	iii.	lix.	lx.	lxv.
iv.	iiii.	lx.	lxi.	lxviii.
v.	Albinus	li.	lii.	lxix.
vi.	vi.	lii.	liii.	lxx.
vii.	vii.	liii.	liiii.	lxxi.
viii.	viii.	liiii.	lv.	lxxii.
ix.	Flopus.	lv.	lvi.	lxxiii.
x.	x.	lvi.	lvii.	lxxiiii.
xi.	xi.	lvii.	lviii.	lxxv.
xii.	xii.	lviii.	lix.	lxxvi.
xiii.	Vespasianus	lix.	lxx.	lxxvii.
xiiii.	xiiii.			

Two yeres he remaineth in free prison.

The beginning of the first univiersall persecution of christians, the x. yere of Nero.

After that saint Paul had preached the Gospell of Christe, both in the east and west about. lxxvii. yeres, he was in the last yere of Nero the Emperour beheaded at Rome with the sword.

The epistle to the Romanes.  
*The Argument of the Epistle*  
 to the Romanes.

**T**His is a most fruitefull and profitable Epistle, and worthy throughout to be learned of all Christians, euen on their fingers endes. For in it S. Paul after a goodly order, entreth vpon the chiefe and principall poyntes of our religion. First he teacheth what the Gospell and doctrine of saluation is, and that through fayth onely in Christe without our owne workes and merites we are iustified, that is to say, counted iust before the maiestie of God. Secondly, he doth declare what sinne and grace is, and wherfore the lawe is both geuen and taught, and that we obtayne saluation, not by our owne merites and deseruings, but by the meere grace and mercie of God. For God doth not elect and chose a man according to that which he eyther doth or deserueth, but according to the great riches of his grace: which if a man will not receaue, but leaneth or trusteth to his owne workes or merites, the Lorde hath no pleasure in him. Finally, after that he hath entreated thus vpon the chiefe poyntes of our religion: he teacheth what ought to be the lyfe and conuersation of a christian. For where fayth in Iesu Christe is, there is also the holy spirite of God, whiche bringeth all men vnder true obedience towards God, causing them to behaue them selues honestly according to the worthynesse of their profession, and to walke so vprightly in all their dealinges, that they shal minister no occasion of offence. This is the whole summe and effect of this most worthy Epistle: All difficult and hard sentences concerning the law, sinne, grace, fayth, righteousness, sanctie, spirite, and suche lyke, shalbe expounded in the notes vpon the same.

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# The Epistle of the Apo- stle Sainct Paul to the

Romanes.

## The first Chapter.

Paul declareth his loue towards the Romanes, sheweth what the Gospell is, with the fruite thereof, and rebuketh the beaſtylnes of the flesh.



**P**aul the seruant of  
of Iesus Christ, Actes.13.a  
called (to be) an  
Apostle, scuered Deut.18.e  
into the Gospell Actes.3.d  
of God, whiche he had  
promised afore by his  
prophetes in the holye  
scriptures of his soane,  
whiche was made of  
the side of Dauid after  
the flesh, and hath ben

declared to be the sonne of God, with power after the  
spirite that sanctifieth, by the resurrection fro the dead  
of Iesus Christe our Lord. (By whom we have recea-  
ned grace and Apostleship, that obedience might be ge-  
uen vnto the sayth in his name among all heathen, a-  
mong whom ye are also the called of Iesus Christe.)  
To all that be in Rome, beloued of God, saintes by cal-  
ling: grace to you, and peace from God our father, and  
the Lorde Iesus Christe.

Actes.9.b

1. Cor.1.a  
Gala.1.a

First verily I thanke my God through Iesus Christ  
for you all, that your sayth is published throughout all  
the worlde. For God is my witnesse, whom I serue  
with my spirite in the Gospell of his sonne, that  
without ceassing I make mention of you: praying  
alwayes

2. Tim.1.a

# The epistle to the Romanes.

2. Tim. I. a. alwayes in my prayers, that by some meane at the last, one tyme or other, I might take a prosperous iourney by the will of God to come vnto you. For I long to see you, that I might bestowe among you some spiritual gift, that ye might be stablished. That is, that I might haue consolation together with you, eche with others sayth, youres and myne. I would that ye should knowe brethren, howe that I haue often times purposed to come vnto you (and haue ben let hitherto) that I might haue some fruite also among you, as among other of the gentiles. I am debter both to the Grekes and to the barbarous, both to the wyse and to the vnwyse. So that as muche as in me is, I am redy to preache the Gospell to you that are at Rome also. For I am not (b) ashamed of the Gospell of Christe, because it is the power of God vnto saluation to all that beleue, to the Jewe first, and also to the Greke. For by it is the righteousnes of God opened from sayth to sayth: as it is written, The iust shall lyue by sayth.

2. Tim. I. d.

2. Cor. I. c.

Act. 2. 7

h. b. 10. 8

Actes. 18. f

Psal. 19. a

Psal. 106. d

For the wrath of God appeareth from heauen, agaynst all vnrightheousnesse of men, which withholde the trueth in vnrightheousnesse. For that that may be knowne of God, is manifest among them, because god hath shewed it vnto them. For his inuisible thinges beyng vnderstanded by his workes, through the creation of the worlde are seene, that is, both his eternall power and Godhead: so that they are without excuse. Because that when they knewe God (notwithstanding) they glorified him not as God, neyther were thankfull, but waxed full of vanities in their imaginations, and their foolish heart was blinded.

When they counted them selues wyse, they became foolles: and turned the glozie of the immortall God, vnto an image, made not onely after the similitude of a mortall man, but also of birdes, & foure footed beastes, and of creeping beastes. Wherefore God gaue them vp

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to uncleannesse, through the lustes of their own heartes **Ezeko. 14. d**  
 to defile their owne bodies among them selues. Which  
 chaunged his truth for a lye, and worshipped and ser-  
 ued the creature, more then the creator, which is to be  
 paysted for ever, Amen. Wherefore God gaue them vp  
 vnto shamefull lustes: For euen their women dyd  
 chaunge the naturall vse into that whiche is agaynst  
 nature. And likewise also the men left the naturall vse  
 of the women, and brent in their lustes one with an-  
 other, and men with men wrought filthinesse, and re-  
 ceaued to them selues the rewarde of their errour (as **Leui. 18. c.**  
 it was according.) And as they regarded not to know **D**  
 God: (euen so) God (c) deliuered them vp vnto a lewde  
 minde, that they shoulde do those thinges which were  
 not comly: being ful of al vnrighteousnes, fornication,  
 craftinesse, couetousnesse, malicioussnesse, full of enuie,  
 murther, debate, deceite, euil conditioned, whisperers,  
 backbiters, haters of God, dispitiful, proude, boasters,  
 bringers vp of euill thinges, disobedient to father and  
 mother: Without vnderstanding, couenaunt breakers,  
 without naturall affection, truce breakers, vnn merci-  
 full. The whiche knowing the righteousnesse of God,  
 (howe that they whiche commit such thinges are wor-  
 thy of death) not onely do the same, but also haue plea-  
 sure in them that do them.

The Notes.

- a. Grace, is throughout all the Epistles of Paul taken for the fauour  
 and free mercie of God, whereby he sauerth vs freely without any de-  
 seruings or workes of the lawe. In like maner peace is taken for  
 the tranquillitie of the conscience, beyng fully perswaded that  
 through the merites of Christes death and blood shedding, there  
 is an attonement and peace made betweene God and vs, so that  
 God will no more impute our sinnes vnto vs, nor yet condemne vs.  
 b. The Gospell, is that heauenly message whiche declareth vnto  
 vs, that Iesus Christe is the power of God, in whom, and by whom  
 God doth set forth vnto the worlde all his heauenly treasures, that  
 whosoever doth beleue in him, whether he be a Romane or Iewe,  
 Greke or other, he should not perishe, but haue lyfe euerlasting.  
 c. Here we do learne howe horribly God doth punishe alwayes



# The Epistle to the Romanes.

idolatrie. He geueth vp idolaters vnto the lustes of their owne heares, and suffreth them, according to his righteous and vnsearchable iudgment to vwork al mischiefe to their vtter destructiō & vndoing.

The. ii. Chapter.

¶ He rebuketh the Iewes, vvhiche as touching sinne are like the Heathen: yea worse than they.

**Matt. 7. a.** **T**herefore art thou inexcusable, O man, whosoever thou be that iudgest: For in that same wherein thou iudgest another, thou condemnest thy selfe: for thou that iudgest, doest euen the selfe same thinges. But we are sure that the iudgement of God is according to the trueth agaynst them whiche commit suche thinges. Thinkest thou this, O thou man that iudgest them whiche do suche thinges, and doest the same (thy selfe) that thou shalt escape the (a) iudgement of God? Either despisest thou the riches of his goodnes, & patience, & long sufferance, not knowing that the kindness of God leadeth thee to repentance: But thou after thy stubbornnes and heart that can not repent, heapest vnto thy selfe wrath, agaynst the day of wrath and declaration of the righteous iudgement of God: Which will rewarde every man according to his deedes: To them which by continuing in well doying seeke for glory, and honour, and immortalitie, eternall lyfe.

**2. Par. 19. a.** But vnto them that are contentious, and that do not obey the trueth, but obey vnrightheousnesse (shall come) indignation, and wrath. Tribulation and anguish, vpon every soule of man that doeth euill, of the Iewe first, and also of the Greke: But glory, and honour, and peace to every man that doeth good, to the Iewe first, and also to the Greke. For there is no respect of persons with God.

**Actes. 10. e.**  
**Eph. 6. b**  
**Col. 3. d.**

**E** For whosoever hath sinned without lawe, shall also perishe without lawe: And as many as haue sinned in the lawe, shall be iudged by the lawe. For in the sight of god, they are not righteous whiche heare the lawe: but the doers of the lawe shall be iustified.

For

For when the gentiles, which haue not the lawe, do of nature the things containd in the law: they hauing not the lawe, are a lawe vnto them selues. Which shew the workes of the lawe written in their heartes (their conscience bearing them witness, and their thoughtes accusing one another, or excusing,) at the day when god shall iudge the secretes of men by Iesus Christe according to my gospel. Wholoe, thou art called a Jew, and restest in the lawe, and makest thy boast of God, and knowest his will, and allowest the thinges that be excellent, inforced by the lawe: and belest that thou thy selfe art a guide of the blind, a light of them (which are) in darknes, an informer of them which lacke discretion, a teacher of the vnlarned: whiche haste the foume of knowledge & of the truth in the law. Thou therefore whiche teachest another, teachest not thy selfe? Thou preacheest a man should not steale, yet thou stealest. Thou that sayest a man should not commit adulterie, breakest wedlocke. Thou abhorrest idoles, and yet robbest god of his honour. Thou that makest thy boast of the lawe, through breaking of the lawe dishonorest God. For the name of God is euill spoken of among the gentiles through you, as it is written, For circumcision verely anayleth, if thou kepe the law: but if thou be a breaker of the lawe, thy circumcision is made vncircumcision. Therefore if the vncircumcision kepe the ordinaunces of the lawe, shall not his vncircumcision be counted for circumcision? And shall not vncircumcision which is by nature, if it kepe the lawe, iudge thee, which being vnder the letter and circumcision doest transgresse the lawe? For he is not a Jew, whiche is (a lewe) outwarde: neither is that circumcision which is outwarde in the fleshe: but he is a Jew whiche is one inwardly, and the circumcision of the heart which consisteth in the spirite and not in the letter (is circumcision) whose praye is not of men, but of God.

Matth. 7. 8.

Esa. 53. 10

Ezech. 36. 26

Ioh. 8. 12.

Rom. 9. 6

Col. 2. 11.

# The Epistle to the Romanes.

## The Notes.

- a. We may well excuse our selues before men, and make them to beleue that we are holy, iust and righteous: For why? men can onely iudge according to the outwarde workes, and according to that which they see and heare. But God searcheth the heart and the loy-nes, nothing can be hidden from him. Therefore we can not escape his true iudgement.
- b. It is not to be taught, that the Gentiles were altogether without a lawe, for they had the lawe of nature, but not the written lawe, which we call the ten commaundementes: therefore they can not excuse them selues from sinne.
- c. The letter is here taken for the outwarde shewe or ceremonie: as a litle after by the spirite, he vnderstandeth the circumcision of the heart.

## The. iii. Chapter.

¶ He sheweth what preferment the Iewes haue, and that both the Iewes and Gentiles are vnder sinne, and are iustified onely by the grace of God in Christe.

Rom. 9. a

2. Tim. 2. a

Psal. 116.

**W**hat preferment then hath the Iewe? or what a-  
uantageth circumcision? Such euery way. First,  
for because that vnto them were committed the  
wordes of God. What then though some of them dyd  
not beleue? Shall their vnbeliefe make the sayth of  
god without effect? god forbid. Yea let god be true, &  
euery man a lyer, as it is written, That thou mightest  
be iustified in thy sayinges, and ouercome when thou  
art iudged. But yf our vnrightheousnesse setteth  
foorth the rightheousnesse of God, what shall we say? Is  
God vnrightheous whiche taketh vengeance? (I  
speake after the maner of men) God forbid. For howe  
then shall God iudge the worlde? For yf the trueth of  
God hath more abounded through my lye vnto his glo-  
ry, why am I as yet iudged as a sinner? And not rather  
(as men speake euill of vs, and as some affirme that we  
say) Let vs do euill, that good maye come thereof?  
Whose damnation is iust. What then? Are we better  
then they? No, in no wise. For we haue already proued,  
howe that both Iewes and Gentiles are all vnder  
sinne: As it is written, There is none righteous, no not  
one:

me: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are all unprofitable: there is none that doth good, no not one. Their throte is an open sepulchre, with their tongues they haue deccaued, the poyson of aspes is vnder their lippes. Whose mouth is full of cursing and bitternesse: Theyr feete are swift to shed blood. Heartes grieffe and miserie are in their wayes. And the way of peace haue they not knowen. There is no feare of God before their eyes.

Psal. 13. a  
and. 52. a

Psal. 5. b  
Prou. 1. b  
Esa. 59. b  
Psal. 38. a

Nowe we know that what thinges soeuer the law sayth, it sayth it to them whiche are vnder the lawe: that al mouthes may be stopped, and that al the world may be indaungered to God. Because that by the dedes of the lawe there shall no fleshe be iustified in his sight: For by the lawe commeth the knowledge of sinne. But nowe is the righteousnesse of God declared without the lawe, being witnessed by the testimonie of the law, and of the prophetes. The righteousnesse of God commeth by the sayth of Iesus Christe, vnto all, and vpon all them that beleue: There is no difference: for all haue sinned, and are destitute of the glorie of God. (But are) iustified freely by his grace, through the redemption that is in Christe Iesu: Whom God hath set forth to be a propitiation through fayth in his blood to declare his righteousnesse, in that he forgiueth the sinnes that are past. Which God did suffer, to shewe at this time his righteousnesse: that he might be iust, and the iustificer of him whiche beleueth on Iesus.

Gal. 2. a

Esa. 53. d

Where is then thy boasting? It is excluded. By what lawe? Of woorkes? Nay: but by the law of fayth. Therefore we holde that a man is iustified by fayth without the dedes of the lawe. Is he the god of the Iewes onely? Is he not also of the gentiles? Yes, euen of the gentiles also. For it is one God which shall iustifie the circumcision by fayth, and vncircumcision through

Gala. 2. c.

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fayth.

# The Epistle to the Romanes.

sayth. Do we then destroy the law through sayth? God tobyd: But we rather mayntayne the lawe.

## The Notes.

a. In this place, the law is taken for al the holy scripture, as it appeareth by those places and testimonies that be alleaged here before: Whereby it is made evident and playne, that al men, without exception are sinners.

b. God in his lawe doth not onely require of vs an outward righteousness, but also an inward perfection, that is to say: we are not onely bound to fulfyll the workes of the lawe outwardly in our living: but also inwardly in our heartes, to be most sincere, to loue God inwardly aboue all thinges, and our neighbour as our selues. But our nature is so corrupted that no man liuing is able to do the same. Wherefore no man can be iustified by the workes of the lawe.

## The.iii. Chapter.

¶ He declareth by the ensample of Abraham, that sayth iustifieth, and not the lawe, nor the workes thereof.

- E**esai. 51. a **W**hat shall we say then that Abraham our father as pertayning to the fleshe dyd sinde? For yf Abraham were iustified by workes, then hath he wherein to boaste, but not before God. For what sayth the scripture? Abraham beleued God, and it was counted vnto him for righteousness. To him that worketh, is the rewarde not reckened of grace, but of dueitie. To him that worketh not, but beleueth on him that iustifieth the vngodly, his sayth is counted for righteousness. Euen as Dauid describeth the blessednesse of the man vnto whom God imputeth righteousness without workes (saying,) Blessed are they whose vnrigh- teousnesse are forgiven, and whose sinnes are couered. Blessed is that man to whom the Lorde will not impute sinne. (Came) this blessednesse then vpon the circumcision onely, or vpon the vncircumcision also? For we say that sayth was reckened to Abraham for righteousness. Howe was it then reckened? When he was in the circumcision? or (when he was) in the vncircumcision? Not in the circumcision: but in
- G**ent. 15. b  
**G**ala. 3. a  
**P**sal. 32. a  
**G**ent. 15. b  
**G**ent. 17. b

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in vncircumcision. And he receaved the signe of cir-  
cumcision, as the seale (a) of the righteousness of sayth,  
which he had yet beyng vncircumcised: that he should  
be the father of all them that beleue, though they be  
not circumcised, that righteousness might be imputed  
vnto them also: And that he myght be father of cir-  
cumcision, not vnto them onely whiche came of the C  
circumcised: but vnto them also that walke in the Gala. 3. c  
stepes of the sayth that was in our father Abraham  
before the tyme of circumcision. For the promise that  
he shoulde be the heyre of the worlde, (was) not to  
Abraham or to his seede through the lawe, but tho-  
rough the righteousness of sayth. For yf they which  
are of the lawe be heyres, then is sayth but vayne, and  
the promise of none effect, because the lawe causeth  
wrath. For where no lawe is, there is no transgression.  
Therefore by sayth (is the inheritance geuen) that it  
might (be) by grace, that the promise might be sure to  
all the seede, not to that onely which is of the lawe, but  
that also whiche is of the sayth of Abraham, whiche Clai. 51. a  
is the father of vs all, (as it is written, that I haue Gen. 17. a  
made thee a father of many nations) before god, wpon  
he beleued, whiche redoreth the dead vnto lyfe, and  
calleth those thinges whiche be not, as though they  
were. Altho contrary to hope, beleueth in hope, that he  
shoulde be the father of many nations, according to  
that which was spoken, So shall thy seede be. And he D  
faynted not in the sayth, nor considered his owne body Gen. 17. b.  
now dead, when he was almost an hundred yeres olde,  
neither yet the deadnes of Saras wombe. He sticke-  
red not at the promise of God through vbeliefe: but  
was strong in sayth, geuing glory to God: and being ful  
certified, that what he had promysed, he was able  
also to perfourme, and therefore was it reckened to  
him for righteousness. Neuerthelesse, it is not writ- Rom. 15. a  
ten for him onely, that it was reckened to him: but

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also for vs to whom it shalbe reckned, so that we beleue on him that rayled vp Iesus our Lorde from the dead, which was deliuered for our sinnes, and was (b) rayled agayne for our iustification.

## The Notes.

a. This is the righteousness of sayth, wherof mention is made here and in many other places, yf through sayth we do take holde vpon the mercy of God declared vnto vs in our sauiour Iesus Christe, we are through the same sayth counted as righteous before God, as yf we had fulfilled the lawe to the vttermost.

b. It is sayde, that Christe rose for our iustification, because that by his ryng agayne from the dead, he declared that he hath taken away sinne, lyth that death, which is the punishment and reward of sinne, was therby vanquished and overcome.

## The .v. Chapter.

¶ The power of sayth, hope, and loue, and how death reigned from Adam vnto Christe, by whom onely we haue forgeuenes of sinnes.

**John. 6. a.** **T**herefore being iustified by sayth, we are at peace with God, through our Lorde Iesus Christe: by whom also we haue had an entraunce by sayth vnto this grace wherein we stande, and reioyce in hope of the gloye of God. Not that onely: but also we reioyce in tribulations, knowing that tribulation worketh patience: patience profe, profe hope: and hope maketh not ashamed, because the loue of God is shed abroad in our heartes by the holy ghost whiche is geuen vnto vs. For when we were yet weake according to the tyme, Christ dyed for the vngodly. Nowe scase will any man dye for the righteous: Yet peradventure for the good some men durst dye.

**Hebi. 9. d** But God setteth out his loue towards vs, seying that  
**1. Pet. 3. d** whyle we were yet sinners, Christ dyed for vs: Muche  
**B** more then now, we that are iustified by his blood, shalbe saued from wrath through him. For yf when we were enemies, we were reconciled to God by the death of his sonne, muche more seeyng we are reconciled we shalbe saued by his lyfe. Not onely so, but we also ioy in God through our Lorde Iesus Christe by whom we haue now receaued the attonement. Wherefore as  
by

by one man (a) sinne entred into the worlde, and death Gen. 2. 2.  
 by sinne: euen so death entred into all men, insomuche Rom. 6. 5.  
 as all haue sinned. For vnto the lawe was sinne in the  
 worlde: but (b) sinne is not imputed when there is no  
 law. Neuertheles, death reigned fro Adam to Moyses,  
 ouer the also that had not sinned with lyke transgres-  
 sion as did Adam, which is the figure of him that was  
 to come. But not as y sinne, so is the gift. For if through  
 the sinne of one many be dead: much more the grace of John. 1. 9.  
 God, and the gift by grace, which is by one man Iesus  
 Christ, hath abounded vnto many. And not as by one  
 that sinned (euen so) the gift. For the sinne entred by one  
 (offence) into condemnatiō: but the gift, of many finnes  
 into iustification. For if by the sinne of one, death rei-  
 gned by the meanes of one: much more (they) whiche re-  
 ceaued aboundaunce of grace, and of the gyft of righte-  
 ousnes, shall reigne in life by the meanes of one, Iesus  
 Christ. Likewise then, as by the sinne of one (sinne came)  
 on all men to condemnation: euen so by the righteous-  
 nesse of one (good came) vpon al men to the righteousness  
 of life. For as by one mans disobedience many became  
 sinners: so by the obedience of one, shall many be made  
 righteous. But the lawe in the meane tyme entred in,  
 that sinne shoulde encrease. But where sinne was plente-  
 ous, grace was more plenteous: That as sinne hath  
 reigned vnto death: eue so might grace reigne thorow  
 righteousness vnto eternall life, by Iesus Christ our  
 Lord.

## The Notes.

a. Sinne is here taken for the naturall inclination or rediness to  
 sinne, which some do call (right wel) the original corruption of man,  
 which though it be hid in mans heart, and declare not it selfe with  
 the manifest workes of wickednes, yet it is able to condemne al me,  
 only they being excepted whom sayth in Iesus Christ doth save. This  
 originall corruption doth manifest it selfe, first by wicked and un-  
 cleane thoughtes, secondly by consentynge vnto the concupiscence  
 or thoughtes, thirdly by committing the deede or fact.

b. Though man imputeth not sinne, where there is no lawe: yet it  
 foloweth not, that God whiche from the begynnyng hath written in



# The Epistle to the Romanes.

mens heartes the lawe of nature, doth impute no sinne. For sith that death (which is the punishment of sinne) did raigne ouer al men euere from Adam, it is euident that sinne was imputed.

The vi. Chapter.

¶ Forasmuch as we be deliuered thorowe Christe from sinne, we must fashion our selues to liue as the seruautes of God, and not after our owne lustes. The vnlike rewarde of righteousness and sinne.

**W**hat shall we say then? Shal we continue in sinne that grace may abound? God forbid. Howe shall we that are dead to sinne, liue any longer therein?

Knowe ye not that all we whiche haue ben baptized into Iesus Christe, haue ben baptized into his death?

Galat. 3. d.

Col. 3. b.

We are buryed then with hym by baptisme into his death, that lyke wyse as Christ was raysed vp from the dead by the gloire of the father: euen so, we also shoulde walke in newnesse of lyfe. For if we be grafted together by the likenesse of his death: euen so shall we be (partakers) of the resurrection: knowing this, that our (a)

Eph. 4. a.

olde man is crucified with him also, that the body of sinne might vtterly be destroyed, that hencefoorth we shoulde not serue sinne.

2. Tim. 2. b.

Apoc. 1. a.

For he that is dead, is iustificed from sinne. And if we be dead with Christe, we beleue that we shall also liue with him: knowing that Christ being raysed from the dead, dieth no moxe, death hath no moxe power ouer him. For as touching that he died, he dyed concerning sinne once: and as touchyng that he lyueth, he lyueth vnto God. Lyke wyse, reckon your selues to be dead to sinne, but aliue vnto God, through Iesus Christe our Lorde.

Let not sinne raigne therefore in your mortall body, that ye shoulde therunto obey by the lustes of it. Neither geue ye your members as instrumentes of vnrightheousnesse vnto sinne: but geue your selues vnto God, as they that are aliue fro the dead, & your members as instrumentes of righteousnesse vnto God. For sinne shall not haue power ouer you, because ye are not vnder the law, but vnder grace. What then? Shall we sinne because we

are not vnder the law, but vnder grace? God forbid.  
 Knowe ye not howe that to whomsoever ye commit  
 your selues as seruauntes to obey, his seruauntes ye are  
 to whom ye obey: whether it be of sinne vnto death,  
 or of obedience vnto righteousness? But God be than-  
 ked, that ye were the seruauntes of sinne: but ye haue  
 obeyed with heart the fourme of doctrine into the  
 which ye were brought vnto. Being then made free  
 fro sinne, ye are become the seruauntes of righteousness.  
 I speake after the maner of men, because of the infir-  
 mite of your fleshe. As ye haue geuen your members  
 seruauntes to uncleannesse and iniquitie, vnto iniqui-  
 tie: euen so now geue your members seruauntes to right-  
 eousnesse, vnto holinesse. For when ye were the ser-  
 uauntes of sinne, ye were free fro righteousness. What  
 fruite had ye then in those thinges whereof ye are now  
 ashamed? For y<sup>e</sup> end of those thinges is death. But now  
 ye being made free from sinne, & made the seruauntes  
 of god, haue your fruite vnto holinesse, and the ende  
 everlasting lyfe. For the rewarde of sinne is death: but  
 the gift of god (is) eternall lyfe, through Iesus Christ  
 our Lorde.

John. 8. 2.

The Epistle on  
the. vi. Sunday  
after Trinitie.

John. 8. D.

Rom. 8. a.

The Epistle on  
the. vii. Sunday  
after Trinitie.

Gen. 2. c.

Rom. 5. a.

## The Notes.

2. By the old man, he vnderstandeth our natural disposition that we  
 haue of our first parentes, which is slow to vertue, but most prompt  
 and redy to sinne. It is also called the body of sinne.

## The. vii. Chapter.

¶ Christ hath deliuered vs from the law and death. Paul sheweth  
 what the fleshe and outwarde man is, and calleth it the law of  
 the members.

**K**nowe ye not brethren (for I speake to them that  
 knowe the lawe) (now) that the lawe hath power  
 ouer a man as long as he liueth? For the woman  
 which is in subiection to a man, is bounde by the law  
 to the man as long as he liueth: But if the man be dead,  
 she is loosed from the law of the man. So then if whyle  
 the man lyueth, she couple her selfe with another man,  
 she shall be counted a wedlocke breaker: But if the man  
 be

a

I. Co. 7. c.

Mat. 5. g.

# The Epistle to the Romanes.

be dead, she is free from the lawe, so that she is no wor-  
locke breaker, though she couple her selfe with another  
man. Euen so ye also, my brethren, are dead concerning  
the law by the body of Christ: that ye should be coupled  
to another, who is raised from the dead, that we should  
bring forth fruite vnto God. For when we were in the  
flesh, the lustes of sinne (which were) by y<sup>e</sup> lawe, wrought  
in our members, to bring forth fruite vnto death. But  
now are we deliuered from the lawe, and dead vnto it  
wherunto we were in bondage, that we should serue  
in newnesse of spirite, & not in the oldnesse of the letter.

**Exod. 20. c.** **Deut. 5. b.** What shall we say then? Is the lawe sinne? God for-  
bid. Neuerthelesse, I knewe not sinne but by the lawe:  
For I had not knowen lust, except the lawe had sayde,  
Thou shalt not lust. But sinne taking occasion by the

**C**ommaundement, wrought in me all maner of concu-  
piscence. For without the lawe sinne (was) dead. I once  
liued without lawe: But when the commaundement  
came, sinne reuiued, & I was dead. And the very same  
commaundement which was (ordained) vnto lyfe, was  
found (to be) vnto me an occasion of death. For sinne ta-  
king occasion by the commaundement, hath decaued  
me, and by the same lue (me). Wherefore the lawe is ho-  
ly, and the commaundement holy, and iust, and good.

**1. Tim. 1. b.** **Galat. 3. c.** Was that then whiche was good made death vnto  
me? God forbid: But sinne, that sinne might appeare by  
that which was good, to worke death in me, that sinne  
by the commaundement might be out of measure sinful.  
For we knowe that the lawe (b) is spirituall: but I am  
carnall, solde vnder sinne. For that which I do, I allow  
not. For what I would, that I do not: but what I hate,  
that do I. If I do now that which I would not, I con-  
sent vnto the lawe that it is good. Now then it is not I  
that do it any more: but sinne that dwelleth in me. For  
I knowe that in me, (that is to say in my fleshe) dwel-  
leth no good thing. For to wyll is present with me: but

I finde no meane to perfourme that whiche is good. For the good that I would, do I not: but I evil whiche I would not, that do I. And if I do that I would not, then is it not I that doth it, but sinne that dwelleth in me. I finde then by the lawe, that when I woulde do good, euill is present with me. For I delite in the lawe of God after the inward man: but I see another lawe in my members, rebelling against the lawe of my minde, & subduing me vnto the lawe of sinne whiche is in my members. O wretched man that I am: Who shall deliuer me from the body of this death? I thanke God through Iesus Christe our Lorde. So then, with the minde I my selfe serue the lawe of God: but with the fleshe, the lawe of sinne.

## The Notes.

- a. That is to say, that by the lawe and commaundement the greatness and haynousnesse of sinne might appeare.
- b. The law is called spiritual, because that it requireth the spirite, that is to say, the ryghteousnesse and holynesse of the heart, and not the outwarde workes only.

## The.viii. Chapter.

¶ The lawe of the spirite geueth life. The spirite of God maketh vs Gods children and heires with Christ. The aboundaunt loue of God can not be separated.

**T**here is then no (a) damnation to them whiche are in Christ Iesu, which walke not after the flesh, but after the spirite. For the lawe of the spirite of lyfe through Iesus Christ, hath made me free from the lawe of sinne and death. For what the lawe coulde not do, in as much as it was weake through the fleshe, God sending his owne sonne in the similitude of sinfull fleshe, euen by sinne, condemned sinne in the fleshe: That the righteousness of the law might be fulfilled in vs, which walke not after the flesh, but after the spirite. For they that are carnall, are carnally minded: but they that are spirituall, are spiritually minded. To be carnally minded, is death: but to be spiritually minded, is lyfe and peace: because that the fleshy minde is enmitie against God:

John.8.v.  
Rom.6.v.

# The Epistle to the Romanes.

\* To be in the  
fleshe, is to be  
geuen to the  
fleshe.

**GOD:** For it is not obedient to the lawe of god, neither  
can be. So then, they that are in the fleshe, can not please  
god. But ye are not in the fleshe, but in the spirite: if so  
be that the spirite of God dwel in you. If any mā haue  
not the spirite of Christe, the same is none of his. And  
if Christe be in you, the body is dead because of sinne:  
but the spirite is lyfe for ryghteousnes sake. But if the  
spirite of him that raysted vp Iesus from the dead dwel  
in you: euen he that raysted vp Christe from the dead,  
shall also quicken your mortall bodies, because that his  
spirite dwelleth in you.

The Epistle on  
the viii. Sunday  
after Trinitie.

**C** Therefore bretheren, we are debtors not to the fleshe, to  
liue after the fleshe. For if ye liue after the fleshe, ye shal  
dye: But if ye throughe the spirite, do mortifie the dedes  
of the body, ye shall liue. For as many as are led by the  
spirite of God, they are the sonnes of God. For ye haue  
not receaued the spirite of bondage agayne to feare: but  
ye haue receaued the spirite of adoption, whereby we

**1. Tim. 1. b.** crye Abba, father. The same spirite beareth witness  
\* or, witnesseth to our spirite, that we are the sonnes of God. If we be  
in the spirite, sonnes, then are we also heyes, the heyes of God, and  
**1. Cor. 12. b.** loyntheyes with Christe: so that we suffer together,  
**2. Cor. 13. a.** that we may be also glorified together.

The Epistle on  
the xiii. Sunday  
after Trinitie.

**D** For I am certaynely perswaded that the afflictions  
of this tyme, are not worthy of the gloire which shall be  
shewed vpon vs. For the feruent desire of the creature,  
abideth looking when the sonnes of God shall appeare:  
Because the creature is subiect to vanitie, not willing:  
but for him which hath subdued the same in hope. For  
the same creature shalbe made free from the bondage  
of corruption, into the glorious libertie of the sonnes of  
God. For we knowe, that euery creature groneth with  
vs also, and trauayleth in payne euen vnto this tyme.  
Not only (they,) but we also whiche haue y first frutes  
of the spirite, & we our selues mourne in our selues, and  
waite for the adoptiō, (euen y deliuerance of our body,

For

For we are saued by hope. But hope that is seene, is no hope: For howe can a man hope for that whiche he seeth? But and if we hope for that we see not, then do we with patience abide for it. Likewise, the spirite also helpeth our infirmities. For we knowe not what to desire as we ought: but the spirite maketh great intercession for vs with groninges, which can not be expressed. And he that searcheth the hearts, knoweth what is the meaning of the spirite: for he maketh intercessio for the saintes accordyng to the pleasure of God. For we know that all thinges worke for the best vnto them that loue God, to them also whiche are called of purpose. For those whiche he knewe before, he also did predestinate, that they shoulde be like fashioned vnto the shape of his sonne, that he might be the first begotten among many brethren. Moreover, whom he did predestinate, them also he called: & whom he called, them also he iustified: & whom he iustified, them he also glorified. What shall we then say to these things? If God be on our side, who can be agaynst vs? Whiche spare d not his owne sonne, but gaue him for vs all: How shal he not with hym also giue vs all thinges? Who shall lay any thing to y charge of Gods chosen? It is God that iustificeth: Who is he that can cōdemne? It is Christ which died, yea rather which is raised againe, which is also on the right hand of God, and maketh intercession for vs.

Who shall seperate vs from the loue of God? (shall tribulation, or anguise, or persecution, either hunger, eyther nakednesse, either peryll, eyther sword? (As it is witten, for thy sake are we kylled all day long, and are counted as sheepe for the slaughter.) Auert helesse, in all these thinges we ouercome, through him that loued vs. For I am sure, that neyther death, neyther lyfe, neyther angels, nor rule, neyther power, neyther things present, neither things to come, neither height, nor deapth, neither any other creature, shal be able to se-

perare

Luke. 20. b.  
Esa. 53. a.

Psal. 44. b.

# The Epistle to the Romanes.

perate vs from the loue of God, whiche is in Christe  
Iesu our Lorde.

The Notes.

a. Here we learne what it is to be deliuered from the lawe. It is  
sayde we are free from the lawe, because that it worketh no more  
condemnation vnto vs, if we be grafted in Christ.

b. To walke after the flesh, is to be altogether geuen to the lusts  
of the flesh, and to folow them, the spirite of God beyng shaken of.  
Contrariwise to walke after the spirite, is to be obedient vnto faith,  
and thorowe the helpe of the spirite, to bridle the fleshly concupis-  
cences that be in vs.

The ix. Chapter.

¶ Paul complaineth vpon the harde heartes of the Iewes that  
would not receaue Christ, and how the heathen are chosen in  
their steade.

a **S**ay the truth in Christe, I lie not, my conscience  
also bearyng me witnesse by the holy ghost, that I  
haue great heauinesse, and continuall sorowe in my  
heart. For I haue wished my selfe to be cursed from  
Christ for my brethien, my kinsmen as pertayning to  
the flesh, whiche are the Israelites: to whom pertay-  
neth the adoption, and the glory, and the covenantes,  
and the lawe that was geuen in the seruice of God, and  
the promises: Of whom are the fathers, of whom as  
concernyng the flesh Christe (came) which is God in al  
thinges to be praysted for euer, Amen.

Rom. 2. a.

b **A**nd it can not be that the worde of God should take  
none effect. For they are not all Israelites which are of  
Israel: neither are they all children that are the seede  
of Abraham: But in Isahac shall thy seede be called.  
That is to say, They whiche are the children of the  
flesh, are not the children of God: but they whiche be  
the children of promise, are counted the seede. For this  
is a word of promise, About this time wyl I come, and  
Sara shal haue a sonne. Not only this, but also Rebecca  
was with childe, by one (euen) by our father Isahac.

Rom. 2. b.

Gen. 21. b.

Galat. 4. b.

Gen. 18. b.

Gen. 25. c.

c **F**or yet the (children) were bozne, when they had nei-  
ther done good neither bad, (that the purpose of God  
by election might stande: not by the reason of workes,  
but



but by the caller) it was sayde vnto her, The elder shal  
 serue the younger. As it is written, Iacob haue I lo-  
 ued, but Esau h me I hated. What shall we say then? **Gal. 1. 8.**  
 Is there any variegatousnesse with God? God forbid.  
 For he sayth to Moyses, I wyll shewe mercy to whom  
 I shewe mercy, and wyll haue compassion on whom I **Exod. 30. 8.**  
 haue compassion. So then (election) is not of the willer,  
 nor of the runner: but of the mercy of God. For the scri-  
 pture sayth vnto Pharao, Euen for this same purpose **Exod. 9. 8.**  
 haue I stirred thee vp, to shewe my power in thee, and  
 that my name myght be declared throughout all the  
 worlde. So hath he mercie on whom he wyll, & whom  
 he wyll he hardeneth. Thou wylt say then vnto me,  
 Why then blameth he (vs) yet? For who hath ben able  
 to resist his wyll? But I mā, (b) what art thou which  
 disputest with God? Shall the worke say to the worke-  
 man, Why hast thou made me on this fashion? Hath **Jer. 18. 8.**  
 not the potter power ouer the clay, euen of the same  
 lump to make one vessel vnto honour, and another vn-  
 to dishonour? What if god willing to shewe his wrath,  
 and to make his power knowen, suffered with long pa-  
 cience the vessels of wrath ordayned to destruction, to  
 declare the riches of his glorie on the vessels of mercie,  
 which he had prepared vnto glorie: Whom also he cal-  
 led, not of the Iewes onely, but also of the gentiles: as  
 he sayth also in Osee, I wyl cal them my people, which **Osee. 2. 8.**  
 were not my people: and her beloued, whiche was not  
 beloued. And it shall come to passe, that in the place  
 where it was sayde vnto them, Ye are not my people:  
 there shall they be called the children of the liuing god.  
 And Esaus cryeth concernyng Israel, (though) the **Gal. 10. 4.**  
 number of the children of Israel be: as the sande of the  
 sea, yet (but) a remnaunt shalbe saved. For he finisheth  
 the worde, and maketh it short in righteousnesse: For a  
 short worde wyl the Lorde make on earth. And as E-  
 las sayde before, Except the Lorde of Sabbath had left



# The Epistle to the Romanes.

Esai. 1. c.

Esai. 28. c.  
1. Pet. 2. a.  
Act. 4. b.

vs(b)seede, we had ben made as Sodoma, and had ben likened to Gomorra. What shall we say then? that the gentiles which folowed not righteousnesse, haue obtained righteousnes, euen y righteousnes (which commech) of faith? But Israel which folowed the lawe of righteousnes, hath not attayned to the lawe of righteousnesse. Wherefore? Because they sought it not by faith: but as it were by the woakes of the law. For they haue stumbled at the stumbling stone, as it is writtyn, Beholde, I put in Sion a stumbling stone, and a rocke of offence: and whosoever beleueth on him, shall not be confounded.

The Notes.

a. It is euident by this text, that our woakes or merites do not iustifie vs, but that our saluation doth wholly depend vpon the free election of God, which being the righteousnes it selfe, doth chose whom it pleaseth him vnto life euerlasting.

b. We ought in no wyse to reason or murmure against God, but rather we must perswade our selues, that whatsoeuer he doth, the same he doth most righteously, though to carnall reason, it seemeth farr otherwise.

The .x. Chapter.

The vnfaithfulness of the Iewes. Two manner of righteousnes.

a **B**lesseden, my heartes desire and prayer to God for Israel, is, that they might be saued. For I beare them recorde, that they haue a (a) zeale of God, but

Leuit. 8. a.

not according to knowledge: For they being ignorant of Gods righteousnesse, and goyng about to stablish their owne righteousnesse, haue not ben obedient vnto the righteousnesse of God: For Christ is the ende of the lawe for righteousnesse to all that beleue. For Moyses writeth of the righteousnesse which is of the law, how that the man whiche doth those thinges, shall liue by them. But the (b) righteousnes which is of faith, speaketh on this wyse, Say not thou in thine heart,

Deut. 30. c.

b **S**hall I ascende into heauen? That is, to fetche Christe downe from aboue. Either who shall descende into the deepe? That is, to fetch by Christ againe fro the dead. But what sayth he? The worde is nye thee, euen in thy mouth, & in thy heart. This same is the word of sayth, which

which we preache. For if thou shalt knowledg with thy mouth the Lord Iesus, & shalt beleue in thine heart that God raised him from the dead, thou shalt be saved.

For with the heart man beleueth vnto righteousness, and with the mouth man confesseth to saluation. For the scripture saith, Whosoener beleueth on him, shall not be confounded.

The Epistle on  
St. Andrewes day

There is no difference betwene the Iewe and the greke: for the same Lord ouer all, is riche vnto all that call vpon him. For whosoener shall call on the name of the Lord, shall be saved. Now then shall they cal on him on whom they haue not beleued? How shall they beleue on him of whom they haue not heard? How shall they heare, without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feete of them which bring good tydings of peace, & bring good tydings of good thinges. But they haue not all obeyed the gospel: For Esaias saith, Lord, who hath beleued our sayings? So t'ye sayth commeth by hearing, and hearing commeth by the worde of God. But (I aske) haue they not heard? No doubt their sounde went out into all landes, and their wordes into the endes of the worlde.

Esai. 28. d.

Joel. 2. g.

Act. 2. c.

C

Esai. 53. a.

Iohn. 12. a.

But I demaunde whether Israel did knowe or not? First Moyses sayth, I will prouoke you to ennie by the that are no people: and by a foolish nation I wyl anger you. And Esaias is holde, and saith, I am founde of them that sought me not: I am manifest vnto the that asked not after me. But agaynst Israel he sayth, All day long haue I stretched forth my handes vnto a people that beleueth not, but speaketh agaynst me.

Deut. 32. c.

Esai. 65. a.

The Notes.

a. There be two maner of seruantes of minde, or two maner of good intentes. The one is grounded vpon a vaine or fleshly opinion, and not vpon Gods word. This good intent is damnable before God. The other proceedeth of faith, and suffereth it selfe to be ruled by the wisdom and iudgement of the spirit of God. Such seruantes was in Moyses, in Phinees, and in Elias, with other innumerable.

# The Epistle to the Romanes.

b. That is to say, He that is iustified thorowe faith. is not curious, he doubteth of nothing that pertayneth vnto his saluation, but is perswaded that in Christ he hath his full redemption. He asketh not for signes from heauen, where he knoweth that his sauour and mediator is. He goeth not about to learne the trueth by the dead, for he beleueth that Christ being risen from death, did teache al trueth, Reade the. xiii. Chapter of Deut.

The. xi. Chapter.

¶ All the Iewes are not cast away, therefore Paul warneth the Gentiles that be called, not to be hie minded, nor to despise the Iewes, for the iudgements of God are deepe and secreete.

**A** I Say then, hath God cast away his people? God forbid. For I also am an Israelite, of the seede of Abraham, of the tribe of Benjamin. God hath not cast away his people whiche he knewe before. More ye not what the scripture saith of Elias? Howe he maketh intercession to God against Israel, saying, Lorde, they haue killed thy prophets, and digged downe thine altars: and I am left alone, and they seeke my lyfe. But what saith

3. Reg. 19. b.

**B** the aunswere of God vnto him? (1) I haue reserved vnto my selfe seuen thousand men, which haue not bowed the knee to (the image of) Baal. Euen so at this tyme, there is a remnaunt, according to the election of grace. If it be of grace, then is it not now of workes: For then grace is no more grace. But if it be of workes, then is it now no grace: for then worke is no more worke. What then? Israel hath not obtayned that whiche he sought: but the election hath obtayned it, the remnaunt hath ben blinded, (according as it is written, God hath giuen them the spirite of remorse, eyes that they shoulde not see, and eares that they shoulde not heare) euen vnto this day.

Esai. vi. c.

Mat. 13. b.

John. 12. f.

Act. 28. c.

And David sayth, Let their table be made a snare, & a trappe, and a stumbling stocke, and a recompence vnto them. Let their eyes be blinded that they see not, and bowe thou downe their backe alway. I say then, haue they therefore stumbled that they should fall? God forbid: but through their " fal saluation (is come) vnto the gentiles, for to prouoke them withall. Howe, if the fall

• or, their  
perfectnesse.

of them be the riches of the worlde, and the minishing  
of them, the riches of the gentiles: Howe muche more 1. Tim. 2. 2.  
their fulnes: For (I speake to you gentiles, in as much  
as I am the Apostle of the gentiles) I magnifie myne  
office, if by any meane I may prouoke them which are  
my fleshe, and might saue some of them.

For if the casting away of them, be the reconciling  
of the worlde, what shall the receauing (of them) be,  
but life from the dead? For if the first frutes be holy,  
the whole lump also (is holy:) and if the roote be holy,  
the bzaunches also. And if some of the (b) bzaunches be  
broken of, & thou being a wylde Oliue tree, wast graft  
in among them, and made partaker of the roote and  
farnesse of the Oliue tree: boast not thy selfe against the  
bzaunches: For if thou boast thy selfe, thou bearest not  
the roote, but the roote thee.

Thou wilt say then, The bzaunches are broken of,  
that I might be graft in. Well: because of vnbeleefe  
they were broken of, and thou stodest stedfast in fayth.  
Be not hyc minded, but feare. For seing that God spard  
not the naturall bzaunches, (take heede) lest it come  
to passe that he spare not thee.

Beholde therefore the kindnesse and rigorousnesse of  
God: on them which fell, rigorousnesse: but towarde  
thee, kyndnesse, if thou continue in kindnesse: or els  
thou shalt be hewen of: and they, if they hyde not fayll  
in vnbeleefe, shall be grafted in: For God is of power to  
graffe them in agayne. For if thou were cut out of a na-  
turall wylde Oliue tree, and were grafted contrarie to  
nature in a true Oliue tree: Howe muche more shall the  
natural bzaunches be grafted in their owne Oliue tree?

For I woulde not brethpen, that ye shoulde be igno-  
rant of this mysterie, (lest ye shoulde be wise in your  
owne conceiptes,) that partly blindnesse is happened  
in Israel, vntyll the fulnesse of the gentiles be come in.  
And so all Israel shall be saved, as it is written, There

# The Epistle to the Romanes.

Esai. 59. d.  
Psal. 14. b.

" obeyed.

Sap. 9. c.  
Esai. 60. c.  
I. Cor. 2. d.

shall come out of Sion he that doth deliuer, and shall turne away vngodlinesse from Jacob. And this is my couenaunt vnto them, When I shall take away their sinnes. As concerning the gospell, they are enemies for your sakes: but as touching the election, they are loued for the fathers sakes. For the giftes and calling of god are without repentance. For as ye in tyme past haue not beleued god, yet haue now obteyned mercy through their vnbelleefe: Euen so now haue they not beleued the mercy shewed vnto you, that they also may obteyne mercy. For God hath wrapped all nations in vnbelleefe, that he myght haue mercie on al. O the deepenes of the riches both of the wysedome and knowledge of God: howe vnsearchable are his iudgements, & his wayes past finding out? For who hath knowen the mynde of the Lord? Or who hath ben his counsellour? Either who hath geuen vnto hym first, and he shalbe recompenced agayne? For of hym, and through hym, and for hym, are all thinges: To whom be glorie for euer, Amen.

## The Notes.

- a. God doth preserue his elect, euen in the midst of thousandes of idolaters. Here also we do learne, that many mo do beleue the worde and folowe it, then we are ware of, or knowe.
- b. The branches that are broken off, are the Iewes, which are forsaken and cast off. The wyld Olive tree, are the Gentiles. The ryght Olive tree, is the couenaunt, or fayth and vocation of the saints. The farnesse therof is the grace of God, and the glorie of the elect. The Iewes then being come of the fathers, were as a man might say, naturally grafted in the couenaunt. But the heathen being come of idolaters, were as wyld Olive trees grafted therein.

## The xii. Chapter.

¶ The sweete conuersation, loue, and workes of suche as beleue in Christe.

Phil. 4. a.  
The Epistle on  
the first Sunday  
after Trinitie.

**F** Beseeche you therfore brethren by the mercifullnesse of God, that ye geue vp your bodies a quicke (a) sacrifice, holy, acceptable vnto God, (whiche is) your reasonable seruice. And fashion not your selues like vnto this worlde: but be ye chaunged in your shape by the renewing of your mynde, that ye may proue what is the wyll

of God, good, and acceptable, and perfect. For I say though the grace geuen vnto me, to euery man among you, that no man esteeme of hym self more then he ought to esteeme: but so esteeme him self that he be haue him self discretely, according as God hath dealt to euery man the measure of faith.

Rom. 14. c.

1. Cor. 12. b.

Ephes. 4. b.

For as we haue many members in one body, and all members haue not one office: So, we being many, are one body in Christe, and euery one members one of another.

B

The Epistle on the. iii. Sunday after Trinitie.

Seeing that we haue diuers giftes, according to the grace that is geuen vnto vs, either prophesie, (let vs prophesie) after the measure of fayth: either office, in administration: or he that teacheth, in teaching: or he that exhorteth, in exhorting: he that geueth, in singleness: he that ruleth, in diligence: he that is mercifull, in chearefulness. Loue without dissimulation, hating euil, cleauing to good. Affectioned one to another with brotherly loue. In geuing honor, go one before another. Not lither in business, seruent in spirite, seruing the Lord, reioycing in hope, patient in trouble, instant in prayer, distributing to the necessitie of saintes, geuen to hospitalitie. Bless: them whiche persecute you, blasse, & curse not. Reioyce with them that do reioyce, & weepe with them that weepe. Being of like affection one to wardes another. Being not hye minded: but making your selues equail to them of the lower sort.

C

Amo. 5. a.

Ephes. 4. a.

1. Pet. 5. a.

Be not wise in your owne opinions, recompensing to no man in euill for euill. Prouiding afoze hand thinges honest, (not onely before God, but also) in the sight of all men. If it be possible, as much as lyeth in you, liue peaceably with all men.

Dearely beloued, auenge not your selues, but rather geue place vnto wrath. For it is written, Vengeance is myne, I wyll repay sayth the Lord. Therefore, if thine enemy hunger, feede him: if he thirst, geue him

The Epistle on the. iii. Sunday after Trinitie.

Bb iiii

Drinke:

## The Epistle to the Romanes.

Esai. 59. d.

Psal. 14. b.

" or, obeyed.

Sap. 9. e.

Esai. 60. e.

1. Cor. 2. d.

shall come out of Sion he that doth deliuer, and shall turne away vngodlinesse from Jacob. And this is my couenaunt vnto them, When I shall take away their sinnes. As concerning the gospell, they are enemies for your sakes: but as touching the election, they are loued for the fathers sakes. For the giftes and calling of god are without repentance. For as ye in tyme past haue not beleued god, yet haue now obayne mercy through their vnbelleefe: Euen so now haue they not beleued the mercy shewed vnto you, that they also may obayne mercy. For God hath wrapped all (nations) in vnbelleefe, that he myght haue mercie on al. O the deepenes of the ryches both of the wysedome and knowledge of God: howe vnsearchable are his iudgements, & his wayes past finding out? For who hath knowen the mynde of the Lorde? Or who hath ben his counsellour? Either who hath geuen vnto hym first, and he shalbe recompenced agayne? For of hym, and through hym, and for hym, are all thinges: To whom be glorie for euer, Amen.

### The Notes.

a. God doth preserue his elect, euen in the midst of thousandes of idolaters. Here also we do learne, that many mo do beleue the worde and folowe it, then we are ware of, or knowe.

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Phil. 4. a.

The Epistle on  
the first Sunday  
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will of God, good, and acceptable, and perfect. For I say through the grace geuen vnto me, to euery man among you, that no man esteeme of hym self more then he ought to esteeme: but so esteeme (him self) that he be haue him self discretely, according as God hath dealt to euery man the measure of faith.

For as we haue many members in one body, and all members haue not one office: So, we being many, are one body in Christe, and euery one members one of another.

Seeing that we haue diuers giftes, according to the grace that is geuen vnto vs, either prophesie, (let vs prophesie) after the measure of fayth: either office, in administration: or he that teacheth, in teaching: or he that exhorteth, in exhorting: he that geueth, in singleness: he that ruleth, in diligence: he that is mercifull, in chearefulness. Loue without dissimulation, hating euil, cleauing to good. Affectioned one to another with brotherly loue. In geuing honor, go one before another. But lither in businesse, seruent in spirite, seruing the Lorde, reioycing in hope, patient in trouble, instant in prayer, distributing to the necessitie of saintes, geuen to hospitalitie. Bless them whiche persecute you, blisse, a curse not. Reioyce with them that do reioyce, & weepe with them that weepe. Being of like affection one to wardes another. Being not hve minded: but making your selues equail to them of th: lower sort.

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Rb iiii

Drinke:

Rom. 14. c.

1. Cor. 12. b.

Ephes. 4. b.

B

The Epistle on the .ii. Sunday after Trinitie.

C

Amo. 5. a.

Ephes. 4. a.

1. Pet. 5. a.

The Epistle on the .iii. Sunday after Trinitie.



# The Epistle to the Romanes.

Leuit. 32.D. Drinke: For in so doyng, thou shalt heape coles of fire on his head. Be not overcome of euill: but overcome euill with good.

## The Notes.

a. The sacrifices of the newe testament are spirituall. This is a sacrifice most acceptable vnto God, if we mortifie our mortal bodies, that is to say, if we kyll and slay our fleshly concupiscences and carnall lustes, and so bring our flesh through the helpe of the spirite, vnder the obedience of Gods holy lawe.

b. This place may be vnderstanded two maner of waies: either that our gentle kindnesse towarde our enemye shalbe vnto him a cause of greater damnation, and so by the coales we shall vnderstand the vengeance of God: or, that our enemies being overcome by our gentleness, and as a man might say, being kindled with loue, wyll repent and become our freende.

## The.xiii.Chapter.

¶ The obedience of men to their rulers. Loue fulfilleth the lawe. It is now no tyme to folowe the workes of darkenesse.

**Sapient. 6.a** **L**ET every soule be subiect vnto the hyer powers: For there is no power but of God. The powers that be, are (a) ordayned of God. Whosoever therefore resisteth the power, resisteth the ordinaunce of God: and they that resist, shal receaue to them selues damnation. For rulers are not fearefull to good workes, but to the euill.

**B** Wilt thou not feare the power? Do well, and thou shalt haue prayse of the same. For he is the minister of God for thy wealth. But if thou do euill, feare: For he beareth not the sword in vayne, for he is the minister of God, reuenger of wrath on him that doth euil. Wherefore ye must needs be subiect, not onely for feare of punishment: but also because of conscience. And for this cause pay ye tribute: For they are Gods ministers, serving for the same purpose. Geue to every man therefore his dutie: tribute to whom tribute (is dewe) custome to whom custome, feare to whom feare, honour to whom honour (belongeth.) Owe nothing to no man, but to loue one another: (For he that loueth another, hath fulfilled the lawe. For this, Thou shalt not commit adulterie, thou shalt not kill, thou shalt not steale, thou shalt

Mat. 22.c.

The Epistle on  
the first Sunday  
in Advent.

thalt not beare false witness, thou shalt not lust: and if there be any other commaundement, it is comprehended in this saying: namely, Thou shalt loue thy neighbour as thy selfe. Charitie worketh no yll to his neighbour, therefore the fulfilling of the lawe is charitie.)

Deut. 5. b

And chieflie considering the season howe that it is time that we shoulde nowe awake out of sleepe. For nowe is our saluation nearer, then when we beleued. The night is passed, the day is come nye. Let vs therefore cast away the dedes of darknesse, and let vs put on the armour of light. Let vs walke honestly as in the day, not in rioting and drunkennesse, neyther in chambering and wantonnesse, neyther in strife and enuying. But put ye on the Loyde Iesus Christe, and make not provision for the fleshe to (fulfill) the lustes (therof.)

Leuit. 19. d.

Mat. 21. d.

Sala. 5. b

Jaco. 2. b.

D

Luke. 2. g

## The Notes.

1. We are bounde in all maner of thinges to obey the magistrates, in that they are the ordinaunce of God, whether they be good or euill, vnlesse they commaunde idolatrie and vngodlynnesse, that is to say, thinges contrarie vnto true religion, then ought we to say with Peter, We ought rather to obey God then men. But we must beware of tumult and insurrection. The weapon of a Christian in this matter, ought to be the sword of the spirit, vvhiche is Gods worde, and prayer coupled with humilitie, and due submission, and with heart redy rather to dye, then to do any vngodlynnes.

## The. xiiii. Chapter.

The weake ought not to be despised. No man should offende anothers conscience. Agayne, for our vvarde thinges shoulde no man condemne another.

**H**pm that is weake in the sayth, receaue, not to iudgements of disputing. One beleueth that he may eate euery thing: another whiche is weake, eateth hearbes. Let not him that eateth, despise him that eateth not: & let not him whiche eateth not, iudge him that eateth: for God hath receaued him.

A

Rom. 12.

What art thou that iudgest another mans seruauant? To his owne master he standeth or falleth? Pea he shal be holden vp: For god is able to make him stande.

Jaco. 4. b

This man putteth difference betwene day and day: another

## The epistle to the Romanes.

another man counteth all dayes a lyke. Let euery man be fully perswaded in his owne mind. He that esteemeth the day, esteemeth it vnto the Lorde: And he that esteemeth not the day to the Lorde, he doth not esteeme it. He that eateth, eateth to the Lorde, for he geueth God thanks: And he that eateth not, eateth not to the Lorde, and geueth God thanks.

For none of vs liueth to him selfe, and no man dieth to him selfe. For yf we liue, we liue vnto the Lorde: and yf we dye, we dye vnto the Lorde. Whether we lyue therefore, or dye, we are the Lordes. For to this ende Christe both dyed, and rose agayne, and reuiued, that he might be Lorde both of dead and quicke.

**Iaco. 4. c**

**Esa. 65.**

**Phil. 2. b**

But why dost thou then iudge thy brother? Either, why dost thou despise thy brother? We shalbe all brought before the iudgement seate of Christe. For it is written, I lyue, sayth the Lorde: and all knees shall bowe to me, and all tongues shall geue praise to God. So shall euery one of vs geue accompt of him selfe to God. Let vs not therefore iudge one another any more: but iudge this, rather, that no man put a stumbling block, or an occasion to fall in his brothers way. For I know, and am perswaded by the Lord Iesus, that there is nothing comon of it selfe: but vnto him that iudgeth it to be common, to him is it common. But if thy brother be greued with thy meate, nowe walkest thou not charitably. Destroy not him with thy meate, for whom Christe died. Let not your good be euill spoken of. For the kingdome of God is not meat and drinke: but righteousness & peace, and ioy in the holy ghost. For he that in these thinges serueth Christe, pleaseth God, and is commended of men. Let vs therefore folowe those thinges which make for peace, and thinges wherewith one may edifie another. Destroy not the worke of God for meates sake. All thinges are pure: but it is euill for that man which eateth with offence. It is good neither to

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eat fleshe, neither to drinke wine, neither (any thing) whereby thy brother stumbleth, eyther falleth, or is made weake. Hast thou faith? Haue it with thy selfe before God. Happy is he that condemnerth not him selfe in that (thing which) he alloweth. For he that maketh conscience, is damned if he eate, because (he eateth) not of fayth: For whatsoeuer is not of fayth, is sinne.

The Notes.

1. We cause our good, that is to say, the Gospell and the libertie thereof to be euill spoken of, when we without any respect of the weake (S. Paul calleth them weake, which be not yet strong in the fayth, and for lacke of instruction do yet make conscience of this meate or that meate) do eate indifferently all kindes of meates, geuing therein to those weake persons an occasion to thinke and to say, that we seke nothing els in the gospel, but the pampering vp of our bellies.

The. xv. Chapter.

¶ The infirmities and fraylenesse of the weake ought to be borne with all loue and kindnesse, after the ensample of Christ.

**W**hich are strong, ought to beare the fraylenesse of the weake, and not to stande in our owne conceiptes. Let euery man please his neighbour, in that that is good to edifying. For Christe pleased not him selfe: but as it is writtten, He rebukes of them which rebuked thee, fell on me. For whatsoeuer things haue ben writtten aforetime, were writtten for our learning: that we through patience & comfort of the scriptures might haue hope. The god of patience & consolation, graunt you to be like minded one towardes another, after the ensample of Christ Iesu: that ye all agreeing together, may with one mouth prayse God & the father of our Lord Iesus Christe. Wherefore receaue ye one another, as Christ receaued vs to the prayse of god. And I say, that Iesus Christe was a (a)minister of the circumcision for the truth of God, to confirme the promise (made) vnto the fathers: and that the Gentiles might prayse God for his mercye, as it is writtten, For this cause I will prayse thee among the Gentiles, and sing vnto thy name. And agayne he sayth, Reioyce

Tit. I. v.  
I. Cor. 8. d

Psal. 68.

The Epistle on the. ii. Sunday in Aduent.

The aucthour of consolation.

B

2. Reg. 22.

Psal. 18. g

Psal. 116. b.

Isai. 11. a.

ye

## The epistle to the Romanes.

ye gentiles with his people. And agayne, Praise the  
 Lorde all ye gentiles, and laude him all ye people toge-  
 ther. And agayne Eliaas sayth, There shalbe the roote  
 of Jesse, and he that shall ryle to raigne ouer the gen-  
 tiles, in him shall the gentiles trust. The God of hope  
 fill you with all ioy and peace in beleuing, that ye may  
 be riche in hope, through the power of the holy ghost.

**D** I my selfe am perswaded of you my brethren, that ye  
 also are ful of goodnesse, and filled with al knowledge,  
 able also to exhort one another. Neuerthelesse brethren,  
 I haue somewhat more boldly written vnto you, to put  
 you in remembraunce, through the grace that is geuen  
 to me of God, that I shoulde be the minister of Iesus  
 Christe to the gentiles, and shoulde minister the gospel  
 of God, that the offering of the gentiles might be ac-  
 ceptable, and sanctified by the holy ghost. I haue there-  
 fore whereof I may reioyce through Christe Iesus, in  
 those thinges whiche (pertayne) to God. For I dare not  
 speake of any of those thinges whiche Christe hath not  
 wrought by me, to (make) the gentiles obedient with  
 worde and dede, in mightie signes and wonders, by the  
 power of the spirite of god: so that from Hiernsalem,  
 and (the coastes) round about, vnto Illyricum, I haue  
 fully preached the gospel of Christe.

**Elai. 51. D**

**E** So haue I enforced my selfe to preache the gospel,  
 not where Christe was named, lest I shoulde haue  
 buylte vpon another mans foundation: But as it is  
 written, To whom he was not spoken of, they shall  
 see: and they that hearde not, shall vnderstande. For  
 this cause I haue ben oft let, that I coulde not come  
 vnto you. But now, seying I haue no more to do in these  
 countreys, and also haue ben desirous many yeres to  
 come vnto you: Whensoeuer I take my iourney into  
 Spayne, I will come to you: For I trust to see you  
 in my iourney, and to be brought on my way thither-  
 ward by you, after that I be somewhat filled with you.

**But**

But nowe go I vnto Hierusalem to minister vnto the  
 sayntes. For it hath pleased them of Macedonia and Actes. xv. 2  
 Achata to make a certayne common gathering for the  
 poore sayntes whiche are at Hierusalem.

It hath pleased them (verily) and their betters are  
 they. For yf the gentyles be made partakers of their  
 spiritual thinges (their) duetic is to minister vnto them  
 in carnall thinges. When I haue perfourmed this,  
 and haue sealed to them this fruite, I will come by you  
 into Spayne. And I am sure that when I come vnto  
 you, I shall come with aboundaunce of the blessing of  
 the gospell of Christe.

I beseeche you brethren for the Lord Iesus Christes  
 sake, and for the loue of the spirite, that ye helpe me in  
 my businesse wih (your prayers to God for me : that I  
 may be deliuered from them whiche beleue not in Iu-  
 ris, and that this my seruice whiche I haue at Hieru-  
 salem may be accepted of the sayntes : that I maye  
 come vnto you with ioy by the will of God, and may  
 with you be refreshed. The God of peace be with you  
 all. Amen.

## The Notes.

a. Saint Paul meaneth here, that Christ vvas peculicly sent vnto  
 the Iewes, to confirme the promises made vnto the fathers, but that  
 neuertheleise the Gentiles vvere called vnto saluation, not of prom-  
 ise (though their calling vvas spoken of before by the Prophetes)  
 but through the mere mercy of God. Sith then that God hath called  
 both the Iewes and the Gentiles vnto saluation, they ought to put  
 away all strife, and with one accorde to receaue the grace of God,  
 paying and lauding him together.

## The. xvi. Chapter.

A chapter of salutations. He vvarneth them to bevvare of mens  
 doctrine, and commendeth vnto them certayne godly men that  
 were louers and bretheren in the truerib.

I Commende vnto you Phoebe our sister, whiche is a  
 minister of the Church of Cenchrea: that ye receaue  
 her in the Lorde, as it becommeth sayntes, and that  
 ye assist her in whatsoener busines she hath neede of  
 you : For she hath succoured many, and my selfe also.  
 Grete Priscilla and Aquila my helpers in Christ Iesu:

(Which

# The epistle to the Romanes.

Actes. 18. a

2. Tim. 4. d

(Which haue for my life layd down their owne neckes,  
vnto whom not onely I geue thanks, but also all the  
Churches of the gentils:) Likewise (grete) the Church  
that is in their house. Salute my welbeloued Epen-  
etus, which is the first fruite of Achaia in Christ. Grete  
Marie, which bestowed much labour on vs. Salute  
Andronicus & Iunia my cosins, and prisoners with me  
also, which are well taken among the Apostles, & were  
in Christ before me. Grete Amplias my beloued in the  
Lord. Salute Urban our helper in christ, and Stachys  
my beloued. Salute Apelles approued in Christ, salute  
them which are of Aristobulus household. Salute He-  
rodian my kinsman, grete them that be of (the household  
of) Narcissus, which are in the Lord. Salute Tryphe-  
na, & Tryphosa, which labour in the Lord. Salute the  
beloued Persis, which laboured much in the Lord. Sa-  
lute Rufus chosen in the Lord, and his mother & mine.  
Grete Asyncritus, Phlegon, Hermas, Patrobas, Per-  
curius, and the brethren which are with them. Salute  
Philologus and Julia, Nereus and his sister, & Dym-  
pas, and all the saintes whiche are with them. Salute  
one another with an (a) holy kisse. The Churches of  
Christe salute you. Nowe I beseeche you brethren,  
marke them which cause diuision, and geue occasions  
of euill, contrarie to the doctrine whiche ye haue lea-  
ned, and auoyde them. For they that are such, serue not  
the Lord Iesus Christ, but their owne belly: and with  
swete & flattering wordes deceaue the heartes of the  
innocentes. For your obedience is gone abrode vnto all  
men. I am glad therefore, no doubt, of you: but yet I  
would haue you wise vnto that which is good, and sim-  
ple concerning euill. The God of peace shal tread Sa-  
tan vnder your feete shortly. The grace of our Lord Je-  
sus Christ be with you. Amen.

Timotheus my workfelow, and Lucius, and Iason,  
and Sosipater my kinsmen salute you. I Tertius  
which

which wrote this Epistle, salute you in the Lord. Gaius myne hoast, & of the whole Church saluteth you. Erastus the chamberlayne of the citie saluteth you, and Quartus a brother. The grace of our Lorde Jesus Christ be with you all. Amen. To him that is of power to stablish you, according to my gospell & preaching of Jesus Christ, by reuealing of the mysterie which was kept secret sence the world began, but nowe is opened, and by the scriptures of the prophetes, at the commaundement of the euerlasting god, to the obediēce of faith, among all nations published: to (the same) God, wylc only, be glory through Jesus Christ, for euer. Amen.

This Epistle was written to the Romans from Corinthus (and sent) by Phebe the minister vnto the Church at Cenchrea.

The Notes.

1. To kisse one another among the Israelites, was a token of con-  
corde and loue. And because loue ought to be without sayning or  
dissimulation, saint Paul did adde that this kisse might be holy, that  
is to say, comming of a sincere and pure heart. For he that kisseth  
one, and beareth malice in his heart agaynst him, he is no better  
then Iudas, whiche betrayed Christe with a kisse.

## ¶ The Argument of the first Epistle to the Corinthians.

In this Epistle saint Paul doeth not intreate vpon remission of  
finnes and iustification, as he did in the Epistle to the Romanes  
but vpon many ether necessarie things, nedefull for men to be  
instructed in. First he exhorteth them to beware of strife and of  
sectes, and that open and manifest offences ought not to be borne  
withall in the congregation. Agayne, that they ought rather to suf-  
fer wrong, then to lawe one with another before winebeuing iud-  
ges. After this, he geueth them instruction touching matrimonie,  
and meates offered vnto idols, or the supper of the Lord, of the gifter  
of the holy phost, and howe they ought to vse the vnto the edifying  
of Christes Church. At the last, he speaketh of the resurrection of  
the dead, and of the second coming of Christe. And so after that he  
hath exhorted them to make certayne collections and gather-  
inges for the saintes, he doth ende and conclude this  
first Epistle.

The



# The. i. epistle to the Corinth,

## The first Epistle of sainct Paul the Apostle to the Corinthians.

### The first Chapter.

¶ He commendeth the Corinthians, exhorteth them to be of one minde, and rebuketh the diuision that was among them. Work wise some is foolishenes before God, yea there is no wisdom but in the despised crosse of God.



Rom. I. a  
Gala. I. a

**P**aul called (ro) an Apostle of Iesu christ, through the will of God and brother S. Petrus: vnto the church of God which is at Corinthus, to them that are sanctified in Christ Iesus, saintes by calling, with all that call on the name of our

Lorde Iesus Christe in euery place, both of theirs and ours: Grace be vnto you, and peace from God our Father, and from the Lorde Iesus Christe.

I thanke my God alwayes on your behalfe, for the grace of God whiche is geuen you in Iesus Christe that in all thinges ye are made riche in him, in all patience, and in all knowledge: as the testimony of Iesus Christe was confirmed in you: So that ye are destitute of no gift, waiting for the appearing of our Lorde Iesus Christe, whiche shall also strengthen you vnto the ende, that ye may be blamelesse in the day of our Lorde Iesus Christe.

¶ God is saythfull, by whom ye are called vnto the

The Epistle on the. xiii. Sunday after Trinitie.

\* Or, confirm.

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lowship of his sonne Iesus Christe our Lorde. Nowe I  
 beseeche you brethren by the name of our Lorde Iesus  
 Christe, that ye all speake one thing, and that there be  
 no discentions among you, but be ye knitte toge-  
 ther in one mynd, and in one meaning. For it is shewed  
 unto me my brethren of you, by them which are of the  
 house of Cloe, that there are contentions among you.  
 Nowe this I say, that every one of you sayth, I am of  
 Paul, and I am of Apollo, and I am of Cephas, and  
 I am of Christe. Is christe diuided? was a Paul cruci-  
 fied for you? eyther were ye baptized in the name of  
 Paul? I thanke God that I baptized none of you but  
 Crispus and Gaius: lest any should say that I had bap-  
 tized in mine owne name. I baptized also the household  
 of Stephana: Furthermore knowe I not whether  
 I baptized any other. For Christe sent me not to bay-  
 tize, but to preache the Gospell: not with wisdom of  
 wordes, lest the crosse of Christ should be made of none  
 effect. For the preaching of the crosse is to them that pe-  
 rishe foolishnes: but unto vs which are saved, it is the  
 power of God. For it is wrytten, I will destroy the  
 wisdom of the wise, and will cast away the under-  
 standing of the prudent. Where is the wyse? Where is  
 the scribe? Where is the disputer of this worlde? Hath  
 not God made the wisdom of this worlde foolishnes?  
 For after that the worlde through wisdom knewe  
 not God in the wisdom of God: it pleased God thro-  
 rough foolishnes of preaching to save them that beleue.  
 For the Jewes require a signe, and the Grekes seeke  
 after wisdom: But we preache Christe crucified, vn-  
 to the Jewes a stumbling block, and unto the Grekes  
 foolishnes: but unto them which are called, both of the  
 Jewes and Grekes (we preache) Christe the power of  
 God, and the wisdom of God. For the foolishnes of  
 God is wyser then men, and the weakenesse of God  
 is stronger then men. Brethren, ye see your calling,

Some read,  
 but that ye  
 maye be a  
 whole body.

Clai. 29. a

Clai. 33. e

Matth. 8. v.

Luke. 11. d

John. 6. d.

D

## The. i. Epistle to the Corinth.

Iere. 9. d

2. Cor. 10. d

howe that not many wise men after the fleshe, not many mightie, not many noble (are called.) But God hath chosen the foolish things of the worlde, to confounde the wise: and God hath chosen the weake things of the worlde, to confounde things which are mightie: And vnnoble things of the worlde, and things which are despised, hath God chosen, (yea) and things which are not, to bring to naught things that are: that no fleshe should reioyce in his presence. And of him are we in Christe Iesu, whiche of God is made vnto vs wisdom, and righteousness, and sanctification, and redemption: that according as it is written, He that reioyceth, let him reioyce in the Lorde.

The Notes.

a. It is euident by Saint Pauls saying, that Christe onely who was crucified for vs, ought to be our Lorde, and that in matters of religion we ought only to haue our name of him, and not to be called after this doctour or that doctours name: For that is to diuide Christ, and to bring agayne the hypocriticall sectes of Fryers and Monkes.

The. ii. Chapter.

¶ It is not eloquent and glorious paynted wordes of worldly wisdom, that can edifie and conuert soules vnto Christe: but the plaine wordes of the Scripture, for they make mention of him and his crosse.

**A**ND I brethren, when I came to you, came not in gloriousnesse of wordes, or of wisdom, shewing vnto you the testimonie of God. For I esteemed not to knowe any thing among you saue Iesus Christ, and him crucified. And I was among you in weaknesse, and in feare, and in muche trembling. And my wordes, and my preaching (was) not with enticing wordes of mans wisdom, but in shewing of the spirit, and of power: that your fayth should not stande in the wisdom of men, but in the power of God. And we speak wisdom among them that are perfect: not the wisdom of this world, neither of y<sup>e</sup> princes of this world, whiche come to naught: But we speake the wisdom of God in a mysterie (euen) the hyd (wisdom) which God ordayned before the world vnto our glorie, which

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none of the princes of this worlde knew : For had they knowne it, they would not haue crucified the Lorde of glorie. But as it is written, The eye hath not seene, *Esa. 63. b* and the eare hath not heard, neyther haue entred into the heart of man, the thinges whiche God hath prepared for them that loue him. But God hath reuealed (them) vnto vs by his spirite: For the spirite searcheth all thinges, yea the deepe thinges of God. For what man knoweth the thinges of a man, saue the spirite of man whiche is in him? *Rom. 8. a* Euen so, the thinges of God knoweth no man, but the spirite of God. And we haue receaued, not the spirite of the worlde, but the spirite whiche is of God: that we might knowe the thinges that are geuen to vs of God. Whiche thinges also we speake, not in the wordes whiche mans wisdom teacheth: but whiche the hely ghost teacheth, comparing spirituall thinges with spirituall thinges. But the naturall man perceaueth not the thinges of the spirite of God, for they are foolishnesse vnto him: *Esa. 40. d* Neyerther can he knowe (them) because they are spirituallly discerned. But he that is spirituall, discerneth all thinges, *Rom. 11. d* yet he him selfe is iudged of no man. For who hath knowne the mind of the Lord, that he might instruct him? But we haue the minde of Christe.

## The Notes.

a. Paul doth call him spirituall whiche is renewed by the spirite and worde of God, and beyng gouerned with the same spirite, doth examine and trye all thinges with the true touchstone of Gods worde, which is set forth vnto vs by the inspiration of the same spirite that he is indued withall, but he him selfe (that is to say, the spirite) is iudged of no man. Here also the naturall man is taken for him which beyng without the spirite of God, is led by his natural affections.

## The. iii. Chapter.

Paul rebuketh the sectes, and authours thereof. Christe is the foundation of his Churches. No man ought to reioyce in men, but in God.

## The.i.Epistle to the Corinth.

**A**ND I coulde not speake vnto you brethzen, as vnto spirituall, but as vnto carnall (euen) as vnto babes in Christe. I gaue you milke to drinke, and not meate: For ye then were not strong, neyther are ye as yet. For ye are carnall. Seeing then there is among you enuying, and stryfe, and sectes, are ye not carnall, and walke as men?

Actes.18.D

I.Cor.1.D

For whyle one sayth, I am of Paul, and another, I am of Apollo: Are ye not carnall? What is Paul? What is Apollo? Onely ministers are they by whom ye beleued, euen as the Lorde gaue to euery man. I haue planted, Apollo watred: but God gaue the increase. So then, neyther is he that planteth any thing,

**N**eyther he that watreth: but God that geueth the increase. He that planteth, and he that watreth, are one: and euery man shall receaue his rewarde according to his labour. For we together are Gods labourers, ye are Gods husbandrie, ye are Gods building. According to the grace of God geuen vnto me, as a wyse maister buylder haue I layde the foundation, and another buylderth thereon. But let euery man take heede how he buylderth vpon. For ocher foundation can no man lay then that that is layde, (a) whiche is Iesus Christ. If any man buylds on this foundation, golde, silver, pprecious stones, tymbre, hay (or) stubble: euery mans worke shall appeare. The day shall declare it, becaus it shalbe reuealed by the (b) fyre, and the fyre shall trye euery mans worke what it is. If any mans worke that he hath buylt vpon abyde, he shall receaue a rewarde. If any mans worke burne, he shall suffer losse, but he shalbe safe him selfe: neuer thelesse, yet as it were through fyre.

Ephe.2.D

2.Cor.6.D

**R**esolue ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy. For the temple of God is holy, which (temple) ye are. Let no

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man deceaue him selfe: If any man among you seeme  
to him selfe) to be wyse in this world, let him be a foole,  
that he may be wyse. For the wisdom of this world,  
is foolishnes with God. For it is writen, he compasseth  
the wyse in their owne craftynesse. And agayne,  
The Lorde knoweth the thoughtes of the wyse, that  
they be vaine. Therfore let no man reioyce in men: For  
all thinges are yours. Whether it be Paul, or Apello,  
or Cephas, cyther the world, cyther life, or death, whe-  
ther they be present thinges, or thinges to come, all are  
yours, and ye are Christes, and Christ is Gods.

Job. 5. 6.  
Psalm. 49. 6  
D

The Notes.

a. If Christe be the foundation, then are they sowly deceaued that  
will haue the Church to be buylded vpon Peter.

b. By fire Saint Paul doth here vnderstand persecution and trouble.  
By golde, siluer, and precious stones, he vnderstandeth them that in  
the middit of persecution do abide stedfastly in the word. By tim-  
ber, hay, and stubble, are meane such as in time of persecution do fall  
away from the trueth. If they then which beleue do in time of perse-  
cution stande stedfastly in the trueth, the buylder shall receaue a re-  
warde, and the worke shalbe preferred and saved. But if so be that  
they swaue and go backe when persecution ariseth, he shall suffer  
lose, that is to say, the buylder shall lose his labour and cost, but yet  
the buylder (I meane) the peacher of the word shalbe saved, yf he be-  
ing tried by persecution, shall abyte fast in the fayth.

The. iii. Chapter.

The preachers are but ministers, Iudgement belongeth vnto  
God only.

LET a man so esteeme of vs as the ministers of  
Christ, and disposers of the secretes of God. Fur-  
thermore, it is required of the disposers that a man  
be found faythful. With me it is but a very smal thing  
that I shoulde be iudged of you, either of man or iudge-  
ment: No, I iudge: not mine owne selfe. For I knowe  
nothing by my selfe, yet am I not therby iustified: but  
he that iudgeth me, is the Lorde. Therfore iudge no-  
thing before the time, vntill the Lorde come, who will  
lighten thinges that are hid in darknesse, and open the  
counsayles of the hearts, and then shall euery man haue  
payle of God. And these thinges brethren, I haue  
figuratiuely applyed vnto my selfe and to Apollos for

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2. Cor. 6. 8  
The Epistle on  
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## The.i. Epistle to the Corinth.

your sakes: that ye might learne by vs, that noman  
conceane in minde aboute that whiche is written, that  
one swell not agaynst another for any mans cause. For  
who separateth thee? And what a) hast thou, that thou  
hast not receaued? If thou haue receaued it, why reioy-  
cest thou as though thou haddest not receaued it? Now  
ye are full, now ye are made riche, ye reigne as kings  
without vs, and I woulde to God ye did reigne, that  
we also might reigne with you. For me thinketh, that  
God hath set foozth vs, whiche are the last Apostles,  
as it were men appoynted to death. For we are made  
gasing stocke vnto the worlde, and to the angels, and  
men. We are fooles for Chyistes sake, but ye (are) wyl-  
lyng in Chyist. We (are) weake, but ye (are) strong: Ye are  
honorable, but we (are) despised. Euen vnto this  
tyme we both hunger and thirle, and are naked,  
and are buffeted, and haue no certayne dwelling place,  
and labour, working with our owne handes. We are  
reuyled, and we blesse. We are persecuted, and suffer  
it. We are euill spoken of, and we pray: We are made  
as the filthynesse of the worlde, (and as) the offscowring  
of all thynges vnto this day.

I write not these thynges to shame you, but as be-  
loved sonnes I warne you. For though ye haue  
ten thousande instructours in Chyiste, yet (haue)  
not many fathers: For in Chyiste Iesu I haue begyn-  
nen you through the Gospell. Wherefore I desire you  
be ye folowers of me. For this cause haue I sent vnto  
you Timotheus, which is my beloved sonne, and faith-  
full in the Lorde, which shal put you in remembraunce  
of my wayes whiche be in Chyiste, as I teache euery  
where in all Churches. Some swell as though I  
would come no more at you: But I will come to you  
shortly, yf the Lorde will, and will knowe, not the wey-  
des of them whiche swell, but the power. For the king-  
dome of God is not in worde, but in power. What

Actes. 20. g

1. Thes. 2. b

2. Thes. 3. b

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Actes. 20. g

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Shall I come vnto you with a rod, or in loue, and in the spirit of mekenesse?

The Notes.

1. This sentence ought to be had in remembrance of all men. For we haue nothing but that whiche we haue receaued, what can we deserue I pray you? Or what nede we to dispute of our own merites? It cometh of the free gift of God that we liue, that we loue God, that we walke in his feare, where be our deseruings then?

The. v. Chapter.

After what maner Paul cursed the man that had committed fornication with his mother in lawe.

There goeth a common saying that there is fornication among you, and such fornication as is not named among the Gentiles: that one should haue his fathers wife. And ye swel, & haue not rather sorowed, that he that hath so done this dede, might be put from among you. For I verily, as absent in body, but present

in spirit, haue determined already as though I were present, concerning him that hath done this dede, In the name of our Lorde Iesus Christe, when ye are gathered together, and my spirit, with the power of the Lorde Iesus Christe, to deliuer such (a one) vnto Satan for the destruction of the flesh, that the spirit may be saued in the day of the Lorde Iesus. Your reioycing is not good. Know ye not that a little leauen leaueth the whole lump? Burge out therefore the olde leauen, that ye may be newe dolwe, as ye are unleavened bread: for (euen) Christe our Passouer is offered by for vs. Therefore let vs keepe holy day, not with olde leauen, neyther with the leauen of malicioussnesse and wickednesse, but with the unleavened (bread) of purenesse and truth.

Col. 2. a.

Gal. 5. d.

The Epistle vpon Easter day.

I wrote vnto you in an Epistle, that ye shoulde not company with fornicatours (and I meant) not at al with the fornicatours of this worlde, or with the couetous, or extortioners, or with idolaters: for then muste ye needs haue gone out of the worlde. But nowe I haue

Et. iii

written



# The .i. Epistle to the Corinth.

written vnto you that ye company not together, if any that is called a brother be a schismaticke, or contentious, or a worshipper of idoles, or a rapler, or a drunkard, or an extortioner: with them that is such (as that ye) rate not. For what haue I to do to iudge the that are without? Do ye not iudge them that are within? Them that are without god iudgeth. But away from among you that wicked person.

The Notes.

1. To deliuer to Satan is to banish a man from the congregation of the faythfull, which is the mynistrall body of Christe. Ye shall vnderstand that there be but two kingdomes, that is to say, the kingdom of Christe, which is the church or the congregation of the faythfull, and the kingdom of Satan. Whosoever then is as a rotten member cut of from the body of Christe, he is immediatly receaued into the kingdom of the deuell, as though he were deliuered vp vnto Satan: and that ought to be done, to the intent that carnall and fleshly wisdom and lawinesse of minde, may be therethrough abated.

The .vi. Chapter.

¶ He rebuketh them for goyng to lawe together before the Heathen, and reproueth vnicamenesse.

**A**RE any of you, hauing businesse with another, be iudged vnder the vnjust, and not rather vnder the iustes? Do ye not knowe that the iustes shall iudge the world? If the world shall be iudged by you, are ye vnworthy to (.) iudge the smallest matters? Knowe ye not howe that we shall iudge the angels? Howe muche more, thinges that pertaine to this lyfe? If then ye haue iudgement of thinges pertaining to this lyfe, set vp them to iudge whiche are least esteemed in the Church. I speake it to your shame. Is it so that there is no wise man among you? no not one that can iudge betwene brother and brother? But one brother goeth to lawe with another, and that vnder the vnbelauiers? Nowe therefore there is vtterly a faulte among you, because ye go to lawe one with another: Why rather suffer ye not wrong? Why rather suffer ye not harme? Nay, ye your selues do wrong, and do harme, and that to your brethren.

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Mat. 7. d

Mat. 12. d

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Knowe ye not that the vnrightheous shall not inherite the kingdome of God? Be not deceaued: neither fornicators, nor idolatours, nor adulterers, nor weakelings, nor abusers of them selues with mankinde, nor theues, nor conuocous, nor drunkardes, nor cursed speakers, nor pillers shall inherite the kingdome of God. 1. Tim. 1. 10. And such were some of you: but ye are washed, but ye are sanctified, but ye are iustified in the name of the Lord Iesus, and by the spirit of our God.

All thinges are lawfull vnto me, but all thinges are not profitable: All thinges are lawfull vnto me, but I will not be brought vnder the power of any. 1. Cor. 10. 25. (are ordavned) for the belly, and the belly for meates: but God shall destroy both it, and them. For the body is not for fornication, but for the Lord, and the Lord for the body. And God both hath raynd vpon the Lord, and also shall rayse vs vpon his power.

Knowe ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make the members of an harlot? God forbid. Know ye not, that he which coupleth him self with an harlot, is one body? For two (saith he) shalbe one flesh. But he that is ioyned to the Lord, is one spirite. Iflee fornication. Euery sinne that a man doth, is without the body: but he that committeth fornication, sinneth against his owne body. Know ye not that your body is the temple of the holy ghost which is in you, whom ye haue of god, and ye are not your owne? For ye are dearly bought: Therfore glorifie god in your body and in your spirite, which are Gods.

The Notes.

1. We learne here in this place, that we may haue our matters discussed before Christian iudges, that is to say, before them that be of a good and vncorrupted conscience. Howbeit, it were good that in euery parish, some honest and conseruable men should be appointed to make vnitie and peace betweene neighbour and neighbour.

The.vii.Chapter.

Of marriage, virginity, and widewehere.

Now

# The.i. Epistle to the Corinth.

**A**Nd we as concerning the thinges wherof ye wrote vnto me: It is good for a man not to touche a woman. Neuerthelesse, to auoide fornication, let euery man haue his owne wyfe, and let euery woman haue her owne husbände. Let the husbände geue vnto the wyfe due beneuolence: Lyke wyfe also the wyfe vnto the husbände. The wyfe hath not the power of her owne body, but the husbände: And lyke wyfe also the husbände hath not the power of his owne body, but the wyfe. Defraude you not the one the other, except (it be) with both your consentes for a time, that ye may geue your selues to fasting and prayer, and afterwarde come together againe, that Satan tempt you not for your incontinencie. This I say of fauour, and not of commaundement. For I woulde that all men were as I my selfe (am): but euery man hath his proper gift of God, one after this manner, another after that. I say therefore vnto them that be vnmarried and widowes, It is good for them if they abide euen as I: But if they can not abstayne, let them marie: For it is better to marie, then to burne.

Tob. 6. b.

1. Tim. 5. c.

Mat. 5. c.  
and. 19. a.

Unto the married commaunde, not I, but the Lorde, Let not the wyfe depart from the husbände: But and if she depart, let her remayne vnmarried, or be reconciled to her husbände (again): And let not the husbände put away his wyfe. But to the remnaunt speake I, not the Lorde: If any brother haue a wyfe that beleueth not, yf she be content to dwell with him, let him not put her away. And the woman whiche hath to her husbände an insidell, and he consent to dwell with her, let her not put him away. For the vbeleuyng husbände is sanctified by the wyfe, and the vbeleuyng wyfe is sanctified by the husbände: els were your children vncleane, but nowe are they holy. But if the vbeleuyng depart, let him depart: A brother or a sister is not in subiection in suche (thinges): But God hath called vs in peace. For how knowest thou O woman, whether thou shalt

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shalt saue thy husbände: or how knowest thou O man,  
whether thou shalt saue thy wyfe? But as God hath di- Ephc.4.a.  
tributed to euery man, as the Lorde hath called euery  
one, so let him walke, and so ordaine I in al Churches.  
Is any man called being circumcised? let him not adde  
(vncircumcision:) Is any called vncircumcised? let hym  
not be circumcised. Circumcision is nothing, and vn-  
circumcision is nothing, but the keeping of the com- 2.Tim.6.a.  
maundementes of God.

Let euery man abyde in the same calling wherein he  
was called. Art thou called a seruaunt? care not for it:  
Neuerthelesse, if thou mayest be free, vse it rather. For  
he that is called in the Lorde (being) a seruaunt, is the  
Lordes free man: Likewise also he th it is called (being)  
free, is Chyistles seruaunt. Ye are dearly bought, be  
not ye the seruauntes of men. Brethren, let euery man  
wherin he is called, therein abyde with God.

Nowe concerning virgins I haue no commaunde-  
ment of the Lorde: yet geue I counsell as one that hath  
obrayned mercy in the Lorde to be saythfull. I suppose E  
therefore that it is good for the present necessitie: for (I  
say) it is good for a man so to be. Art thou bounde vnto  
a wyfe? seeke not to be loosed: Art thou loosed from a  
wyfe? seeke not a wyfe. But and if thou marie a wyfe,  
thou sinnest not: & if a virgin mary, she hath not sinned:  
Neuerthelesse, such shall haue trouble in their flesh, but  
I beare with you.

But this say I brethren, the tyme is short: It remaine Psal.90.a  
neth, that they whiche haue wyues, be as though they  
had none: and they that weepe, as though they wept  
not: and they that reioyce: as though they reioyced  
not: and they that bye, as though they possessed not:  
& they that vse this worlde, as though they vsed it not: E sai. 60.b  
For the fashion of this worlde goeth away. I woulde  
haue you without care: He that is unmarried, careth for  
the thinges that belong to the Lorde, howe he may  
-please

## The.i.Epistle to the Corinth.

**I**f please the Lorde: But he that hath married a wyfe, careth for the thinges that are of the worlde, how he may please his wyfe.

There is difference betweene a virgine and a wyfe: The vnmarried woman careth for the thinges that are of the Lorde, that she may be holy both in body and in spirite: (Againe she that is married, careth for the thinges that pertain to the worlde, howe she may please her husbände.

This speake I for your profite: not to tangle you in a snare, but that honestly and comely ye may cleave fast vnto the Lorde without separation.

**S** But if (a) any man thinke that it is vncomely for his virgin if she passe the tyme of mariage, and neede so require: let him do what he wyll, he sinneeth not: let them be married. Neuerthelesse, he that purposeth surely in his heart, hauing no neede, but hath power ouer his owne wyll, and hath so decreed in his heart that he will kepe his virgin, doth well. So then he that ioyneth (his virgin) in mariage doth wel: but he that ioyneth not (his virgin) in mariage doth better. The wyfe is bounde to the lawe as long as her husbände liueth: but if her husbände be dead, she is at libertie to marry with whō she wyll: onely in the Lorde. But she is happier if she abyde, after my iudgement: And I thinke verily that I haue the spirite of God.

### The Notes.

a. Here we learne that it is the parentes part to marry soorth their children. For in the olde tyme, no contract of matrimonic tooke effect without auctoritie of the parentes. Reade Deut vii. Also parentes ought to prouide betymes for their children, and in no wyse to compell them eyther to virginite, or wedlocke, vnlesse they see them to misuse them selues. Reade Gen. xxiii.

### The.viii.Chapter.

¶ He rebuketh them that vse their libertie to the slander of other, and sheweth howe men oughte to behaue them towards such as be weake.

**A** Touching thinges offered vnto Idoles, we are sure þ we al haue knowledge. Knowledge maketh a man

Rom.7.a.

\* 07, by the  
lawe of ma-  
riage.

man swell: but loue edifieth. If any man thinke that he knoweth any thing, he knoweth nothing yet as he ought to knowe. But if any man loue God, the same is knowne of him.

or, caught

As concerning the eating of thinges that are offered unto idoles, we are sure that an idoll is nothing in the worlde, and that there is none other God but one.

And though there be that are called gods, whether in heauen or in earth, (as there be gods many, and lordes many:) Yet vnto vs is there but one God (which is) the father, of whom are all thinges, and we in him: and one Lord Iesus Christe, by whom are all thinges, and we by him. But euery man hath not knowledge. For some hauing conscience of the idoll vntyll this houre, eate as a thing offered vnto the idoles: and so their conscience being weake, is deluded. But meate maketh vs not acceptable to God: For neither if we eate haue we the more, neither if we eate not haue we the lesse.

B  
I. Cor. 8. 9.

But take heede, lest by any meanes this libertie of yours be an occasion of falling to them that are weake.

For if any man see thee which hast knowledge, sit at meate in the idoles temple: shall not the conscience of him whiche is weake be boldened to eate those thinges which are offered to idols: and through thy knowledge shall the weake brother perishe, for whom Christ dyed? When ye sinne so agaynst the bretheren, and (a) wounde their weake conscience, ye sinne against Christ. Whether, if meate offende my brother, I wyll eate no fleshe whyle the worlde standeth, lest I shoulde offende my brother.

Rom. 11. 1.

The Notes.

a. We must beware that we misuse not our libertie, and so wounde the consciences of the weaker: for in so doing we sinne against Christ.

The.ix. Chapter.

I Loue forbeareth the thing that she may do by the lawe. He exhorteth them to runne on forth in the course that they haue begunne.

Am

# The.i. Epistle to the Corinth.

Act. II. a.

**A** Am I not an Apostle? am I not free? haue I seenne Iesus Christ our Lord? Are ye not my workes in the Lord? If I be not an Apostle vnto other, doubtlesse am I vnto you: For the seale of mine apostleship are ye in the Lorde. Myne aunswere to them that aske me, is this, Haue we not power to eate & to drinke? Haue we not power to leade about a (a) sister a woman aswell as other Apostles, and as the byethien of the Lorde and Cephas? Either onely I and Barnabas haue not power this to do? Who goeth a warfare any tyme at his owne cost? Who planteth a vineyarde, and eateth not of the fruit therof? Or who feedeth a flocke, and eateth not of the milke of the flocke? Say I these thinges after the maner of men? or saith not the lawe the same also? For it is written in the lawe of Moyses, Thou shalt not moosell the mouth of the ore that treadeth out the corne. Doth God take care for oren? Either sayth he it not altogether for our sakes? For our sakes no doubt (this) is written: that he which eareth, eare in hope: and that he whiche thretheth in hope, shoulde be partaker of his hope.

Deut. 25. b

I. Tim. 5. b

If we haue sowed vnto you spirituall thinges, is it a great thing yf we reape your carnall thinges? If others be partakers with you of (their) power, (wherefore are) not we rather? Neuerthelesse, we haue not vsed this power: but suffer al thinges, lest we shoulde hinder the Gospell of Christ. Do ye not know that they which minister about holy thinges: eate of the thinges of the temple? And they which waite at the aulter, are partakers with the aulter? Euen so hath the Lord ordeyned, that they which preache the Gospell, shoulde liue of the Gospell. But I haue vsed none of these thinges. Neuerthelesse, I wrote not these thinges, that it shoulde be so done vnto me: For it were better for me to die, then that any man shoulde make my reioycing vayne. For if I preache the Gospell, I haue nothing to reioyce of: for ne-

cessitie

ellitie is layd vpon me. But wo is vnto me if I preach  
 the Gospel. For if I do it with a good wil, I haue a  
 reward: but if (I do it) against my wil, & dispensation is  
 committed vnto me. What is my reward then? Verily  
 that when I preache the Gospel, I make the Gospel of  
 Christe free, that I misse not myne aucthoritie in the  
 Gospel. For though I be free from all men, yet haue I  
 made my selfe seruaunt vnto all men, that I myght  
 win the more. Unto the Jewes, I become as a Jewe,  
 that I might win the Jewes: To them that are vnder  
 the lawe, (I become) as (though I were) vnder the lawe,  
 that I might win them that are vnder the lawe: To  
 them that are without lawe, (become I) as (though I  
 were) without lawe, (when I was not without lawe as  
 pertainyng to the lawe of God, but in the lawe of Christ)  
 to win the that are without lawe. To y<sup>e</sup> weake, became  
 I as a weake, that I might win the weake. I am made  
 all things to al men, that I might at the least way saue  
 some. And this I do for the Gospels sake, that I might  
 haue my part therof. Perceauē ye not (howe) that they  
 whiche runne in a race runne all, but one receaueth the  
 reward: So runne, that ye obtayne. Euery man that  
 pouerth maisteries, abstayneth from all thinges: & they  
 (do it) to obtayne a crowne that shall perishe: but we (to  
 obtayne) an euerlastyng (crowne.) I therefore so runne,  
 not as at an vncertaine thing: so sight I, not as one that  
 beateth the ayre: But I tame my body, & bring it into  
 subiection: lest by any meanes that when I haue pre-  
 ched to other, I my selfe shoulde be a cast away.

Acc. 16.

Galat. 16. a.

I. Cor. 10. g.

The Epistle on  
the Sunday cal-  
led Sexagesima.

The Notes.

2. Or a sister a wife. S. Paul vseth none other word to expresse a wife,  
 then *γυνή* valla, what nedeth it to adde a womā, wher was premi-  
 sed a sister? wherefore I thinke (saith he) it ought to be translated a  
 wife, specially because it is expressed in the singuler number  
*γυνή* The olde translation printed, transposeth the wordes,  
 saying, Mulierem sororē, where the most olde written  
 copies constantly haue Sororem mulierem, as all the greke copies,  
*ἀδελφὴν γυναῖκα*.

The



# The.i,Epistle to the Corinth.

The.x.Chapter.

¶ He seareth them with the examples of the olde Testament, & exhorteth them to a godly conuersation.

**A**B Brethren, I woulde not that ye should be ignorant how that al our fathers were vnder the cloude, & passed through the sea, and were all baptized <sup>in</sup> Moyses lawe, Moyses in the cloude, and in the sea: and did all eate of one spirituall meate, and did all drinke <sup>of</sup> one manna of spirituall drinke, (And they dranke of that spirituall rocke that folowed them: which rocke was Christe. But in many of them had God no delite: For they were ouerthrowen in the wilderness. These verily are examples to vs, (to shew) that we should not lust after euill thinges, as they also lusted. Neither be ye idolaters, as (were) some of them, as it is written, The people sate downe to eate and drinke, and rose vp to play. Neither let vs commit fornication as some of them committed fornication, and fell in one day three and twentie thousande. Neither let vs tempt Christe, as some of them tempted, and were destroyed of serpents. Neither murmure ye, as some of them also murmured, and were destroyed of the destroyer.

\* That is, into  
Moyses lawe,  
as some read.  
or, as S. Augu-  
stine readeth,  
by Moyses.  
\* or, the  
same.

Exod. 32. b.  
Num. 25. a.  
Psal. 105. c.  
\* or, did  
commit forni-  
cation.

¶ Both of these things happened vnto them for ensamples: but they are writtē to put vs in remembraunce, whom the endes of the worlde are come vpon. Wherefore, let him that thinketh he standeth, take heede lest he fall. There hath no temptation taken you, but such as followeth the nature of man. But God is saythful, which shall not suffer you to be tempted aboue your strength: but shall with the temptation make away, that ye may be able to beare it.

¶ Therefore my deare beloued, flee from idolatry. I speake as vnto them whiche haue discretion: iudge what I say. The (a) cup of blessing whiche we blesse, is it not the partaking of the blood of Christ? The bread whiche we breake, is it not the partaking of the body of Christ? For we that are many, are one bread and one

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body, in as much as we are all partakers of one bread.  
 Behold Israel (whiche is) after the fleshe: Are not they **D**  
 whiche eate of y<sup>e</sup> sacrifices, partakers of y<sup>e</sup> altar? What  
 say I then: that the idol is any thing? Or that it which  
 is offered to idoles is any thing? But (this I say) that the  
 thinges which the gentiles offer, they offer to deuyls,  
 and not to God. And I woulde not that ye should haue  
 felowship with the deuils. Ye can not drinke the cup of  
 the Lorde, and the cup of deuils: Ye cannot be parta-  
 kers of the Lordes table, and of the table of deuils. Cy-  
 ther do we prouoke the Lorde to anger? Are we stron- **E**  
 ger then he? All thinges are lawfull for me, but all **Eccle. 35. v.**  
 thinges are not expedient: All thinges are lawfull for  
 me, but all thinges edifie not. Let no man seeke his  
 owne, but euery man anothers weal: h. Whatsoeuer is  
 solde in the " market, that eate, and aske no question  
 for conscience sake. For the earth is the Lordes, and all  
 that therein is. If any of them whiche beleue not, byd  
 you (to a feast) and ye be disposed to go, whatsoeuer is  
 set before you eate, asking no question for conscience  
 sake. But if any man say vnto you, This is offered vnto  
 idols: eate not (of it) for his sake that shewed it, and for  
 conscience sake. The earth is the Lordes, and all that  
 therein is. Conscience I say, not thine, but of the other:  
 for why is my libertie iudged of another mans con-  
 science? For if I take (my part) with thanks, why am I  
 euil spoken of for that wherfore I geue thanks? Whe-  
 ther therfore ye eate, or drinke, or whatsoeuer ye do, do  
 all to the prayse of God.

\* Or, in the  
 marker of  
 victuals.

**F**  
**Psal. 34. 2.**

**G**  
**Col. 3. c.**

See that ye geue none offence, neither to the Iewes,  
 nor yet to the Grecians, neither to the Church of God:  
 Euen as I please all men in all thinges, not seeking  
 myne owne profite, but (the profite) of many, that they  
 might be saued.

The Notes.

1. That is to say, they that do eate of the bread, and drinke of the  
 cuppe of the Lorde with thanks geuing, are the communion of the

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# The. i. Epistle to the Corinth.

body and blood of Christe, that is to say, the congregation of thea that are washed in the blood of Christe, beyng made his body and members.

The.xi.Chapter.

¶ He rebuketh them for the abuse & misorder that they had about the sacrament of the body and blood of Christe, and bringeth them agayne to the first institution.

Ephes.5.a.

**A**Bove the folowers of me, euen as I am of Christ. I commend you brethren, that ye remember me in al thinges and keepe the ordinaunces as I deliuered them to you. But I wyll that ye knowe, that Christe is the head of euery man: & the man is the womans head, and God is Christes head. Euery man praying or prophesying hauing any thyng on his head, shameth his head. But euery woman that prayeth or prophesieth bare headed, dishonesteth her head: For (that) is euen al one as if she were shauen. If the woman be not couered, let her also be shorne: If it be a shame for a woman to be shorne or shauen, let her - couer her head.

• or, be couered.

Gen.i.d.

A man ought not to couer his head, forasmuch as (he) is the image and glorie of God: But the woman is the glorie of the man. For the man is not of the woman: but the woman of the man. Neither was the man created for the womans sake: but the womā for the mans sake. For this cause ought the woman to haue (a) power on

her head for the angels sakes. Neuerthelesse, neither is the man without the woman, neither the womā without the man, in the Lorde. For as the woman is of the man, euen so is the man by the woman: but all of God. Judge in your selues (whether) it be comely that a woman pray vnto God bare headed? Doth not nature it selfe teache you, that it is a shame for a man if he haue

long heere: But if a woman haue long heere, it is a prayse for her? For her heere is geuen her to couer her withall. If any man lust to strue, we haue no suche custome, neither the Churches of God. This I warne you of and commend not, that ye come together not after a better maner, but after a worse. For first of al, whē

The Epistle on the tuesday before Easter.

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ye come together in the Church, I heare that there is  
dissention among you, and I partly belue it. For there  
must be sectes among you, that they whiche are " ap- " or, tried.  
proued, among you might be knowen.

When ye come together therfore into one place, you  
can not eate the Lordes supper: For euery one preuen-  
teth other, in eating his owne supper: And one is hun-  
grie, and another is drunken. Haue ye not houses to  
eate and drinke in? Despise ye the Church of God, and  
shame them that haue not? What shall I say vnto you,  
shall I prayse you in this? I prayse you not.

That which I deliuered vnto you, I receaued of the Nat. 26. c.  
Lord. For the Lord Iesus the same night in the which  
he was betrayed, tooke bread: and when he had giuen  
thankes, he brake (it) & sayde, Take ye and eate, this is  
my body which is broken for you: This do ye in the re-  
membraunce of me. And after y<sup>e</sup> same maner also (he toke)  
the cup, when he had supped, saying, This cup is the  
new Testamēt in my blood: This do as oft as ye drinke  
it, in remembraunce of me. For as often as ye shall eate  
this bread, & drinke this cup, " ye shall shew the Lords " or, ye  
death tyl he come. Therfore, whosoever shall eate this shewe.  
bread, and drinke this cup of the Lorde unworthely,  
shalbe(b) guiltie of the body and blood of the Lorde.

But let a man examine him selfe, and so let him eate  
of this bread, and drinke of this cuppe: For he that  
eateth and drinketh unworthely, eateth and drinketh  
his owne damnation, making no difference of the lordes  
body. For this cause many are weake and sicke among  
you, and many sleepe.

For if we would iudge our selues, we shoulde not be " or, puni-  
" iudged. But whē we are " iudged, we are " chaste- shed.  
ned of the Lorde, that we should not be damned with y<sup>e</sup> " or, puni-  
world. Therfore my brethren, when ye come together shed.  
to eate, tary one for another. If any mā hunger, let hym  
eate at home: that ye come not together vnto condem- " or, instruc-  
nation. ed.

# The. i. Epistle to the Corinth.

nation. Other thinges wil I set in order when I come.

The Notes.

a. Power, is as much to say, as a signe that the woman is in subiection, and hath a head ouer her.

b. As Christ is other refreshed or despised in his poore members, Mat. xxv. Chap. so is he either honored or dishonored in his holy ordinances and institutions. Reade more of this holy sacrament in the xxiii. Chapter of Luke.

The. xii. Chapter.

¶ The diuersitie of the giftes of the holy ghost geuen to the comfort and edifying of one another, as the members of a mans body serue one another.

The Epistle on  
the. x. Sunday  
after Trinitie.

Rom. 12. a.

Mat. 9. f.

or, Some  
read, the lord  
Iesus.

**C** Concerning spirituall (giftes) brethren, I woulde not haue you ignorant. Ye knowe that ye were gentiles, and caried away vnto dumbe idols, as ye were led. Wherefore I declare vnto you, that no man speaking by the spirite of God, desieth Iesus: Also no man can say that Iesus is the Lorde, but by the holy ghost. There are diuersities of giftes, but y<sup>e</sup> spirite is one. And there are differences of administrations, but the Lorde is one. And there are diuers maners of operations, but God is one, whiche worketh all in all.

**¶** The manifestation of the spirite is geuen to euery man to profite withall: For to one is geuen by the spirite the worde of wisdom, to another the word of knowledge by the same spirite: To another (is geuen) faith by the same spirite: to another the gifts of healing by the same spirite: To another power to (do) miracles, to another prophetic, to another (iudgement) to discerne spirites, to another diuers kindes of tongues, to another the interpretation of tongues. But these all worketh euen one and the selfe same spirite, diuiding to euery man severally (those thinges) as he wyll. For as the body is one, and hath many members, and all the members of one body though they be many (yet) are (but) one body:

Rom. 12. a.

Ephes. 4. b.

Esa. 55. a.

**C** euen so is Christ. For by one spirite are we all baptized into one body, whether (we be) Iewes or gentiles, whether (we be) bonde or free: I haue all drunke of one spirite. For the body is not one member, but many. If the

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foote would say, Because I am not the hand, I am not of the body: is it therefore not of the body? And if the eare would say, Because I am not the eye, I am not of the body: is it therefore not of the body? If al (were) an eye, where were the hearing? If al (were) hearing, where were the smelling? But now hath God set the members euery one seuerally in the body, as it hath pleased him. For if they were al one member, where were the body? Now are there many members, yet but one body. And the eye can not say vnto the hande, I haue no neede of thee: nor, the head againe to the feete, I haue neede of you.

Pea, rather a great deale, those members of the body which seeme to be more feeble, are necessary: And vpon those (members) of the body whiche we thinke least honest, put we more honesty on: And our uncomely (parts) haue more comelines on. For our comely (members) neede it not: But God hath tempered the body together, and hath geue the more honour to that (part) which lacked: Lest there should be any strife in the body, but that the members shoulde haue the same care one for another. And if one member suffer, all suffer with it: If one member be had in honour, all the members reioyce with it. Pe are the body of Christ, and members " one of another. And God hath ordayned some in the Church, first apostles, secondarily prophetes, thirdly teachers, then them that do miracles, after that the giftes of healing, helpers, gouernours, diuersitie of tongues. Are al, Apostles: are al, prophetes: are al, teachers: Are al, doers of miracles: Haue al the giftes of healing? Do al speake with tongues? Do al interpret? Couet after the best giftes: And yet shew I vnto you a more excellēt way

Ephc. 4. b.

" or, in part.

" or, he ordained powers.

## The Notes.

2. That man confesseth Iesus to be the Lorde, whiche as he beleueth that Christe is both God and man, so he setteth forth nothing contrary vnto his doctrine, whiche thing can not be done without the gift of the holy ghost.

# The. i. Epistle to the Corinth.

The. xlii. Chapter.

The nature and condition of loue.

The Epistle on  
the Sunday cal-  
led Quinquage-  
sima.

Mat. 7. a.

Luk. 14. c.

1. Cor. 10. a.

Phil. 2. c.

**T**hough I speake with the tongues of men and of  
angels, & haue not loue, I am (as) sounding brasie,  
or (a) a tinckling cymbale. And though I coulde  
prophecie, and vnderstoode all secretes, and all know-  
ledge: Dea, if I had all (a) sayth, so that I could moue  
mountaines out of their places, & haue not loue, I were  
nothing. And though I bestowe all my goodes to feede  
the poore, and though I geue my body that I burned,  
haue not loue, it profiteth (me) nothing. Loue suffereth  
long, and is curteous: Loue enuiereth not, loue doth not  
frowardly, swelleth not, dealeth not dishonestly, see-  
keth not her owne, is not prouoked to anger, thinketh  
none euill, reioyceth not in iniquitie: but reioyceth in  
the trueth, suffereth all thinges, beleeneth all thinges,  
hopeth all thinges, endureth all thinges. Though these  
propheciynges faile, other tongues cease, or know-  
ledge vanithe away, (yet) loue falleth neuer away.

For our knowledge is vnperfect, & our prophesiying  
is vnperfect: But when that which is perfect is come,  
then that which is vnperfect shalbe done away. When  
I was a childe, I spake as a childe, I vnderstoode as a  
childe, I imagined as a childe: But alsoone as I was  
a man, I put away childishnes. Now we see in a glasse,  
euen in a darke speaking: but then (shall we see) face  
to face.

Nowe I knowe vnperfectly: but then shall I know  
euen as I am knowen.

Nowe abydeth faith, hope, and loue, these thre: but  
the cherfe of these is loue.

The Notes.

a. Here faith is taken for the power to do miracles. For when faith  
is taken for that assured trust in God through the blood of Iesus  
Christ, it can in no wise be without charitie and loue.

The. xliii. Chapter.

¶ Paule sheweth the gift of prophecie. Interpreting or preaching  
excellerh the gift of tongues, and how they both ought to be  
used.

Followe

**F**o we after loue, and couet spirituall (giftes:) but **A**  
 most cheefly þe ye may prophesie. For he that speaketh  
 with the tongue, speaketh not vnto men, but vnto  
 God: for no man heareth (hiser.) Howbeit, in the spirite  
 he speaketh mysteries. But he that prophesieth, spea- Rom.12.b.  
 keth vnto men to their edifying, to their exhortation, & 1. Cor.14.g.  
 to their comfort. He that speaketh with the tongue,  
 edifieth hym selfe: he that prophesieth, edifieth the  
 Church. I would that ye all spake with tongues, but  
 rather that ye prophesied: For greater is he that pro-  
 phesieth, then he that speaketh with tongues, except he  
 expounde it, that the Church may haue edifying.

Nowe brethren, if I come vnto you speaking with **B**  
 tongues, what shall I profite you, except I speake to  
 you either by reuelation, or by knowledge, or by pro-  
 phesying, or by doctrine? Moreover, thinges without  
 life geuing sounde, whether (it be) a pipe or an harpe,  
 except they make a distinction in the soundes, how shal  
 it be knowen what is piped or harped? And also if the  
 trumpe geue an vncertayne sounde, who shall prepare  
 him self to the warre? Euen so likewise, when ye speake  
 with tongues, except ye speake wordes that haue signi-  
 fication, how shal it be vnderstand what is spoken? For **C**  
 ye shall speake into the ayre. There are so many kindes  
 of voices, as it commeth to passe in the world, & none of  
 them are without significatiō. If I know not what the  
 voyce meaneth, I shalbe vnto him that speaketh an ali-  
 aunt: and he that speaketh, shalbe an aliaunt vnto me.  
 Euen so ye, forasmuche as ye couet spirituall (giftes)  
 seke that ye may excel, vnto the edifying of the Church.  
 Wherefore, let him that speaketh with tongue, pray  
 that he may interpret. For if I pray with tongue, my  
 spirite prayeth, but my vnderstanding is without fruite. **D**  
 What is it then? I wyll pray with the spirite, and will  
 pray with the vnderstanding also: I wyll syng with  
 the spirite, and wyll syng with the vnderstanding also.



## The. i. Epistle to the Corinth.

¶ Is when thou blestest with the spirite, howe shall he that occupieth the roome of the vnlarned, say Amen at thy geuing thanks? sayng he vnderstandeth not what thou sayest. Thou verely geuest thanks well: but the other is not edified. I thanke my God, I speake with tongues moze then ye al. Per had I rather in the Church to speake fīue wordes with my vnderstanding to the information of other, then ten thousande wordes with the tongue. Brethren, be not children in wit: Howbeit, as concerning malitiousnesse be children, but in wit

¶ 1 Cor. 12. 1.

**C** be perfect. In the law it is written, ¶ Clith (men of sundrie tongues, & sundrie sippes will I speake vnto this people: and yet for all that will they not heare me, saith the Lorde. ¶ Therefore tongues are for a signe, not to them that beleue, but to them that beleue not: But prophesying (ieruelm) not for them that beleue not, but for the that beleue. If therfore when al the Church is come together in one, & al speake with tongues, there come in they that are vnlarned, or they whiche beleue not, will they not say that ye are out of your wits? But if al prophesie, & there come in one that beleueth not, or one vnlarned: he is rebuked of all men, & is iudged of euery man: And so are the secretes of his heart made manifest, and so faileth he downe on his face, and worshippeth God, and saith that God is in you of a truth.

Howe is it then brethren? ¶ When ye come together, euery one of you hath a psalme, hath a doctrine, hath a tongue, hath a reuelation, hath interpretation: Let all thinges be done vnto edifying. If any man speake with tongue, let it be by two, or at the most by thre, & that by course: and let one interprete. But if there be no interpreter, let him kepe silence in the Church, & let him speake to him selfe, & to God. Let the prophetes speake two or thre, and let the other iudge. If any reuelation be made to another that sitteth by, let the first hold his peace. For ye may al prophesie one by one, that

¶ That speaketh with tongue.

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we shall be able to learne, and al may haue comfort. And the (a) spi-  
rits of the prophetes are subiect to the prophetes. For  
God is not (the aucthour) of confusion, but of peace,  
in al Churches of the saintes. Let your women kepe  
silence in the Churches: For it is not permitted  
vnto them to speake, but (they are commaunded) to be  
vnder obedience, as sayth the lawe. If they will learne  
any thing, let them aske their husbandes at home: For  
it is a shame for women to speake in the Church.  
Sparing the word of God from you, Cyther came it vn-  
to you onely? If any man thinke him selfe to be a pro-  
phete, cyther spirituall, let him knowe that the thinges  
that I write vnto you, are the commaundementes of  
the Lorde. But if any man be ignoraunt, let him be ig-  
noraunt. Wherefore brethren, couet to prophesie, and  
sopbid not to speake with tongues. Let all thinges be  
done honestly, and in order.

## The Notes.

a. Here he speaketh not of the holy ghost, in whose power all men  
ought for to be, but of the seuerall gistes of the spirite, which are so  
in the power of them that haue them, that they may alwayes with-  
out contention, vse them to the edifying of the Church of Christ.

## The. xv. Chapter.

¶ Of the resurrection of the dead.

**M**oreouer brethren I declare vnto you the Gospell  
which I preached vnto you, whiche also ye haue  
receaued, and wherein ye continue, by the which  
also ye are saued, if ye kepe in memorie after what ma-  
ner I preached vnto you, except ye haue beleueed in  
dayne. For first of all I deliuered vnto you that which  
I receaued: howe that Christe dyed for our sinnes,  
agreeing to the scriptures, and that he was buryed,  
and that he arose agayne the thirde day according to the  
scriptures: and that he was seene of Cephas, then of  
the twelue: After that, he was seene of mo then siue  
hundred brethren at once: of which, many remayne vn-  
to this day, and some are fallen asleepe. After that, he  
was seene of James: then of all the Apostles. And last

\* Or, he is  
not the god.

\* Or, your  
assemblies.

1. Tim. 2. b

Gen. 3. a.

A

The Epistle on  
the. xi. Sunday  
after Trinitie.

Esai. 54. b

John. 2. a

Dee. 6. a

John. 20. c

Actes. 9. a

Ephe. 3. b

Actes. 9. a

of

# The.i.epistle to the Corinth.

of all he was seene of me, as of one borne out of my  
tyme. For I am the least of the Apostles, which am not  
worthy to be called an Apostle, because I persecuted  
the Church of God. But by the grace of God I am  
that I am: and his grace which is in me, was not in  
vayne. But I laboured more aboundantly then they  
all, yet not I, but the grace of God which is with me.  
Therefore, whether it were I or they, so we preach, and  
so haue ye beleued.

If Christe be preached howe that he rose from the  
dead: howe say some among you that there is no resur-  
rection of the dead? If there be no rising agayne of  
the dead, then is Christe not risen agayne. If Christe  
be not risen agayne, then is our preaching vayne, and  
your fayth is also vayne. Yea, and we are founde false  
witnesses of God: For we haue testified of God, howe  
that he raysed vp Christe: whom he raysed not vp,  
if it be so that the dead rise not agayne. For if the dead  
rise not agayne, then is not Christe risen agayne. If  
it be so that Christe rose not agayne, then is your fayth  
vayne, and ye are yet in your sinnes. Therefore, they  
which are fallen a sleepe in Christe, are perished. If  
in this lyfe onely we haue hope in Christe, then are we  
of all men most miserable. But nowe is Christe risen  
from the dead, (and was made) the first frutes of them  
that slept. For since by man (came) death, euen so by man  
(came) the resurrection of the dead. For as by Adam all  
dye: euen so by Christe shall all be made alieue, but eu-  
ery man in his owne order.

The first frutes (is) Christe, afterwarde they that are  
Christes at his comming. Then (commeth) the ende,  
when he hath deliuered by the kingdome to God the  
father, when he hath put downe all rule, and al auctho-  
ritie, and power. For he must reigne till he haue put al  
his enemies vnder his feete. The last enemy that shall  
be destroyed, (is) death. For he hath put downe all  
things

Colos. 1. c  
1. Tess. 4. d

Psal. 110. a  
Hebre. 1. d  
Psal. 8. a  
Hebre. 2. d

out of due things vnder his feete. (But when he sayth, All thin-  
 which are vnder him: it is manifest that he is excepted  
 persecuted, which did put all things vnder him.) When al thin-  
 God I am, are subdued vnto him, then shal the sonne also him  
 was not in, be subiect vnto him that put all things vnder  
 y then they, him, that God may be all in all. Els what shall they do  
 with me, which are baptized (a) for the dead, if the dead rise not  
 each, and all? Why are they then baptized for them? And  
 why stande we in ieopardie euery houre? By our re-  
 e from the, uerping which I haue in Christe Iesu our Lord, I dye  
 s no refus, daily. If I haue fought with beastes at Ephesus after Sapi. 2. b  
 agayne of, the maner of men, what auantageth it me, yf the dead Clai. 22. b  
 f Christe, rise not agayne? Let vs eate and drinke: for to morowe  
 ayne, and we shall dye. Be not deceaued. Euill wordes corrupt C  
 unde false, good maners. Awake truely out of sleepe, and sime  
 od, howe, not: For some haue not the knowledge of God. I  
 o not by, speake this to your shame. But some man wil say, How  
 the dead, are the dead rayled vp? With what body shall they  
 ayne. If come? Thou foole, that whiche thou sowest, is not  
 our sayth, quickned except it dye. And that whiche thou sowest,  
 ore, they, thou sowest not that body that shalbe, but bare corne, as  
 ed. If of wheate, or of some other (corne.) But god geueth it a  
 n are we, body at his pleasure, to euery seede his owne body. All  
 ke risen, fleshe, is not " the same fleshe: But there is one (maner " D, one  
 of them, of) fleshe of men, another fleshe of beastes, another of maner of  
 by man, fishes, and another of bydes. There are also celestial fleshe.  
 dam all, bodyes, and bodyes terrestrial. But the glorie of  
 out eu, the celestial is one, and (the glorie) of the terrestrial  
 hat are, another. There is another glorie of the sonne, and  
 e ende, another glorie of the moone, and another glorie of the  
 od the, starres: For (one) starre differeth from (another) starre  
 uerbo, in glorie: So is the resurrection of the dead. It is so-  
 put al, wen in corruption, it riseth in incorruption. It is so-  
 it shall, wen in dishonour, it riseth in honour. It is sowen  
 ne all, in weakenesse, it riseth in power. It is sowen a na-  
 tinges, turall body, it riseth a spirituall body. There is a  
 naturall

# The.i.epistle to the Corinth.

Gen.2.6

naturall body, and there is a spirituall body. As it is also written, The first man Adam was made a living soule, and the last Adam (was made) a quickning spirite. Howbeit, that is not first whiche is spirituall, but that (whiche is) naturall, and then that (which is) spirituall. The first man (is) of the earth, earthy: the second man (is) the Lord from heauen. As is the earthy, such (are) they that are earthy: And as is the heauenly, such (are) they also that are heauenly. And as we haue borne the image of the earthy, so shall we beare the image of the heauenly. This say I brethren, that fleshe and blood can not inherite the kingdome of God: neither dorth corruption inherite incorruption. Beholde, I shewe you a mysterie, We shall not al sleepe: but we shal al be chaunged. In a moment, in the twinkling of an eye, at the last trumpe (for (the trumpe) shall blowe) and the dead shall rise incorruptible, and we shalbe chaungen. For this corruptible, must put on incorruption, and this mortall (nust) put on immortallitie. When this corruptible shall haue put on incorruption, and this mortall shall haue put on immortallitie, then shall be brought to passe the saying that is written, Death is swallowed vp in victorie. O death where is thy sting? O hell where is thy victorie? The sting of death (is) sinne, and the strength of sinne (is) the lawe. But thanks (be) vnto God, whiche hath geuen vs victorie through our Lorde Iesus Christ. Therfore my beloued brethren, be ye stedfast, vnmoueable, alwayes ryche in the worke of the Lord, forasmuch as ye know that your labour is not in vayne in the Lorde.

1 Cor. 15. 2  
Heb. 2. 2

## The Notes.

2. Over the dead or for the dead. Among the Corinthians, if any had deceased afore they could be baptized, some did take in hand to be baptized for them, thinking that the same should be auailable vnto the dead agaynst the resurrection. Tertullian, Theophilactus, Ambrose. Though Saint Paul did not allowe this superstition, yet thereby did he take an occasion to confute them whiche among the Corinthians denied the rising agayne of the dead.

The

## The. xvi. Chapter.

As it is  
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He putteth them in remembrance of the gathering for the  
poore Christen at Hierusalem, and concludeth his Epistle with the  
exhortations of certayne louing brethren.

Concerning the gathering for the Saintes, as I  
haue ordained in the Churches of Galacia, euen so  
do ye. Upon some Sabbath day, let euery one of  
you put aside by him selfe, and lay vp as God hath pro-  
fessed him, that then there be no gatheringes when I  
come. When I am come, whom soeuer ye shall allowe by  
your letters, them will I sende to bring your liberali-  
ties vnto Hierusalem. And if it be meete that I go also,  
they shall go with me. I will come vnto you, after I  
haue gone ouer Macedonia (for I will passe through  
Macedonia.) And it may be, than I will abyde, yea  
winter with you, that ye may bring me on my way  
whither soeuer I go. For I wil not see you now in my  
passage: but I trust to abyde a while with you, yf the  
Lorde shall suffer me. I will tary at Ephesus vntyll  
Whitsontide: For a great doore and effectuall is ope-  
ned vnto me, and there are many aduersaries. If Ti-  
motheus come, see that he be without feare with  
you: For he worketh the worke of the Lorde, as I do.  
Let no man therefore despise him: but conuay him forth  
in peace, that he may come vnto me: for I looke for  
him with the brethren. As touching our brother Apol-  
la, I greatly desired him to come vnto you with the  
brethren, but his mynde was not at all to come at this  
time: howbeit, he will come when he shall haue conue-  
nient time. Clatche ye, stande fast in the fayth, quite  
you like men, be strong. Let all your thinges be done  
with loue. I beseeche you brethren (ye knowe the house  
of Stephana, that it is the first frutes of Achaia, and  
that they had appoynted them selues to minister vnto  
the saintes) that ye be obedient euen vnto suche, and to  
all that helpe (with vs) and labour. I am glad of the  
comming of Stephana, and Fortunatus, & Achaicus:

A  
Actes. ii. 2  
Rom. 15. f.  
2. Cor. 8. a

B

Or, safely.

C

Actes. 8. e  
1. Co. 1. d

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The

## The. i. epistle to the Corinth.

for that which was lacking (vnto me) on your part, they haue supplied. For they haue comforted my spirite, and yours. Loke therfore that ye know them that are such.

The Churches of Asia salute you. Aquila & Priscilla salute you much in the Lord, and so doth the Church that is in their house. Al the brethren grete you: Greete ye one another with an holy kisse. The salutation of (me) Paul with mine owne hand. If any man loue not the Lord Iesus Christe, the same be (a) Anathema maran atha. The grace of our Lorde Iesus Christ be with you. My loue be with you all in Christe Iesus. Amen.

• O, the  
Lorde.

¶ The first (Epistle) to the Corinthians, was sent from Philippus by Stephana, and Fortunatus, and Achaicus, and Timotheus.

### The Notes.

a. Saint Hierome doth expound this worde Maran atha, the Lorde cometh: as if he should say, if any man do not loue our Lord Iesu Christe, let him be accursed, and let him be sure that the Lorde (agaynst whom no hatred can preuaile) doth come. Some agayne do expounde thus, Let him be as a rotten member cut of, and perishe utterly.

## ¶ The Argument of the. ii. Epistle to the Corinthians.

Saint Paul in this Epistle doth principally entreat of four things. First he sheweth howe God did comfort him in his trouble, and that all men ought in the crosse of affliction to comfort themselves by the word of grace and hope of eternal lyfe, commanding that the sinner whō he had excommunicated. 1. Cor. 5. should be receaued againe. He doth compare goodly the lawe and the Gospel together, shewing howe excellent and comfortable doctrine the Gospell is, wherby we receaue remission of sinnes. Secondly, he doth most earnestly call them to repentaunce, exhorting them to lyue a godly and Christian lyfe. Thirdly, he exhorteth the Corinthians to make collections and gatheringes for the poore saintes that were at Hierusalem, alleaging many goodly causes or argumentes to prouoke

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make them to it. Last of all, he doth arme the congregation a-  
gainst false preachers, setting forth to the uttermost his vocation  
office, and what he had done by the Gospell, thereby to encou-  
rage the Corinthians to abyde stedfast in the doctrine, and not to  
let them selues to be frayde avay from it.

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## The second epistle of saint Paul the Apostle to the Corinthians.

### The first Chapter.

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The consolation of God in trouble. The loue of Paul towards  
the Corinthians, and his excuse that he came not vnto them.

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su Christe by the will A  
of God, and brother  
Timotheus, Unto the  
Church of God which  
is at Corinthus, with  
all the sainctes whiche  
are in al Achaia: Grace  
(be) with you, & peace  
from God our father,  
and from the Lorde Je-  
sus Christe. Blessed be Ephe. i. a  
God the father of our I. Pet. i. a

Lorde Iesus Christe, (whiche is) the father of mercies,  
and the God of all comfort: whiche comforted vs in all  
tribulation, insomache that we are able to comforte  
them whiche (are) in any maner of trouble, with the  
comfort wherewith we our selues are comforted of god. B  
For as the afflictions of Christe are plenteous in vs:  
even so is our consolation plenteous by Christe.

Whether



# The.ii.epistle to the Corinth,

Colos. 1. c

Whether we be troubled, (it is) for your consolation and saluation, whiche saluation sheweth her power that ye suffer the same afflictions which we also suffer: or whether we be comforted (it is) for your consolation and saluation, and for you our hope is stedfast: Knowing

that as ye are partakers of the afflictions, so shall be partakers) also of the consolation. For we would not brethren haue you ignorant of our trouble which came vnto vs in Asia: For we were greened our measure passing strength, so greatly, that we dyspareuen of life. Yea, we receaued the sentence of death our selues, that we shoulde not putte our trust in our selues, but in God, whiche rayseth the dead, and deliuereth vs from so great a death, and doth deliuer

1. Reg. 2. d

On whom we trust that yet hereafter he will deliuer by the helpe of your prayer for vs, that by the means of many persons, thankes may be geuen of many our behalfe, for the grace geuen vnto vs. For our reioycing is this, the testimonie of our conscience, that in simplicitie and godly purenes, and not in fleshly wisdom, but by the grace of god, we haue had our consolation in the worlde, and most of al to youwarde. We write none other things vnto you then that ye read, also that ye acknowledge: and I trust ye shall acknowledge vs vnto the ende, euen as ye haue acknowledged vs partly, that we are your reioycing, euen as ye are ours, in the day of our Lorde Iesus. And in this confidence was I minded first to haue come vnto you, that ye might haue had one pleasure moze: And to passe by you into Macedonia, and to haue come agayne out of Macedonia vnto you, and to be led forth of you into Iurie. When I therfore was thus minded, did I lightnes? or minde I carnally those things which I minde, that with me shoulde be yea, and nay? Yea is saythfull, for our preaching to you, was not yea and nay. For Gods sonne Iesus Christe whiche was pre-

1. Cor. 16. a.

D

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Mat. 5. f.

ched among you by vs, (euen) by me and Siluanus, and  
 Timotheus, was not yea and nay, but in him it was  
 yea. (For all the promises of God in him (are) yea, and  
 are in him Amen) vnto the glorie of God through vs. Eph. 4. c.  
 And God it is which stablisheth vs with you in Christ,  
 and hath annoynted vs: Whiche hath also sealed vs,  
 and hath geuen the earnest of the spirite in our hearts.  
 I call God for a recorde vnto my soule, that to spare  
 you I came not yet vnto Corinthus. Not that we be  
 lordes ouer your fayth, but are helpers of your ioy. For  
 by fayth ye stande.

## The Notes.

1. God doth helpe and deliuer vs, vhen vve do patiently beare his  
 crosse, that is to say, the persecution, trouble, and aduersitie that he  
 doth sende vnto vs. For God wyll neuer forsake them that do pati-  
 ently wayte for his ayde and succour. Agayne, they that wyll not  
 wayte for his help, but go about without him to helpe them selues  
 by their owne wvorkes and wylsome, or are impatient in their trou-  
 bles, them doth he forsake vterly in the middes of their afflictions.

## The. ii. Chapter.

He sheweth the cause of his absence, and exhorteth them to for-  
 geue the man that vvas fallen, and to receaue him agayne with  
 loue.

**B**ut I determined this in my self, that I would not  
 come agayne to you in heavines. For yf I make  
 you sorry, who is he that shoulde make me glad, but  
 the same whiche is made sorry by me? And I wrote this  
 same vnto you, lest when I came, I shoulde take hea-  
 uinnesse of them of whom I ought to reioyce: This con-  
 fidence haue I towarde you all, that my ioy is (the ioy)  
 of you all. For is great affliction and anguyshe of  
 heart I wrote vnto you with many teares: not that ye  
 shoulde be made sorry, but that ye might perceaue the  
 loue whiche I haue moste specially vnto you. But yf  
 any man hath caused sorow, the same hath not made  
 me sorry, but partly, lest I shoulde greeue you all. It is  
 (a) sufficient vnto the same (man) that he was rebuked  
 of many. So that nowe contrarywyse ye ought rather

## The.ii.Epistle to the Corinth,

to forgene him, and comfort (him,) lest that same per  
 should be swallowed vp with ouermuche heauine  
 Therefore I pray you, that you woulde confirme yo  
 loue towarde him. For this cause verily did I w  
 that I might know the proofe of you, whether ye be  
 dient in al thinges. To whom ye forgene any thing,  
 C (forgene) also: For if I forgave any thing, to whō I  
 gaue it, for your sakes (forgaue) I it, in y<sup>e</sup> sight of ch  
 lest Satan should circumuent vs: For his thought  
 are not known vnto vs. Furthermore, whē I came  
 Troada to (preach) Chyistes gospel, a doer was open  
 vnto me of the Lord, I had no rest in my spirit, beca  
 I founde not Titus my brother: but tooke my leau  
 thē, and went away to Macedonia. Nowe thanks  
 vnto God, whiche alwayes geueth vs the victori  
 D Chyist, & openeth the sauoure of his knowledge by  
 in euery place. For we are vnto God the sweete sau  
 of Chyiste, in them that are saued, and in them wh  
 perishe. To the one part (are we) the sauour of dea  
 vnto death: and vnto the other part (are we) the sau  
 of lyfe, vnto lyfe: And who is meete vnto these th  
 ges? For we are not as many are, whiche choppe  
 chaunge with the worde of God: but as of pure  
 of God, in the sight of God speake we in Chyiste.

### The Notes.

1. We must beware that we do not vse to much rigour in the  
 tiasticall discipline: For that should be to turne that most com  
 table salue and wholsome phisicke into payson. We ought to en  
 municate, to this ende, that the open sinner may acknowledge  
 sinne and repent, and so be reconciled agayne, and that berym  
 Satan do get his pray, and dryue the poore miserable man, tha  
 nished fro the congregation, to vnter dyspaynyng. It is sayde tha  
 Church forgueeth, when ether it doth comfort thē that are trou  
 in conscience, or receaueth the repentaunt into fauour agayne.

### The. iiii. Chapter.

¶ He prayseth the preaching of the Gospell aboute the preach  
 of the lawe.

A D D we begin to prayse our selues agayne: D  
 we as some other of Epistles of recommendation  
 vnto you: or (letters) of recommendation from you.

same per our epistle writte in our hearts, which is vnderstand  
beauing read of al men: Forasmuch as ye declare that ye are  
confirm the epistle of christ ministred by vs, & written not with  
did I write, but with the spirite of the lining God: not in ta-  
per ye be les of stone, but in fleshy tables of the heart.

any thing, Such trust haue we through christ to Godward. Not  
o who I hat<sup>a</sup> we are sufficiēt of our selues, to thinke any thing  
ght of ch of our selues: but our ablenes is of God, which hath  
is though made vs able ministers of the newe Testament, not of  
he I came the letter, but of the spirite: For the letter killeth, but  
was open the spirite geueth life. If the ministration of death tho-  
pirit, beca w the letters figured in stones was in glory, so y the  
e my leau childen of Israel could not behold the face of Moyses  
e thanks in the glory of his countenance, which glory is done a-  
e victori say: How shal not y ministration of the spirite be much  
vledge by more in glory? For if the ministration of condemnation  
weete sam the glory: much more doth the ministratiō of righteous-  
hem whi es excede in glory. For euen that which was glorified,  
our of de is not glorified in respect of this exceeding glory. For yf  
e) the sam that which is destroyed was glorious: much more that  
o these th which remaineth is glorious. Seing then that we haue  
e choppe the hope, we vse great boldnes: And not as Moyses,  
of purer which put a vayne over his face, that y childē of Israel  
Christe. should not see for what purpose y serued whiche is pur  
away. But their mindes were blinded: For vntill this

our in the day remaineth the same couering butaken away in the  
at most com reading of the old testament, which (vayne) is put away  
ought to en in christ. But euen vnto this day whē Moyses is read,  
acknowledg the vaille is laid vpon their heart. Neuerthelesse, when  
that betym the vaille is laid vpon their heart. Neuerthelesse, when  
e man, that it shall turne to the Lord, the vaille shalbe taken away.  
is sayde that The Lord is a spirite: and where the spirite of the  
that are trou Lord (is) there (is) libertie. But we all beholde (as) in a  
fauour aggr John. 4. 6.  
e the prech mirrour the glory of the Lord with his face open, and  
me: Dye are chaunged vnto the same similitude from glory to  
minimend glory, euen as of the spirite of the Lord.

from poe The Notes.  
If any man doth asseme, or holdeth opinion that a man can be

Gal. 116. v

The Epistle on  
the. vii. Sunday  
after Trinitie.

3

C  
Cro. 34. v

Israel.

D  
John. 4. 6.

## The.ii.Epistle to the Corinth.

the strength of his owne nature thinke a good thought pertainyng to his saluation, or that he can without the inspiration of the holy ghost consent and agree to the vnholsome preaching of the Gospell: he is deceaued by an hereticall spirite, and vnderstandeth not the vworde of Christe, saying, without me ye can do nothing: nor the saying of Paul, vve are not sufficient. &c. The counsaile of Nuncuntum.

### The.iii.Chapter.

A true preacher is diligent, he corrupteth not the vvorde of god, he preacheth not him selfe, but seeketh the honour of Christe, yea though it be with the peryll of his lyfe.

**A** Therefore, seeyng that we haue suche a ministerie as we haue receaued mercy, we saynt not: but haue cast from vs the clokes of vnhonestie, and walke not in craftinesse, neither (a) handle we the worde of God deceptfully, but in opening of the trueth, and report our selues to euery mans conscience, in the sight of God.

The Epistle on  
S. Mathewes  
day.

Gene. I. a

3

2. Pet. I. d

I. Co. 5. a

Gal. 6. d.

Rom. 8. d.

If our Gospell be yet hid, it is hid in them that are lost: in whom the god of this worlde hath blinded the mindes of them whiche beleue not, lest the light of the Gospell of the glorie of Christe (whiche is the image of God) shoulde shine vnto them. For we preach not our selues, but Christe Iesus the Lord: and our selues your seruantes for Iesus sake. For it is God that commaundeth the light to shine out of darknesse, whiche hath shined in our heartes, for (to geue) the lyght of the knowledge of the glorie of God, in the face of Iesus Christe. But we haue this (b) treasure in earthen vessels, that the excellencie of the power be Gods, and not ours. We are troubled on every side, yet are we not without shift: we are in pouertie, but not vterly without somewhat: We suffer persecution, but are not forsaken therein: we are cast downe, but we perishe not. We alwayes beare about in the body the dying of the Lorde Iesus, that the life of Iesus might also appere in our body. For we which liue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might appere in our mortal fleshe. So then death worketh

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heth in vs, but life in you. Seeing then that we haue the **Psal. 116. v**  
 same spirite of sayth (according as it is written, I be-  
 leued, and therfore haue I spoken:) we also beleue, and  
 therfore speake. For we knowe that he whiche raysed  
 vp the Lorde Iesus, shall rayse vp vs also by the mea-  
 nes of Iesus, and shall set vs with you. For all thinges  
 (do I) for your (takes,) that the plenteous grace by **D**  
 thanks geuing of many, may redounde to the prayse of **I. Cor. 1. a.**  
 God. Wherefore we are not weryed: but though our  
 outwarde man perishe, yet the inwarde man is renued  
 day by day. For our exceeding tribulation which is mo-  
 mentanie and light, prepareth an exceeding & an eternall **Psal. 30. b**  
 waight of glozy vnto vs: while we loke not on the thinges **Rom. 8. d.**  
 which are seene, but on the thinges whiche are not  
 seene. For the thinges whiche are seene are temporall:  
 but the thinges whiche are not seene are eternall.

## The Notes.

1. To handle the vvorde of God with deceytfulnesse, is to set it  
 forth sincerely and purely without adding any thyng therunto, or  
 taking any thyng away from it.
2. By this treasure, Chistie him selfe and the vvholsome doctrine of  
 the Gospell is vnderstanded. Mat. 13. Chapt. By the earthen vessels,  
 the frailnesse of our flesh is meant. God for his owne laude doth  
 serfoorth him selfe by those thynges that are vveake and feeble,  
 because that the vvnole glorie shoulde be geuen vnto God alone,  
 and not vnto man that is made of earth. Ambros.

## The.v.Chapter.

The rewarde for sufferiing trouble.

**F**or we knowe, that yf our earthly house of (this) ta-  
 bernacle wer destroyed, we haue a building of god, **I. Cor. 4. b**  
 (euen) an habitation not made with handes, but  
 eternall in heauen. For therefore sigh we, desiring to  
 be clothed with our house whiche is from heauen: So **Rom. 8. d.**  
 yet, yf that we be founde clothed, and not naked. For  
 we that are in this tabernacle, sigh beving burdened,  
 because we woulde not be vnclouted, but woulde be  
 clothed vpon, that mortalitie might be swallowed vp

## The.ii. Epistle to the Corinth.

**W**of life. He that hath ordeyned vs for this thing  
 God, which hath also geuen vnto vs the earnest of  
 spirite. Therefore we are alway of good cheare,  
 know, that as long as we are at home in the body,  
 are absent fro the Lord. (For we walke by faith, not  
 ter outward appearance.) Neuertheles, we are of  
 comfort, & had rather to be absent from the body, and  
 be p̄sent with the Lord. All therefore whether we  
 at home, or from home, we endeuour our selues to  
 accepted vnto him. For we must all appeare before  
 iudgement seate of Christ, that euery man may receiue  
 (the works) of his body according to that he hath done  
 whether it be good or badde. Seeyng then that

**K**nowe the feare of the Lord, we fare sayre with me  
 for we are knowen well inough vnto God: I trust  
 that we are knowen in your consciences. For we pray  
 not our selues agayne vnto you, but geue you an occa  
 sion to reioyce of vs: that ye may haue somewhat  
 gairist them whiche reioyce in the face, and not in the  
 heart. For if we be to seruient, to god are we (to seruient)  
 Or if we kepe measure, for your cause (kepe we measure)  
 For the loue of Christe constrayneth vs, because  
 thus iudge, that yf one died for all, then were all dead.  
 And he died for all, that they whiche liue, shoulde  
 hencefoorth liue vnto them selues, but vnto him which  
 dyed for them, and rose agayne.

**A**ll therefore hencefoorth knowe we no man after the  
 fleshe: Insomuch, though we haue knowen Christ af  
 ter the fleshe, nowe yet hencefoorth knowe we him no  
 more. Therefore if any man be in Christe, he is a new  
 creature: Olde thinges are passed away, beholde, all  
 thinges are become newe. And all these thinges are of  
 God, which hath reconciled vs vnto him selfe by Iesus  
 Christ, and hath geuen vnto vs the ministerie of recon  
 ciliation. For god was in Christ, reconciling the world  
 to him selfe, not imputing their sinnes vnto them, and  
 hath

Esai. 43. c

Apoc. 21. b

Colos. 1. c

his thing committed to vs the preaching of the attonement.  
 earnest of love then are we messengers in the roome of Christe, *¶* *Isai. 53. b.*  
 as though God dyd beseeche (you) through vs: so *Rom. 8. b.*  
 the body, say we you in Christes steade, that ye be reconciled  
 y faith, not into God. For he hath made him to be sinne for vs,  
 we are of god whiche knewe no sinne: that we shoulde be made the  
 body, and righteousnesse of God in him.

## The Notes.

They are naked that haue not the wedding garment of fayth  
 working through loue vpon them. They are naked, that without all  
 grace do geue them selues in this worlde to filthy, wicked, and de-  
 vyllysh conuersation, puttyng away from them the spirite of God  
 and reason. It is sayde, that our mansion is from heauen, not because  
 it cometh from heauen, but because that it receaueth from thence  
 the grace or gyft of immortalitie and vncorruption.

## The.vi. Chapter.

¶ An exhortation to receaue the worde of God with thankfulness  
 and amendement of lyfe. The diligence of Paul in the Gospell,  
 and how he warneth the to eschue the companie of the heathē.

**W**E also as helpers (to him) exhort you, that ye re-  
 ceauē not the grace of God in vayne. For he saith, *The epistle on*  
 I haue heard thee in a time accepted, & in the day *the .i. Sunday*  
 of saluatiō haue I succoured thee. Beholde, now is that *in Lent.*  
 accepted time, behold now is y day of saluation: Let vs *Isai. 49. a*  
 geue none occasion of euill in any thing, that y ministe-  
 rie be not blamed: But in al thinges let vs behaue our  
 selues as y ministers of god, in much patience, in afflic-  
 tions, in necessities, in anguishes, in stripes, in prison-  
 ments, in strifes, in labors, in watchinges, in fastinges,  
 in purenes, in knowledge, in long suffering, in kindnes, y  
 in the holy ghost, in loue vnfayned: in y word of tructh,  
 in the power of god, by the armour of righteousnesse of  
 the right hand & on the left, by honor & dishonor, by euill. *1. Co. 4. a*  
 report & good report, as deceauers, and (yet) true, as vn-  
 knownen, and (yet) knowen: as dying, and beholde we  
 liue: as chastened, and not killed, as sorrowing, and yet  
 alway merry: as poore, and yet make many riche: as ha-  
 uing nothing, and yet possessing all thinges.



## The.ii.Epistle to the Corinth.

**C** O ye Corinthians, our mouth is open vnto you, our heart is made large, ye are in no straye in vs: but are in a straye in your owne bowels. I promise you lyke rewarde as vnto children: Set your selues at large, and beare not ye a straunge yoke with the unbeleuers. For what fellowship hath righteousness with unrighteousnesse? Or what communion hath lighte with darknesse? Or what concord hath Christ with belial? Either what part hath he that becometh with an infidell? Or howe agreeth the temple of God with images? For ye are the temple of the liuing God, as sayde God, I will dwell in them, and walke in (them) and will be their God, and they shalbe my people. Wherefore come out from among them, and separate your selues from them (sayth the Lord) and touch none vncleane thing, and I will receaue you, and will be a father vnto you, and ye shalbe my sonnes & Daughters, sayth the Lorde almighty.

I. Cori. 5. b

Leui. 26. e

Esa. 3. c

Esa. 52. c

### The Notes.

- a. Nothing in this worlde can hinder a man so much from true godlynesse, as doth the amitie and frendship vwith the vngodly. The ionnes of God dyd in the begynning ioine them selues in amitie and frendship vwith the children of men, and they were all destroyed by a flood.
- b. He that toucheth pitch, shalbe defyled therewith. Beware therefore (yt ye wyl continue and abyde stedfast in the true doctrine) that ye accompanie not your selues vnto vngodly Epicures, which without the feare of God, do geue them selues to all kynde of mischeete and blasphemie.

### The.vii. Chapter.

He exhorteth them to receaue the promises of God thankfully. The Corinthians are commended for their obedience and loue towards Paul.

**S** EYNG that we haue these promises (dearly beloved) let vs cleanse our selues from all filthinesse of the flesh, and spirite, and grow vp to full holynesse in the feare of God. vnderstande vs: we haue wronged no man, we haue corrupt no man, we haue defrauded no man. I speake not this to cōdemne (you:) For I haue

shewed you  
line with you  
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shewed you before, that ye are in our heartes to dye and  
 live with you. I am very bolde over you, I reioyce  
 greatly in you, I am filled with comfort, and am excee-  
 dyng ioyous in all our tribulation. For when we were  
 come into Macedonia, our flesh had no rest, but we  
 were troubled on euery side: Outwarde was fighting, 2. Cor. 1. a.  
 inwarde was feare. Neuerthelesse, God that comfort-  
 eth the humble, comforted vs by the comming of Ti-  
 tus. And not by his comming only, but also by the con-  
 solation whiche we receaued of you, when he tolde vs  
 your desire, your weping, your feruent minde toward E  
 me: so that I reioyced the more. For though I make  
 you sorry with a letter, I repent not, though I did re-  
 pent: For I perceaue that the same epistle made you so-  
 rie, though it were but for a season. I now reioyce, not  
 that ye were sorie, but that ye so sorowed to repent: for  
 ye sorowed godly, so that in nothing ye were hurt by  
 vs. For (.) godly sorow causeth repentance vnto sal- 1. Pet. 2. a.  
 nation, not to be repented of: but the sorow of the world  
 causeth death. For behold this thing, what carefulnes  
 this godly sorowe that ye tocke hath wrought in you:  
 yea what clearing of your selues, yea what indignatio, Eccle. 30. c.  
 yea what feare, yea what vehement desire, yea what  
 zeale, yea what punishment: for in all thinges ye haue  
 shewed your selues that ye were cleare in that matter.  
 Wherefore, though I wrote vnto you, (I did it) not for  
 his cause that had done the hurt, neither for his cause  
 that was hurt: but that your good minde toward  
 might appeare among you in the sight of God. There-  
 fore we are comforted, because ye are comforted: yea ex-  
 ceedingly the more ioyed we for the ioy Titus had,  
 because his spirite was refreshed by you al. I am there-  
 fore not now ashamed though I boasted my selfe to him  
 of you: For all thinges whiche we spake vnto you are  
 true: euen so our boasting that I made vnto Titus is  
 made true. And his inwarde affection is more aboun-  
 dant

Or, But that  
 our care to-  
 ward you in the  
 sight of God  
 might appeare  
 vnto you. So  
 hath codex C.  
 platenis, Am-  
 brosius, and  
 Theophrastus,  
 and so readeth  
 the old transla-  
 tion, and the  
 translation of  
 Stephenus.

## The.ii.Epistle to the Corinth.

daunt towarde you, when he remembred the obedience of you all, howe with feare and tremblyng ye receaued him. I reioyce that I may be bold in you in al thinges.

The Notes.

a. There be two maners of sorowe. The one cometh of God, and engendreth repentaunce vnto life. The other cometh of the flesh, and breedeth desperation vnto death. We haue ensamples of both in Cain and Dauid, in Iudas and Peter, for they all sorowed: but the sorowe of Cain and of Iudas was fleshly and carnall, and therefore they went without all godly comfort, it dyd driue them to desperation. Whereas Dauid and Peter in their godly sorowe, dyd flee vnto the father of mercies, with a true repentaunt heart, and were receaued agayne into the fauour of God.

The.viii.Chapter.

¶ He putteth them in remembraunce to helpe the poore saints at Hierusalem, accordyng as the Macedonians dyd.

**a** M<sup>oreouer</sup>, we do you to wit b<sup>rethren</sup>, of the grace of God which was geuen in the churches of Macedonia, howe that the aboundaunce of their reioycing is that they are tried with much tribulation: and though they were exceeding poore, yet haue they geuen exceeding richly, and that in singlenesse. For to their powers (I beare them reco<sup>rd</sup>) yea and beyond their powers they were wylling: and prayed vs with great instaunce that we woulde receaue this grace and societie of the ministerie whiche is (bestowed) vpon the saints. (And this they did) not as we looked for: but gave

**Act.ii.d.** by their owne selues first to the Lorde, and (after) vnto vs by the wyll of God: So that we coulde not but desire thus to accomplishe the same grace among you also, euen as he had begun. Now therefore as ye are rich in all thinges, in faith, in worde, in knowledge, in all feruentnesse, and in loue whiche ye haue to vs: euen so, let that ye be plenteous in this grace also.

\* Or read, but although the feruentnesse of other, prouoking also the perfectnesse of your loue.

This say I not by commaundement, but because of the feruentnesse of other, & alowynge the vnfaygnednesse of your loue. For ye knowe the grace of our Lorde Iesus Christe, that though he was ryche, yet for your sakes he became poore, that ye thowle his poverte might

might be made riche. And I geue counsell herein: For  
 this is expedient for you whiche haue begun not to do  
 only, but also to will a yere ago. Nowe therefore per-  
 forme the thing whiche ye began to do: that as there  
 (was) in you a redines to wil, euen so ye may performe  
 the dedde of that which ye haue. For if there be first a  
 willing minde, it is accepted according to that a man  
 hath, & not according to that he hath not. Truly, not  
 that other be set at ease, & ye brought into cumberance:  
 but that there be equalnesse now at this time, (a) & that  
 your aboundance may (succour) their lacke, & that their  
 aboundance may supply your lacke, that there may be  
 equalitie: As it is written, He that had muche, had not  
 the more aboundance, and he that had litle, had not  
 the lesse. Thanks be vnto God, whiche put the same  
 good mind for you in the heart of Titus, because he ac-  
 cepted & exhortatiō, yea rather he was so well willing,  
 that of his owne accorde he came vnto you. We haue  
 sent with him that brother whose prayse is in & Gospel  
 throughout al the churches: (& not that only, but is also  
 chosen of the Churches to be a felowe with vs in our  
 journey, concerning this grace that is ministered by vs  
 vnto the glorie of the same Lord, and (to stirre vp) your  
 redy mind.) For this we elschewe, that any man should  
 rebuke vs in this plenteous distribution that is mini-  
 stered by vs: And make provision for honest thinges, not  
 only in the sight of the Lord, but also in the sight of mē.  
 We haue sent with them a brother of ours, whom we  
 haue oftentimes proued diligent in many thinges, but  
 nowe muche more diligent, for the great confidence,  
 (which I haue) in you: partly for Titus sake, whiche is  
 my felow and helper concerning you: partly because of  
 other whiche are our brethren, and the messengers of  
 the Churches, (and) the glorie of Christe. Therefore  
 shewe ye vnto them the prooofe of your loue, and of our  
 reioycing of you in the sight of the Churches.

# The.ii, Epistle to the Corinth,

## The Notes.

a. Liberalitie ought so to be moderated, that they which do geue be in no wyse thereby brought to extreme penurie and povertie, either vnto whom it is geuen in the meane season, liuing at ease, and in idleness. This is the equalnesse that S. Paule doth speake of here. The Corinthians had riches, and the saintes of Hierusalem had what some doctrine coupled with gladnes, at that tyme there was a great dearth in Hierusalem and in al Syria. This is then the meaning of the apostle, I wyll that with your ryches (whereof you haue plentie and abundance) ye succour their neede, and that they with their godly doctrine do supplie that which is wanting in you.

## The ix. Chapter.

In this chapter doth he the same that he did in the Chapter going before, that is, moueth them to helpe the poore brethren at Hierusalem.

**O**f the ministring to the saintes, it is but superfluous for me to write vnto you: For I know the readinesse of your minde, whereof I boast my selfe

Act. II. d.

I. Cor. 16. a.

" of zeale  
in you.

of you vnto them of Macedonia, that Achaia was prepared a yere ago: & your zeale hath prouoked many. Yet haue I sent the brethren, lest our boasting whiche I make of you shoulde be in vayne in this behalfe, that ye (as I haue sayde) may prepare your selues: Lest if they of Macedonia come with me, and find you vnpre-

pared, we (I wyll not say you) shoulde be ashamed in this matter of boasting. Therefore I thought it necessarie to exhort the brethren to come before hande vnto you, and to prepare your good blessing promised afoze, that it might be redy: so that it be as a blessing, and not a defrauding. This yet (I say) he whiche soweth little,

Prou. II. d.

Eccle. 35. b.

shall reape little: and he that soweth in geuyng largely & freely, shall reape plenteously. Let euery man do (according) as he hath purposed in his heart, not grudgingly, or of necessitie: for God loueth a chearefull geuer. God is able to make you rich in al grace, that ye in al things

Psal. 112. b.

hauing sufficient vnto the vttermost, may be riche vnto all maner good workes: (as it is writen, He hath spared abroad, & hath geuen to the poore, his righteousnesse remaineth for euer. Moreover, he that ministrerh seede vnto the sower, ministrerh bread also for foode.

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supplieth your seede, and encrease the fruites of your  
 righteousness): That in all thinges ye may be made  
 rich into all singleness, which causeth through vs  
 that thanks are geuen vnto God. For the admini-  
 stration of this seruice, not onely supplieth the neede of  
 the saintes: but also is abountaunt by the thanks ge-  
 uing of many vnto God, (whiles by the experiment of  
 this ministracion (2) they praise God for the obedien-  
 ce of your consenting to the Gospell of Christe, and for  
 your singleness in distributing to them, and to all  
 men:) And by their prayers for you, which long after  
 you for the abountaunt grace of God in you. Thankes  
 be vnto God for his vspeakable gift.

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The Notes.

1. If we geue almes, we shall thereby prouoke men to geue immor-  
 tioned toward  
 all thanks vnto the Lorde. So that by our almes two prifites shall  
 mine and follow. First our poore brethren shalbe succoured and hel-  
 ped. Secondly, God the aucthoure of all goodnesse shall (through the  
 same liberalitie that he hath stirred vp in vs) be praised and lauded:  
 which thing all Christians ought to seeke.

The. x. Chapter.

¶ He toucheth the false Apostles, and defendeth his auctoritie  
 and calling.

¶ Pause my selfe beseeche you by the meekenesse and  
 gentleness of Christe, which when I am present a-  
 mong you, am lowly: but am bolde towarde you be-  
 ing absent. I beseeche you that I neede not to be bolde  
 when I am present, with that same boldnesse where-  
 with I am supposed to haue ben bolde agaynst some,  
 which repute vs as though we walked according to  
 the fleshe. For though we walke in the fleshe, yet we do  
 not warre according to the fleshe. (For the weapons of  
 our warfare are not carnal, but mightie through God,  
 to cast downe strong holdes,) wherewith we ouerthrow  
 counsels, and euery hie thing that is exalted agaynst  
 the knowledge of God, & bring into captiuitie al imagi-  
 nation to the obedience of Christ: and are redy to take  
 vengeance on all disobedience, when your obedience

Eph. 6. c.

23

## The.ii.Epistle to the Corinth.

is fulfilled. Looke ye on thinges after the vtter apper-  
**C**raunce: If any mā trust in him self that he is Christe  
 let him consider this agayne of hym selfe, that as he  
 of Christe, euen so (are) we of Christe. For though  
 shoulde boast my selfe somewhat more of our aucthor-  
 tie, whiche the Lorde hath geuen to vs for edificatio-  
 and not for your destruction, it shal not be to my shame.  
 2. Cor. 13. c. **L**est I shoulde seeme as though I went about to make  
 you afraide by letters. For the letters (sayth he) are  
 and strong: but (his) bodily presence is weake, and  
 speache rude. Let him that is such, thinke on this with  
 that as we are in worde by letters when we are absent,  
 such (are we) in dedde when we are present. For we dare  
 not make our selues of the number of them, or to com-  
 pare our selues to them which prayse them selues. For  
 uerthelesse, whyle they measure them selues with them  
 selues, and compare them selues with them selues,  
 they vnderstande not. But we wyll not reioyce about  
 measure: but according to the measure of the rule  
 whiche God hath distributed vnto vs, a measure to  
 reach euen vnto you. For we stretche not our selues  
 beyonde measure, as though we reached not vnto you.  
 For euen to you also haue we come with the Gospell of  
 Christ. And we boaste not our selues out of measure in  
 other mens labours: Yea and we hope when your  
 fayth is encreased, among you to be magnified accor-  
 dyng to our measure abundantly, and that I shall  
 preache the Gospell in those (regions) whiche (are) be-  
 yonde you: and not to glozie of those thinges whiche by  
 another mans measure are prepared alreedy. But let  
 him that glozieth, glozie in the Lorde. For he that pray-  
 seth him selfe, is not allowed, but he whom the Lorde  
 prayseth.

Jere. 10. 3.

1. Cor. 1. D.

The Notes.

2. That is to say, though we be men, and carye about this mortall  
 body with vs, yet this that we teache is not infantes doctrine, but  
 Gods truth: Whereby we do learne, that God doth vse the prophetes  
 and

and apostles a  
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Paul (vnto)  
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apostles as instrumentes. And therefore was saint Paul called the  
chosen vessel of God.

## The.xi.Chapter.

Paul (vnder sufferance) commendeth him selfe, and defendeth  
his authoritie agaynst the false prophetes.

**W**oulde to God ye coulde haue suffered a litle (my) **I**  
foolishnesse: and in deede ye do forbear me. For  
I am (a) gelous ouer you with godly gelousie.  
For I haue coupled you to one man, to present (you) a  
chaste virgin vnto Christe: But I feare lest by any **Gen.3.a.**  
meanes, that as the serpent beguiled Eue through his  
subteltie, euen so your mindes shoulde be corrupted  
from the singlenesse that is towarde Christe. For if he  
that cometh preacheth an other Iesus whom we haue  
not preached: or if ye receaue another spirite whom ye  
haue not receaued: either another Gospell whiche ye  
haue not receaued, you would well haue suffered (him.)  
Verily I suppose that I was not behinde the cheefe  
apostles. But though (I be) rude in speaking, yet not  
in knowledge: but in all thinges among you we haue  
ben wel known to the vttermost. Dyd I sinne because **B**  
I submitted my selfe that ye might be exalted, and be-  
cause I preached to you the Gospell of God freely? I  
robbed other Churches, taking wages of them to do  
you seruice. And when I was present with you, and  
had neede, I was chargeable to no man: for that which  
was lacking vnto me, the brethren whiche came from  
Macedonia supplied: and in all thinges I haue kept **C**  
my selfe so that I shoulde not be chargeable to you, and  
(so) will I keepe my selfe. The trueth of Christ is in  
me, that this reioycyng shall not be shut vp agaynst  
me in the regions of Achaia. Wherefore? Because  
I loue you not? God knoweth. But what I do, that  
will I do, to cut away occasion from them whiche de-  
fire occasion: that they myght be founde lyke vnto vs,  
in that wherein they gloryed. For suche false apostles **D**  
are

**C**  
Act. 20.9.  
2. Cor. 12.11



## The.ii.Epistle to the Corinth.

are deceitfull workers, transfourmed into the ap-  
of Christe: And no maruayle, for Satan him self  
transfourmed into an angell of light. Therefore  
no great thing though his ministers be transfour-  
as the ministers of righteousness: whose endes  
according to their workes. I say againe, let none  
thinke that I am foolishhe: or els euen nowe take  
as a foole, that I also may boast in my selfe a litle. **E**  
I speake, I speake it not after the Lorde, but as it be-  
foolishly in this manner of boasting. Seeing that  
glorie after the fleshe, I wyll glorie also. For ye  
foolis gladly, seeing ye your selues are wise. For  
if a mā bring you into bondage, if a man deu-  
if a man take, if a man crale him selfe, if a man sur-  
you on the face. I speake concerning reproche, as thou-  
we had ben weake: Nowbeit, wherein so euer any  
is bold, (I speake foolishly) I am bold also. They  
Hebrwes, euen so (am) I. They are Israelites, euen  
(am) I. They are the seede of Abraham, euen so (am) I.  
They are the ministers of Christ, (I speake as a foole  
I am more: in labours more aboundant, in stripes  
bore measure, in prison more plenteously, in death  
Of the Iewes five tymes receaued I fourtie (stripes)  
same one. Thise was I beaten with rodde, once  
ned, hyse I suffered shipwacke, night and day have  
ben in the deapth: in tourneyng often, in peryls of wa-  
ters, in perils of robbers, in perils of mine owne nati-  
in perils among the Heathen, in perils in the citie,  
in perils in the wyldernesse, in perils in the sea, in perils  
among false brethren. In labour and trauayle, in wa-  
chinges often, in hunger and thirst, in fastinges often,  
in colde and nakednesse: besides the things which ou-  
wardly (come) vnto me, my dayly enuembraunce  
the care of al the Churches. Who is weake, and I am  
not weake? Who is offended, and I burne not? If I  
must needes glorie, I wyll glorie of the thinges that  
concern

The Epistle on  
Sexagesima  
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Phil. 3. a.

Act. 16. D.

Act. 14. c.

Act. 27. G.

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mine infirmities. The God and father of our  
 Iesus Christe, whiche is blessed for evermore,  
 knoweth that I lie not. In the cite of Damascus, Ar-  
 the kinges governour of the people layde watch in  
 the cite of Damascus, and would haue caught me: and  
 a wyndowe was I let downe in a basket " through " or, by the  
 wall, and scaped his handes. wall.

## The Notes.

For this cause was saint Paule gelous ouer the Corinthians, be-  
 cause that he had truly instructed them in the Christian faith, and  
 was ayraide lest they being deceaued and vndermined by the wily  
 of them that slandered him, shoulde fall away from the true  
 doctrine that they had receaued. This godly gelousie ought to be in  
 bishops and pastours.

## The.xii. Chapter.

Paul is taken vp into the thirde heauen, and heareth wordes not  
 to be spoken of.

It is not expedient doublelesse for me to glorie, I wil I  
 come to visions and reuelations of the Lorde. For I Act.9.c.  
 knewe a man in Christe aboue fourtene yeres ago,  
 whether (he were) in the body, I can not tell, or whe-  
 ther he were) out of the body, I can not tel, God know-  
 eth) that he was taken vp into the thirde heauen: And  
 knewe the same man (whether in the body, or out of  
 the body, I can not tel, God knoweth) how that he was  
 taken vp into paradise, & hearde vnspokeable wordes, &  
 which is not lawfull for man to utter. Of such (a man) " or, thing-  
 wil I glorie, yet of my selfe will I not glorie, but in  
 mine infirmities. For though I woulde desire to glorie  
 of them) I shall not be a foole, for I will say the trueth:  
 but I nowe refrayne, lest any man shoulde thinke of  
 me aboue (that) whiche he seeth me (to be,) or (that) he  
 heareth of me. And lest I shoulde be exalted out of  
 measure through the aboundance of the reuelations,  
 there was geuen vnto me a picke to the (a) fleche, the  
 messenger of Satan to buffet me, because I shoulde not  
 be exalted out of measure.

## The. ii. Epistle to the Corinth.

**C** For this thing besought I the Lorde thyse, that it might depart from me. And he sayde vnto me, My grace is sufficient for thee: For my strength is made perfect in weakenesse. Most gladly therfore I wyll rather glorie in myne infirmities, that y<sup>e</sup> power of Christ might dwel in me. Therfore haue I delectatiō in infirmities, in rebukes, in necessities, in persecutiōs, in anguishes for Christes sake: For when I am weak, then am I strong. I am become a foolle in glorying, ye haue compelled me: for I ought to haue ben commended of you. For nothing was I inferiour vnto the cheefe apostles, though I be nothing. Truly the signes of an apostle were wrought among you in all pacience, and signes, and wonders, and mightie deedes. For what is it wherin ye were inferiour vnto other Churches, except (it be) that I was not chargeable vnto you? For geue me this wrong.

1. Cor. 9. a.

**C** Beholde, now the thirde tyme I am redy to come vnto you, and yet wyll I not be chargeable vnto you: for I seeke not yours, but you: For the children ought not to lay vp for the fathers and mothers, but the fathers and mothers for the children.

2. Cor. 11. c.

\* 02, soules.

I wyll very gladly bestow, and wylbe bestowed for your "sakes", though the more aboundantly I loue you, the lesse I am loued agayne. But be it (that) I was not chargeable vnto you: Neuerthelesse, when I was craftie I caught you with guile. Dyd I pyl you by any of them whom I sent vnto you? I desired Titus, and with hym I sent a brother: Dyd Titus defraude you of any thing? Hane we not walked in the same spirit? not in the same steppes? Againe thinke you that we craue our schies vnto you? We speake in Christe in the sight of God: but we do all thinges, dearly beloued, for your edifying. For I feare lest when I come, I shall not finde you suche as I woulde: and that I shalbe founde vnto you suche as ye woulde not: lest there be

Galat. 5. d.

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debates, enuynges, wratches, strifes, backbitinges, & whisperinges, swellinges, and seditions: and that when I come agayne, my God bring me lowe among you, and I shall beweyle many of them whiche haue sinned alredy, and haue not repented of the uncleanes, 1. Cor. 5. a. and fornication, and wantonnes, which they haue committed.

## The Notes.

a. By the messenger of Satan, which he calleth the vnquietnesse of the fleshe, Paul doth vnderstand the enemies of the trueth, false prophetes, the persecutours of Gods wordes, with all kyndes of aduersities and troubles, wherewith the fleshe is disquieted and vexed: and these thynges dyd (by the diuine prouidence of God) happen vnto saint Paul, lest he shoulde be puffed vp aboue measure, because of his reuelation. Ambrosius. Erasmus.

## The.xiii. Chapter.

¶ He promisseth to come vnto them, and exhorteth them so to order the selues, that he may finde them perfect and of one mind.

**N**OWE come I the thirde tyme vnto you. In the A mouth of two or thre witnesses shall euery word Deut. 19. b. be stablished. I tolde you before, and tell you be- Mat. 18. c. fore as though I had ben present (with you) the seconde John. 8. e. tyme, so write I nowe being absent, to them whiche in Heb. 10. e. tyme past haue sinned, and to all other: that if I come agayne, I wyl not spare: seeing that ye seeke experience of Christe whiche speaketh in me, whiche to youwarde is not weake, but is mightie in you. For though he was crucified of weaknesse, yet liueth he of the power of God. And we are weake in him: but we shall liue with him by the might of God towarde you. Examine your selues whether ye are in (a) the sayth: Droue your I. Cor. 11. f. owne selues. Knowe ye not your owne selues, howe Eccle. 18. e. that Iesus Christ is in you: except ye be reprobates. I trust ye shall know that we are not reprobates. Truly I pray to God that ye do none euill, nor that we shoulde seeme approued: but that ye shoulde do that whiche is honest, though we be as reprobates. For we can do nothing against the trueth: but for the trueth. For we are glad when we are weake, & ye are strong: Truly this also

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## The. ii. Epistle to the Corinth.

we wishe, euen your perfection. Therfore write I these thinges being absent, lest when I am present, I should vse sharpenesse accordyng to the power which the Lord hath geuen me to edification, and not to destruction. Finally bretheren farewell, be perfect, be of good comfort, be of one minde, liue in peace, and the God of loue and peace shalbe with you. Greete one another in an holy kisse. Al the saintes salute you. The grace of our Lorde Iesus Christe, and the loue of God, and the communion of the holy Ghost, be with you all, Amen.

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ship.

**T**he end of the seconde Epistle to the Corinthians. Sent from Philippios, a citie in Macedonia, by Titus and Lukas.

### The Notes.

2. By this we do knowe that we are in fayth, yf our conscience be quiet, yf we be fully perswaded that Christe by his death and blood-sheddyng, hath made a peace betweene god and vs, so that our sinnes shalbe no more for Christes sake imputed vnto vs.

## The argument of the Epistle to the Galathians.

**T**his Epistle is very excellent, for in it saint Paul, as in the Epistle to the Romanes, doth entreate vpon the cheefe article of our christian religion, that is to say, that we obtayne remission of our sinnes, and lyfe euerylastyng, through fayth only in Iesus Christ, and that the lawe profiteth or helpeth nothing vnto it. Here therefore are two articles set forth vnto vs. First, howe that we haue through fayth onely free remission and forgeuenesse of our sinnes, and lyfe euerylastyng. Secondly, that the lawe is so abrogated, and abolished, that not only it profiteth nothing to our saluation, but also that they which beleue in Christ, are in no wyse compelled to circumcision, nor to the keepyng of the Sabbath dayes, nor to any other ceremonies commaunded in the lawe. In the ende he doth also geue godly preceptes, and instructions of christian life and godly conuersation, which are the fruites of that lyuely fayth which we haue spoken of before.

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# The Epistle of Saint Paul to the Galathians,

The first Chapter.

Paul rebuketh them, because they were fallen away from the Gospell, sheweth his owne conuersation, magnifieth his office and apostleship, and declareth him selfe to be equall with the cheefe apostles.



Paul an Apostle, (not of A

(a)men, neither by mā,  
but by Iesus Christe,  
and by God the father,  
whiche rayled hym vp  
from the dead,) and al  
the brythre whiche are  
with me, vnto y<sup>e</sup> chur-

ches of Galatia: Grace Rom. 1. a.

(be) with you, & peace 1. Coz. 1. a.

from God the father, &  
from our Lorde Iesus

Christ: Which gaue him selfe for our sinnes, to deliuer  
vs from this present euyl worlde, according to the wil  
of God and our father, to whom (be) glorie for euer and  
euer, Amen. I marueyle that ye are so soone turned  
from him that had called you in the grace of Christe,  
vnto another gospell. Which is not another (gospell:)  
but that there be some whiche trouble you, and intende  
to peruert the Gospell of Christ. Neuerthelesse, though  
we, or an angell from heauen preache any other Gospell  
vnto you then that whiche we haue preached vnto you, 1. Coz. 20. b  
let him be accursed. As we sayd befoze, so say I nowe a-  
gayne, If any man preache any other Gospell vnto you  
then (that) ye haue receaued, let hym be accursed. Do I  
now perswade men, or God? Other do I seeke to please  
men? For if I shoulde yet please men, I were not the  
seruaunt of Christe.

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## The Epistle to the Galathians.

Act. 7. a.

Act. 9. a.

Act. 22. d.

I certifie you brethren, that the Gospell whiche was preached of me, was not after man. For I neither receaued it of man, neither was taught (a:) but by the reuelation of Iesus Christe. For ye haue hearde of my conuersation in tyme past in the Iewes religion, (how) that beyonde measure I persecuted the church of god, and spoyled it: and profited in the Iewes religion aboue many of my companions in myne owne nation, bryng a very feruent maynteyner of the traditions of my fathers. But when it pleased God, which separated me from my mothers wombe, and called (me) by his grace, to reueale his sonne by me, that I should by the Gospell preach him among the heathen: immediatly I communed not with fleshe & blood, neither returned to Hierusalem to them whiche (were) Apostles before me: but went my wayes into Arabia, and came agayne vnto Damascus. Then after thre yeres, I returned to Hierusalem to see Peter, and abode with him fiftene dayes. But other of the Apostles sawe I none, save James the Lordes brother. The things therfore which I write vnto you, beholde, before God I lie not. Afterwarde, I came into the coastes of Syria and Cilicia, and was unknowen in face vnto the Churches of Iurie, whiche were in Christe: But they had heard only, that he whiche persecuted vs in tyme past, now preacheth the sayth whiche before he destroyed. And they glorified God in me.

### The Notes.

a. There be foure maner of apostles or messengers. The first, which are neither sent of men, nor by men, but by Iesus Christe and God the father, as was Elisha the prophete, and Paul him selfe. The seconde of God, but by man, as Iosuah was ordayned of God, but by Moyses which was a man. The thurde sort, are such as by fauour or money do get the roome of ministers. The fourth, are false prophetes and apostles, of whom saint Paul writeth on this wise, Such fals apostles do falsion them selues as though they were the apostles of Christe, and dare say, This saith the Lorde: whereas the Lorde hath not sent them. Hierome.

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The.ii.Chapter.

¶ He withstandeth Peter in the face, and proueth that the lawe and circumcision are not necessarie to saluation.

**T**hen fourteen yeres after, I went vp againe to Hierusalem with Barnabas, and toke Titus with me. A  
Act. 17. a.

I went vp also by reuelation, and I declared vnto them the Gospel which I preache among the gentiles: but priuately with them whiche were the cheefe: lest by any meanes I shoulde runne or had runne in vayne. But neither Titus which was with me, being a greke, was compelled to be circumcised: and that because of incommers, being false brethren, whiche came in priuily to spie out our libertie whiche we haue in Christe Iesu, that they might bring vs into bondage. To whose, (as) no not for an " houre, we gaue place by subiection, " or, moment. that the truth of the Gospel might continue with you. Of them whiche seemed to be somewhat, (what they were in tymes passed it maketh no matter to me, God accepteth no mans person: ) for they whiche seemed cheefe, added nothing (to me.) But contrarywise, when they sawe that the Gospell of the uncircumcision was committed vnto me, as the Gospell of the circumcision was committed vnto Peter: ( For he that was myghtie in Peter to the Apostleship of the circumcision, the same was mightie in me toward the Gentiles.) When they perceaued the grace that was geuen vnto me, (then) James, Cephas, and John, which seemed to be pillars, gaue to me and Barnabas the right handes of felowship, that we (should be Apostles) vnto the heathē, and they vnto the circumcision. Surely that we should remember the poore: Wherein also I was diligent to do the same. But when Peter was come to Antioche, I withstoode hym to the face, because he was to be blamed. For yer that certayne came from James, he dyd eate with the Gentiles: but when they were come, he withdrew, and separated hym selfe, fearyng them which were of the circumcision. And the other Jewes

ff iiii

dissembled



## The Epistle to the Galathians.

Phil. 3. a.  
Rom. 3. c.

Ephes. 5. a.

Rom. 4. c.

**C** dissembled likewyse with him : insomuch that Barnabas also was brought into their simulation. But when I sawe that they went not the right way to the truth of the Gospell, I sayde vnto Peter before them all, If thou being a Jewe, liuest after the maner of the Gentiles, & not as do the Jewes, why canst thou the Gentiles to liue as do the Jewes? We (which are) Jewes by nature, and not sinners of the Gentiles, knowe that a man is not iustified by the deedes of the lawe, but by the faith of Iesus Christe: and we haue beleued on Iesus Christe, that we myght be iustified by the sayth of Christe, and not by the deedes of the lawe, because by the deedes of the lawe no fleshe shalbe iustified. If then whyle we seeke to be made ryghteous by Christe, we our selues are fownde sinners: is therefore Christe the minister of sinne? God forbid. For if I builde agayne the thinges whiche I destroyed, then make I my selfe a trespasser. For I thzough the lawe am dead to the law, that I might liue vnto God: I am crucified with Christe. Neuerthelesse, I liue, yet nowe not I, but Christe liueth in me: And the lyfe whiche I nowe liue in the fleshe, I liue by the sayth of the sonne of God, which loued me, and gaue hun selfe for me. I reiect not the grace of God: for if righteousnes (come) of the law, then Christ is dead in vayne.

The Notes.

a. In this deede of Paul, we learne, that as the weake ought to be borne with all, so in no wise we ought to geue place vnto them that are of malice stincked and stubborne.

The.iii. Chapter.

**H**e rebuketh the vnstedfastnesse of the Galathians, shewing the perfectnesse of the lawe, and declareth neuerthelesse, that it was not geuen for naught.

**A** Foolishe Galathians, who hath bewitched you, that ye shoulde not obey the truth? To whom Iesus Christe was described before the eyes, and among you crucified? This onely woulde I learne

of

you, whether ye receaued the spirite by the deedes of the lawe, or by the hearing of the sayth? Are ye suche holies, that after ye haue begun in the spirite, ye would come ende in the fleshe? haue ye suffered so great things in vayne? yf it be yet in vayne. He therfore that misstrerth to you the spirit, and worketh miracles among you, doth he it through the dedes of the lawe, or by hearing of the sayth? Euen as Abraham beleued God, and he was ascribed to him for righteousnesse. Knowe ye therfore, that they which are of sayth, the same are the children of Abraham. For the scripture seing aforehand that God would iustifie the heathen through sayth, shewed beforehande glad tidings vnto Abraham, (saying) In thee shall all nations be blessed. So then, they which be of sayth, are blessed with the saythfull Abraham. For as many as are of the dedes of the law, are vnder the curse: For it is written, Cursed is euery one that continueth not in all thinges whiche are written in the booke of the lawe, to do them. But that no man is iustified by the law in the sight of God, it is euident: For the iust shall lyue by sayth. And the law is not of sayth: but the man that doth them, shall liue in them. Christe hath redeemed vs from the curse of the lawe, beyng made a curse for vs: For it is written, Cursed is euery one that hangeth on tree, that the blessing of Abraham might come on the Gentiles through Iesus Christe, that we might receaue the promise of the spirit through faith. Brethren, I speake after the maner of men: though it be but a mans testament, yet if it be allowed, no man reiecteth it, or adderth therto.

To Abraham and his seede were the promises made. He sayth not, To the seedes, as of many: but, To thy seede, as of one, whiche is Christe. This I say, That the lawe which began afterwarde beyonde foure hundred and thirtie yeres, doth not disanul the testament that was confirmed afore of God vnto Christeward,

Gen. 15. d

Rom. 4. a

Iam. 2. d

B

Gen. 22. d

Gen. 24. d

Rom. 15. b.

Heb. 10. g

Deu. 21. b

C

The Epistle on  
the. xiii. Sunday  
after Trinitie.

Gen. 15. c.

Exod. 12. f

# The Epistle to the Galathians,

Rom. 4. c

Rom. 5. c  
and. 7. b  
the lawe.

Rom. 7. c  
1. Tim. 1. b  
D

Rom. 6. d  
Some reade,  
all ye that are  
baptized into  
Christe, haue  
put on Christ.  
John. 18. c

The Epistle on  
the Sunday af-  
ter Christinas.  
John. 3. b  
Rom. 8. a

to make the promise of none effect. For yf the inheri-  
taunce be of the lawe, then not nowe of promise. For  
God gaue (the inheritance) vnto Abraham by promise.  
Wherefore then serueth the lawe? It was added be-  
cause of transgressions, till the seede came to whom the  
promise was made: and it was ordeyned by angels in  
the hande of a mediator. A mediator is not (a medi-  
ator) of one, but God is one. Is the lawe then agaynst  
the promise of God? God forbid. For if there had bene  
lawe geuen which could haue geuen life, then no doubt  
righteousnesse shoulde haue ben by the lawe. But the  
scripture hath concluded all vnder sinne, that the pro-  
mise by the fayth of Iesus Christe should be geuen vnto  
them that beleue.

But before fayth came, we were kept vnder the lawe,  
and were shut vp vnto the fayth which shoulde after-  
ward be revealed. Wherefore the lawe was our scoole-  
maister vnto Christe, that we shoulde be iustified by  
fayth. But after that fayth is come, we are no longer  
vnder a scoolemaister. For ye are all the children of god  
by fayth in Christe Iesu. For all ye that are baptized,  
haue put on Christ. There is no Iewe, neyther Greke,  
there is neither bonde nor free, there is neither male,  
nor female: For ye are all one in Christ Iesu. If (ye be)  
Christes, then are ye Abrahams seede, and heyes ac-  
cording to the promise.

## The. liii. Chapter.

Paul sheweth that through Christe we be deliuered from the  
lawe, and rebuketh the vnthankfulnesse of the Galathians.

**A**ND I say: That the heire as long as he is a child,  
differeth nothing from a seruauant, though he be  
Lorde of all: but is vnder tutours and gouernours,  
vntill the time appoynted of the father. Euen so we,  
when we were children, were in bondage vnder the  
rudimentes of the worlde: but when the fulnesse of the  
time was come, God sent his sonne made of a woman,  
and

and made v  
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and made vnder the lawe, to redeeme them that were  
 vnder the law, that we might receaue the adoption of  
 children. Because ye are sonnes, God hath sent the spi-  
 rite of his sonne into your heartes, crying Abba, father.  
 Wherefore thou art no more a seruauit, but a sonne: yf  
 thou be a sonne, thou art also an heyre of God, through  
 Christ. Notwithstanding, when ye knewe not God, ye  
 did seruice vnto them which by nature are no goddes.  
 But nowe after that ye haue knowen God, yea rather  
 are knowe of god, howe turne ye againe vnto the weake  
 and beggerly rudimentes, wherunto againe ye desire a  
 flesh to be in bondage? Ye obserue dayes, & monethes,  
 and times, & yeres. I am in feare of you, lest I haue be-  
 slowed on you labour in vayne. Brethren, I beseech you  
 be as I (am) for I (am) as you are: ye haue not iniured me  
 at all. Ye know howe through infirmite of the fleshe I  
 preached the Gospel vnto you at the first: and my temp-  
 tation whiche was in my fleshe ye despised not, neither  
 abhorred: but receaued me as the angel of God, euen as  
 Christ Iesus. What is then your felicitie? For I beare  
 you recorde, that if it had ben possible, ye would haue  
 plucked out your owne eyes, & haue geuen them to me.  
 Am I therfore become your enemye, because I tel you  
 truth? They are gelous ouer you amisse: yea, they intēd  
 to exclude you, that ye should be seruent to the ward. It  
 is good alwaies to be zelous in a good thing, & not only  
 when I am present with you. My litle children, of who  
 I trauaile in birth againe, vntil Christ be fashioned in  
 you. But I desire to be present with you nowe, and to  
 chaunge my voyce: for I stand in doubt of you. Teline  
 ye that desire to be vnder the lawe, do ye not heare the  
 lawe? For it is written that Abraham had two sonnes:  
 the one by a bonde maide, the other by a free woman.  
 But he whiche was of the bonde woman, was borne af-  
 ter the fleshe: But he whiche was of the free woman,  
 (was borne) by promise. Which things are spoken by

Rom. 8. e

B

C

Gen. 16. a

Gen. 21. a

Hebr. 11. a

The Epistle on  
the iiii. Sunday  
in Lent.

D

an

# The Epistle to the Galathians,

• D<sup>r</sup>, reader:  
for Sina is a  
mount in Ara-  
bia.

Apo. 21. a  
Esa. 54. a

Gen. 21. a

an allegorie. For these are two testaments: the one from the mount Sina, which gendrieth vnto bondage whiche is Agar: " For Agar is the mount Sina in Arabia, and borieth vpon the citie whiche is now called Hierusalem, and is in bondage with her children. But Hierusalem whiche is aboue, is free: which is the mother of vs al. For it is written, Reioyce thou barren that bearest no children, breake forth and crye that thou traunylest not: for the desolate hath many children, then she whiche hath an husbande. But brethren, we are after Isaac the children of promise. But as then he that was borne after the flesh, persecuteth him that was borne after the spirite: euen so is it now. Neuertheless, what sayth the scripture? Put away the bondewoman and her sonne: for the sonne of the bondewoman, shall not be heyre with the sonne of the free woman. So then brethren, we are not the children of the bondewoman, but of the free.

The Notes.

a. By the dayes, he vnderstandeth the Sabbathes and newe Moones: by the monethes, the first and seuenth moneth: by the tymes, Whitsontide, Easter, and the feast of the tabernacles: by the yerres, he vnderstandeth the yere of (iubilee) or of forgiuenesse. It is not meant but that we may well kepe certayne dayes, not that one day is holier then another, but that we may haue tyme to come together, both to preache and to heare the worde of God, offering with one accorde our common supplications vnto him.

The .v. Chapter.

He labourereth to drawe them away from circumcision, sheweth them the battayle betweene the spirite and the flesh, and the fruites of them both.

• D<sup>r</sup>, con-  
fratwile.

Esa. 9. a.  
Act. 23. c.  
Gala. 6. a

• Stande fast therefore in the (a) libertie wherewith Christ hath made vs free, and be not intangled in a gayne with the yoke of bondage. Beholde I Paul say vnto you, that yf ye be circumcised, Christ shall profite you nothing. For I testifie agayne to every man which is circicised, that he is a detter to do the whole lawe. Christe is become but wayne to you, as many of you as are iustified by the lawe are fallen from gract. For

we through the spirite wayte for the hope of righteousness by fayth. For in Iesus Christe neyther is circumcision any thing worth, neither yet vncircumcision: but fayth, which worketh by loue. He did runne well, who was a let vnto you, that ye shoulde not obey the truth: Not the perswasion of him that called you. A little leauen doth leauen the whole lump of dowe. I haue trust towarde you in the Lorde, that ye will be none other wise minded: But he that troubleth you, shall beare iudgement whatsoeuer he be. And brethren I yet preache circumcision, why do I yet suffer persecution? Then is the slander of the crosse ceased. I woulde to God they were cut of which trouble you. For brethren, ye haue ben called into libertie: onely not libertie be on occasion to the fleshe, but by loue true one another. For all the lawe is fulfilled in one worde, (which is this) Thou shalt loue thy neighbour as thy selfe. If ye bite and deuour one another, take hede lest ye be consumed one of another.

Then say I, walke in the spirite, and ye shall not fulfill the lust of the fleshe. For the fleshe lusteth contrary to the spirite, and the spirite contrarie to the fleshe: These are contrary one to another, so that ye can not do what ye would. But and yf ye be led of the spirite, then are ye not vnder the lawe. The dedes of the fleshe are manifest, whiche are these, adultrie, fornication, vncleannesse, wantonnes, worshipping of images, witchcraft, hatred, variaunce, zeale, wrath, strife, seditions, fittes, enuynges, murders, drunkennes, gluttonies, and suche like: of the whiche I tell you before, as I haue tolde you in times past, that (euca) they whiche do suche thinges, shall not inherite the kingdome of God. But the fruite of the spirite is, lone, ioy, peace, long suffering, gentlenesse, goodnesse, faith, meekenesse, temperance: agaynst suche there is no lawe. They truly that (are) Christes, haue crucified the fleshe, with the affections

Rom. 13.e.

Iam. 2.b

1. Pet. 2.c

C

The Epistle on  
the. xiiii. Sun.  
after Trinitie.

D

Mat. 26.D

1. Cor. 6.b

Eph. 5.a

# The Epistle to the Galathians.

affections and lusts.

If we liue in the spirite, let vs walke in the spirite. Let vs not be desirous of vaine glory, prouoking one another, enuying one another.

The Notes.

2. They do not stande in the libertie of Christe, which beyng content with the free and only grace of Christe, do set their mynd vpon the lawe, as though Christe were not sufficient to saue almen but had neede of the helpe of the lawe. Yet we must take heed that we do not misuse this libertie, thynkyng that we may do whatsoeuer we lust.

The.vi. Chapter.

¶ He exhorteth them to brotherly loue, and one to beare with another. In the ende he warneth them to beware of circumcision.

**B** Rechen, yf a man be taken in any fault, ye which are spirituall, restoree suche a one in the spirite of meekenes, considering thy selfe, lest thou also be

Rom.15.e.

tempted. Beare ye one anothers burthen, and so fulfill the lawe of Christe. For if any man seeme to him selfe that he is somewhat, when he is nothing, the same deceaueth himselfe in his owne fantasie. But let every man proue his owne worke: and then shal he haue reioycing onely in his owne selfe, and not in another. For every

Rom.4.D

Rom.15.D.

man shall beare his owne burthen. Let him that is taught in the worde, minister vnto him that teacheth him, in all good thinges. Be not deceaued, God is not mocked: For whatsoeuer a man soweth, that shall he also reape. For he that soweth into the flesh, shal of the

2.Thes.3.b

flesh reape corruption: but ye that soweth into the spirite, shal of the spirite reape lyfe euerlasting. Let vs not be weery in wel doing: for in due season we shal reape, yf we saynt not. While we haue therfore time, let vs do good vnto all men, specially vnto them which are of the housholde of sayth.

C

The Epistle on the. xv. Sunday after Trinitie.

"D", in the flesh.

¶ We see howe large a letter I haue written vnto you with myne owne hande. As many as desire with outward appearaunce to please carnally, the same constraayne you to be circumsised, only lest they should suffer perse-

persecution f  
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your flesh. E  
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persecution for the crosse of Christ. For they themselves  
 which are circumcised, kepe not the lawe: but desire  
 to haue you circumcised, that they might reioyce in **D**  
 your flesh. God forbid that I should reioyce, but in the  
 crosse of our Lorde Iesus Christe, whereby the worlde  
 crucified vnto me, and I vnto the worlde. For in  
 Christe Iesu neither circumcision auayleth any thing,  
 nor uncircumcision, but a newe creature. And as many  
 as walke according to this rule, peace be on them, and  
 mercie, and vpon the (a) Israel (that is) of God. From  
 hence forth let no man put me to businesse: for I beare  
 in my body the markes of the Lorde Iesus. Brethren,  
 the grace of our Lorde Iesus Christe be with your  
 spirit, Amen.

The Epistle vnto the Galathians, was sent  
 from Rome.

The Notes.

Because that they which taught circumcision, mixing the lawe  
 with the Gospell were of the Israelites, here Saint Paul seemeth to  
 make a difference betwene them and the other, which preached the  
 Gospell sincerely, whom he calleth the Israel of God, or that per-  
 taineth vnto God.

The Argument of the Epistle  
 to the Ephesians.

In this Epistle Saint Paul doth highly prayse and set forth the  
 Gospell, and the vocation or calling of the Christians, whom he  
 doth exhort to abyde stedfast in the same, and to lyue a godly  
 life, according to this glorious calling. For they that lyue in  
 times, and will not frame or fashion them selues after the worde of  
 God, do purchase vnto them selues death and damnation. But chiefly  
 Saint Paul doth set forth the excellent grace of God, in this that  
 the Gentiles are also called vnto these spirituall & heavenly riches.  
 Last of all, he sheweth the duetie of all persons in their vo-  
 cation, and what ought to be the armour and  
 weapons of them that  
 beleue.



# The Epistle to the Ephesians, The Epistle of saint Paul to the Ephesians.

The first Chapter.

The everlastyng ordinaunce and election of God In saving  
men through Christe Iesus his sonne. We are ordayned  
good workes. The dominion of Christe.

A



I. Col. I. a  
I. Pet. I. a

" O, be God  
and the father

Col. I. b.

B

Eph. 4. a

C

**P**aul an Apostle  
of Iesus Christ  
by the will  
of God, to the  
saintes which are  
Ephesus, and to  
faithfull in Christe  
Iesus, Grace (be) with  
you, and peace fro  
our father, and (from)  
the Lord Iesus Christ  
Blessed be God the  
father of our Lord Iesus

Christe, whiche hath blessed vs in all spiritual  
blessing, and heauenly thinges by Christe: according  
as he had chosen vs in him before the foundation of  
the worlde, that we should be holy, and without blame be  
fore him through loue. Who hath predestinate  
vs into the adoption of children by Iesus Christ vnto him  
selfe, according to the good pleasure of his will: to the  
praise of the glorie of his grace, wherein he hath made  
vs accepted in the beloued. In whom we haue redem  
ption through his blood, the forgeuenesse of sinnes, ac  
cording to the richesse of his grace, wherein he hath  
abounded towardes vs in all wisdom and prudence,  
and hath opened vnto vs the mysterie of his wil, accord  
ing to his good pleasure whiche he had purposed in

him selfe, that  
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Christ, bo  
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all in all.  
That is the  
any merites of  
the worlde w

himselfe, that in the dispensation of the fulnesse of the  
 times he might gather together in one all thinges in  
 Christ, both which are in heauen, & which are in earth  
 in him. In whom also we are chosen, being predestinate  
 according to the purpose of him who worketh all thinges  
 after the counsell of his owne will: that we should  
 come vnto the prayse of his glorie, which before beleued in  
 Christ: In whom also ye (hoped) after that ye heard  
 the word of trueth, the Gospel of your saluation, where-  
 unto also after that ye beleued, were sealed with the holy  
 spirit of promise, whiche is the earnest of our inheri-  
 tance, vnto the redemption of the purchased posses-  
 sion, vnto the prayse of his glory. Therefore I also after  
 that I heard of the fayth which ye haue in the Lorde  
 Jesus, and loue vnto all the saintes, ceasse not to geue  
 thanks for you, making mention of you in my prayers,  
 for the God of our Lorde Jesus Christ, the father of  
 glory, may geue vnto you the spirit of wisdom and  
 reuelation, in the knowledge of him: the eyes of your  
 vnderstanding being lightened: that ye may knowe what the  
 hope is of his calling, and what the riches of the glo-  
 ry of his inheritance (is) in the saintes: And what is  
 the exceeding greatnesse of his power to vsuarde  
 which beleue, according to the working of his mightie  
 power, which he wrought in Christ when he raysed  
 him from the dead, and set him on his right hande in  
 heauenly (places) farre aboue all rule, and power, and  
 might, and dominion, and every name that is named,  
 not in this worlde onely, but also in the worlde to  
 come: And hath put all thinges vnder his feete, and  
 gave him (to be) the head ouer all thinges to the church,  
 whiche is his body, (and) the fulnesse of him that filleth  
 all in all.

Rom. 8. c.

2. Cor. 1. d

Rom. 1. d

Phil. 1. d

Psal. 8. b.

Hebr. 2. d

## The Notes.

1. That is the true vnderstanding of predestination, that without  
 any merites or deseruynge of ours, yea, afore the foundations of  
 the worlde were layde, God hath decreed with him selfe, to saue  
 through

# The Epistle to the Ephesians.

through Christe, all them that do beleue.

The.ii.Chapter.

¶ Paul sheweth them what maner of people they were before their conuersion, and what they are now in Christe.

Col.1.a.

Colo.3.a

Eph.2.5.

Titus.1.D.

Phil.3.b.

Colo.2.a.

**A**ND (he quickned) you that were dead in trespasses and sinnes: in the which in tyme passed ye walked according to the course of this world, after the governance that ruleth in the aye, the spirite that now worketh in the children of disobedience. Among which we all had our conuersation also in tyme past in the lustes of our flesh, fulfilling the will of the flesh, and of the mind, and were by nature the children of wrath, euen as other: But God whiche is riche in mercy, for his great loue wherewith he loued vs, euen when we were dead by sinnes, hath quickened vs together with Christe, by whose grace ye are saued: And hath raynt (vs) vp together, and made (vs) sit together in heavenly thinges in Christe Iesus: that in ages to come, he might shewe the exceeding rychesse of his grace in his kindnesse to vswarde through Christe Iesus. For by grace are ye made safe through fayth, and that not of your selues, it is the gift of God: Not of workes, lest any man should boast him selfe. For we are his workmanship, created in Christe Iesus vnto good workes, whiche God hath ordeyned that we shoulde walke in them. Wherefore, remember that ye beyng in tyme passed Gentiles in the flesh, called vncircumcision of the flesh, whiche is called circumcision in the flesh, made by hande: that at that tyme ye were without Christe, beinge aliauntes from the common wealth of Israel, and straungers from the testaments of promise, hauing no hope, and without God in this worlde. But now in Christe Iesus, ye whiche sometime were farre off, are made nye by the blood of Christe. For he is our peace, whiche hath made both one: and hath broken downe the wall that was a stoppe betwene vs, taking away in his flesh the hatred, (euen) the lawe of commandmentes

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dementes (contayned) in ordinaunces, for to make of  
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 and that he might reconcile both vnto God in one bo-  
 dy through (his) crosse, and thus hatred thereby, and  
 came and preached peace to you (which were) a farre of,  
 and to them that were nye. For through him we both  
 haue an entraunce in one spirite vnto the father.

Nowe therefore ye are no more straungers and for-  
 rayners: but citizens with the saintes, and of the hou-  
 holde of God, and are buyld vpon the foundation of  
 the Apostles and Prophetes, Iesus Christe him selfe  
 being the head corner stone, in whom all the buylding  
 coupled together, groweth vnto an holy temple in the  
 Lorde, in whom ye also are buylded together for an ha-  
 bitation of God through the spirite.

I. Cor. 3. b  
 The Epistle on  
 S. Thomas day.

Esa. 28. d

The Notes.

1. They are without God, which either beleue not that there is a  
 God, or if they do beleue, yet do they not beleue him to be such one  
 as he is. And truly, as many as are without the true liuing and eter-  
 nall God, it is well sayde that they are without God.

The. iii. Chapter.

¶ He sheweth the cause of his imprisonment, desireth them not to  
 saynt because of his trouble, and prayeth God to make them  
 stedfast in his spirite:

FOR this cause I Paul (am) a prisoner of Iesus  
 Christe for you Heathen, yf ye haue heard of the  
 dispensation of the grace of God which is geuen me  
 to youward: For by reuelation shewed (God) the myste-  
 rie vnto me (as I wrote afoze in fewe wordes: Wher-  
 by whē ye reade, ye may vnderstand my knowledge in  
 the mysterie of Christe) Which (mysterie) in other ages  
 was not opened vnto the sonnes of men, as it is now  
 reuealed vnto his holy Apostles and Prophetes by  
 the spirite (that) the gentiles should be inheritours al-  
 so, and of the same body, and partakers of his promise  
 in Christe by the Gospell, whereof I am made a mini-  
 ster according to the gyft of the grace of God, whiche  
 is geuen vnto me after the working of his power.

The epistle on  
 Twelfth day.

Gala. 1. b.

2. Co. 15. a

Og ii

¶ Unto

## The Epistle to the Ephesians.

Unto me the lest of all saintes is this grace geuen, that I shoulde preache among the Gentiles the vnsearchable riches of Christe, and to bring to lyght to all men what the felowship of the mysterie is whiche from the beginning of the worlde hath ben hyd in God, which made all thinges through Iesus Christe: To the intent that nowe vnto the rulers and powers in heauen (thinges) might be knowen by the Church, the manifold wisdom of God, according to the eternal purpose which he wrought in Christe Iesus our Lord, by whom we haue boldnes and entraunce in the confidence by fayth of him.

The Epistle on  
the. xvi. Sunday  
after Trinitie.

Wherefore I desire that ye faynt not for my tribulations for you, whiche is your glory. For this cause I bowe my knees vnto the father of our Lorde Iesus Christe, of whom all the family in heauen and earth is named: that he would graunt you according to the riches of his glory, to be strengthened with might by his spirite in the inner man, that Christ may dwell in your heartes by fayth: That ye beyng rooted and grounded in loue, might be able to comprehend with all saintes what is the breadth, and (a) length, and deapth, and heigth: and to knowe the loue of Christe, whiche excelleth all knowledge, that ye might be filled with a fulnesse of God. Unto him that is able to do exceeding abundantly aboue al that we aske or thinke, according to the power that worketh in vs, be prayse in the Church by Christe Iesus, throughout all ages, worlde without ende. Amen.

### The Notes.

a. That is to say, that ye may comprehend howe farre aboue measure the goodnesse of God doth reache forth it selfe, in heigth to the very angels, in deapth to the lowest partes of the worlde, in length and breadth, vnto all the corners of the earth.

### The. liii. Chapter.

¶ He exhorteth them vnto meekenesse, long suffering, vnto loue and peace, euery one to serue and edifie another with the gift

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that God hath geuen him, to beware of straunge doctrine, to  
by asyde the olde conuersation of greedie luites, and to walke  
in a newe lyfe.

Therefore a prisoner in the Lorde exhort you, that ye  
walke worthy of the vocation wherewith ye are cal-  
led, with all lowlynelle and meeknesse, with long  
suffering, forbearing one another in loue, endeououring  
keepe the vnitie of the spirite in the bonde of peace.  
One body and one spirite, euen as ye are called in one  
hope of your calling. One Lorde, one sayth, one baptis-  
me. One God and father of all, which is aboue all, and  
through all, and in you all.

But vnto euery one of vs is geuen grace, according  
to the measure of the gift of Christ. Therefore he saith,  
When he went by an hye, he led captiuitie captiue, and  
gave giftes vnto men. (But that he ascended, what is  
it but that he also descended first into the lower partes  
of the earth? He that descended, is euen the same also  
that ascended by farre aboue all heauens, to fulfill all  
things.) And he gaue some apostles, and some prophe-  
ts, and some euangelistes, and some shepheards and  
teachers, to the gathering together of the saintes, into  
the worke of ministracion, into the edifying of the body  
of Christ: till we all meete together into the vnitie of  
faith, and knowledge of the sonne of God, vnto a per-  
fect man, vnto the measure of the age of the fulnesse of  
Christ: that we henceforth be no more children, wa-  
uering and caryed about with euery wynde of doc-  
trine, in the wyllynelle of men, in craftynesse to the  
layng wayte of deceipt: but folowing tracth in loue,  
let vs growe vp into him in all thinges whiche is the  
head (euen) Christ: in whom all the body being coupled  
and (a) knit together by euery ioynt of subministracion,  
according to the effectuall power in the measure of eu-  
ery part, maketh increase of the body, vnto the edifying  
of it selfe in loue.

A  
The epistle on  
the .xvii. Sunday  
after Trinitie.  
Rom. 12. b  
1. Co. 12. b

The Epistle on  
Saint Markes  
day.  
Rom. 12. b  
B

1. Co. 12. d.

# · The Epistle to the Ephesians.

Rom. 1. d

The Epistle on  
the xix. Sunday  
after Trinitie.

Rom. 6. a

Colos. 3. b.

Zacha. 8. c.

Psal. 4. a.

Leuit. 19. c.

2. Thel. 3. b

Rom. 8. c.

2. Cor. 1. c.

This I say therefore, and testifie in the Lorde, that ye hencefoorth walke not as other gentiles walke, in vanitie of their minde, darkened in cogitation, being alienated from the lyfe of God by the ignorance that is in them, by the blindness of their heartes. Which being past feeling, haue geuen them selves ouer to wantonnesse, to worke all uncleannesse with greedines. But ye haue not so learned Christe, yf so be that ye haue heard him, and haue ben taught in him, as the true is in Iesus, to lay downe, according to the former conuersation, the olde man, whiche is corrupt according to the lustes of error: to be renued in the spirite of your mynde, and to put on that newe man whiche after God is shapen in righteousness and holynes of truth. Wherefore putting away lying, speake euery man truth vnto his neighbour: forasmuch as we are members one of another.

Be ye angry and sinne not: let not the sunne go downe vpon your wrath, neither geue place vnto the deuill. Let him that stole, steale no more: but let him rather labour, working with his handes the thing whiche is good, that he may geue vnto him that needeth.

Let no filthy communication proceede out of your mouth, but that which is good to edifie withall, as of as neede is, that it may minister grace vnto the hearers. And greeue not the holy spirite of God, by whom ye are sealed vnto the day of redemption. Let all bitterness, and fiercenesse, and wrath, and crying, and euill speaking, be put away from you, with all maliciousnesse. Be ye courteous one to another, merciful, forgiving one another, euen as God for Christes sake hath forgiven you.

## The Notes.

a. Here we learne, that as the spirite of lyfe doth come downe from the head into the whole body, which is sundrie wyse compact and made of many members, so is the congregation of the faithful quickened

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quickened by the spirit of Christ, which is the head of the Church. The joynt that ioyneth this mysticall body together, and wherwith the grace of god is ministred vnto euery member, is loue and vnicite: neither by the hande nor yet the foote beyng cut of, can be partaker of the heavenly vertue that commeth from the head.

## The.v. Chapter.

He exhorteth them vnto loue, vvaireth them to bevvare of vncleannesse, couetousnesse, foolish the talking, and false doctrine, to be circumspect, to auoide drunkennesse, to reioyce, and to be thankfull towarde God, to submit them selues one to another. He teacheth howe women should obey their husbands, and howe louingly men ought to entreate their wyues.

**B**E ye therefore followers of God, as deare children: **A**nd walke ye in loue, euen as Christ hath loued vs, The Epistle on the first Sunday in Lent. **Iohn. 13. d** and hath geuen him selfe for vs an offering and a sacrifice of a sweete smelling sauour to God. **I. Pet. 2. d** But for fornication and all vncleannesse, or couetousnesse, let it **I. Cor. 6. c** not be once named among you, as it becometh saintes: neither filthinesse, neither foolish the talking, neither idling, which are not comely: but rather geuing of thanks. For this ye knowe, that no whoremonger, neither vncleane person, nor couetous person, whiche is a worshipper of images, hath any inheritaunce in the kingdom of Christe, and of God.

Let no man deceaue you with vayne wordes: for because of suche thinges cometh the wrath of God vpon the children of disobedience. We not ye therefore companions of them. For ye were sometimes darknes, but nowe are ye light in the Lord: walke as children of light (for the fruite of the spirit is) in all goodnesse, and righteousnes, and truth) approuing what is acceptable vnto the Lord. And haue no fellowship with the unfruitful workes of darknesse, but rather euen rebuke them. For it is a shame euen to name those things whiche are done of them in secrete. But all thinges when they are rebuked of the light, are manifest, for all that which doth make manifest, is light. Wherefore he saith, awake thou that sleepest, and stande vp from the dead, and Christe shall geue thee light.

Gg iiii

Take



# The Epistle to the Ephesians.

The Epistle on  
the xx. Sunday  
after Trinitie.  
Eph. 3. 3.  
Col. 3. 6.

Gene. 2. 2.  
1. Cor. 11. 3.

Eph. 1. 2.

Gene. 2. 2.

Take heede therefore how ye walke circumspectly, not as vnwise, but as wise, redeeming the time, because the dayes are euill. Wherefore be ye not vnwise, but vnderstanding what the will of the Lorde is. And be not drunke with wine, wherein is excess: but be filled with the spirit, speaking vnto your selues in psalms and hymnes, and spirituall songes, singing and making melodie to the Lorde in your heartes: grunting and thankes alwaies for all thinges vnto God & the father in the name of our Lorde Iesus Christe, submitting your selues one to another in the feare of God.

As ye submit your selues vnto your owne husbandes, as vnto the Lorde: for the husbande is the head of the wyfe, euen as Christe is the head of the Church, and he is the sauour of the body. But as the Church is subiect vnto Christe, likewise the wiues to their owne husbandes in all thinges. Ye husbandes loue your wiues, euen as Christ also loued the Church, and gaue him selfe for it, to sanctifie it, cleansing (ie) in the fountayne of water in the worde, to make it vnto himselfe a glorious Church, not hauing spot or wrinkle, or any suche thing: but that it shoulde be holy, and without blame. So ought men to loue their wiues, as their owne bodies. He that loueth his wife, loueth him selfe. For no man euer yet hated his owne flesh: but nourisheth and cherisheth it, euen as the Lorde the Church. For we are members of his body, of his flesh, and of his bones. For this cause shall a man leaue father & mother, and shalbe ioyned vnto his wife, and two shalbe made one flesh. This is a great secreete: but I speake of Christ, and of the church. Therefore euery one of you (as ye see) Let euery one of you loue his wife euen as him selfe, and let the wife reuerence her husbande.

## The Notes.

1. They are called darknesse, that walke yet in the nyght of incontinencie and vnbeleefe, doing the vvorke of darknesse, which are whoredome

whoredome, adulterers and  
called the children of  
Galat. 6.

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ordome, adulterie, vvantonnesse, &c. But they are contrary vwise  
 ed the children of lyght, that bryng forth the frutes of the spi-  
 Galat. 6.

That is to say, the sinnes that are rebuked, & by rebuke brought  
 lyght, make them that haue any grace in them, to be ashamed of  
 hem selues, and so begyn to be lyght through repentawice and  
 mendement of lyfe.

## The.vi.Chapter.

Hoeve children shoulde behaue them selues towarde their fa-  
 thers and mothers, lyke vwise fathers towarde their children,  
 seruauntes towardes their maisters: agayne, maisters towarde  
 their seruauntes. An exhortation to the spirituall battayle, and  
 what vweapons Christen men shoulde fyght vwithall.

**C**hildren, obey your fathers & mothers in the Lord: **A**  
 for this is right. Honour thy father and mother Col.3.d.

(which is the first commaundement in promise)  
 that thou mayest prosper, & liue long on earth. Fathers **E**rod.20.b.  
 mouke not your children to wrath: but bring them vp **D**cut.3.b.  
 in instruction and information of the Lorde.

Seruauntes obey them that are (your) bodily maisters, **2.Par. 19.c**  
 with feare and trembling in singlenesse of your heart,  
 as vnto **C**hriste. Not with seruire vnto the eye, as men  
 pleasers: but as the seruauntes of **C**hrist, doying the wil  
 of God from the heart, with good wyll seruyng the  
 Lorde, and not men: Knowing, that what soeuer good  
 thing any man doth, that shall he receaue againe of the  
 Lorde, whether he be bonde or free. And ye maisters do  
 the same things vnto them, puttynge away the eatnyng:  
 knowing that your maister also is in heauen, neither is  
 respect of person with him. Finally my brethren, be **B**  
 strong in the Lorde, and in the power of his might. Put  
 on all the armour of God, that ye may stande agaynst  
 the assaultes of the deuyll. For we wrestle not agaynst  
 blood & flesh: but agaynst rule, agaynst power, against  
 worldly gouernours of the darknesse of this worlde, a-  
 gainst spirituall wickednesse in heauenly places.)

**W**herefore take vnto you the whole armour of God, **C**  
 that ye may be able to resist in the euyl day, and hauing **Luk. 12.c.**  
 finished all thinges, to stande fast. Stande therfore, ha- **1.Pet. 1.c.**  
 my

## The Epistle to the Ephesians.

Luk. 18. a.

I. Thel. 5. c.

uing loynes girt about with the trueth, and putting on the breast plate of righteousness: and hauing your feet shodde in the preparation of the Gospell of peace. About all, taking the shield of fayth, wherewith ye may quench all the fierie darteres of the wicked: and take the helmet of saluation, and the (a) sworde of the spirite, whiche is the worde of God: Praying alwayes in prayer and supplication in the spirite, and watche the vnto with all instaunce and supplication for al saintes, and for me, that utteraunce may be geuen vnto me, that I may open my mouth freely, to vtter the secrets of the Gospell, wherof I am messenger in bondes, that then in I may speake freely, as I ought to speake. But that ye may also knowe my affayres, and what I do. Tychicus a deare brother and faythfull minister in the Lorde shall shew you al thinges: Whom I haue sent vnto you for y same purpose, that ye might know of our affayres, and that he might comfort your heartes. Peace (be vnto you) brethren, and loue with faith from God the father, and from the Lorde Iesus Christe. Grace (be) with all them whiche loue our Lorde Iesus Christ in sinceritie. Amen.

Sent from Rome vnto the Ephesians  
by Tychicus.

The Notes.

2. Howe this sworde of the spirite ought to be vsed, learne of our graunde captayne Christe. Mat. 4.

## ¶ The argument of the Epistle to the Phillippians.

First saint Paul exhorteth the Phillippians to vnitie, and to such conuersation as becommeth Christians. Secondly, he geueth them wholsome admonition or vvarnyng, that they should take heede to them selues, and bevvare of false prophetes, and false preachers, that they shoulde stande stedfast in the sayth, nor suffer them selues to be brought vnder the yoke of the lawe. In the ende he geueth them heartie thanks for the liberalitie that they shewed vnto him.

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**T**ychicus a deare brother and faythfull minister in the Lorde shall shew you al thinges: Whom I haue sent vnto you for y same purpose, that ye might know of our affayres, and that he might comfort your heartes. Peace (be vnto you) brethren, and loue with faith from God the father, and from the Lorde Iesus Christe. Grace (be) with all them whiche loue our Lorde Iesus Christ in sinceritie. Amen.

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# The Epistle of Saint Paul to the Philippians.

The first Chapter.

He exhorteth them to encrease in loue, in knowlledge, and experience of godly thynges, maketh mention of his prisonment at Rome, is glad to heare Christe preached, is content either to dye or lyue, and prayeth them to leade a godly conuersation, to be of one mynde, and to feare no persecution.

**P**AUL and Timotheus the ser- Rom. 1. 1.  
uauntes of Iesus Christ, to al  
the saintes in Christe Iesus  
which are at Philippios, with  
the Bishops & Deacons: grace  
(be) vnto you, and peace from  
God our father, & (from) the  
Lorde Iesus Christ. I thanke  
my god with al remembraunce  
of you, (alwaies in al my prayer for al you making pra-  
yer with gladnes:) for your fellowship in y<sup>e</sup> Gospel, from Ephc. 1. 6.  
the first day untill now. And being perswaded of this  
same thing, that he which hath begun a good worke in  
you, wyl perfourme it vntyl the day of Iesus Christ, as  
it becometh me to iudge this of you all, because I haue B  
you in my heart, & in my bondes, in the defence & confir-  
mation of y<sup>e</sup> gospel, you al being partakers of my grace.  
For God is my recorde how greatly I long after you al  
in the bowels of Iesus Christe. And this I pray, y<sup>e</sup> your  
loue may abound yet more & more in knowlledge, and in  
al vnderstanding: that ye may discern things that dif-  
fer, that ye may be pure, & without offence, toll the day  
of Christ, being filled with the fruites of righteousnes.  
whiche (are) by Iesus Christe, vnto the glorie and  
praise of God. But I woulde ye shoulde vnderstande  
brethren, that the thinges which (came) vnto me, hath  
come rather vnto the furtheraunce of the Gospel: (so) C  
that

## The Epistle to the Philippians,

that my bondes in Christ are manifest throughout the iudgement hall, and in all other (places.) And many of the brethren in the Lorde, being encouraged through my bondes, dare more plentyfully speake the word without feare. Some preach Christ of enuie and strife, and some of good wil. The one preache Christ of strife, not sincerely, supposing to adde more affliction to my bondes: But the others of loue, knowing that I am set to the defence of the Gospell.

2. Cor. 1. b. What then? So that Christ be preached any manner of way, whether it be by pretence, or by truth, I reioyce therein, and well reioyce. For I knowe that this shall turne to my saluation through your prayer, and ministring of the spirite of Iesus Christe, according to my expectation, and my hope, that in nothing I shall be ashamed: but that with all boldnesse, as alwayes, (so) now also,

2. Reg. 24. c. Christe shall be magnified in my body, whether it be by life, or by death. For Christ (is) to me life, and death (is) to me aduantage. But if I liue in the flesh, this (is) the fruite of my labour, and what I shall choose, I wote not. For I am in a strait betwixt two, hauing a desire to be loosed, and to be with Christe, which is much farre better: Neuerthelesse, to abyde in the flesh (is) more needefull for you.

Ephe. 4. a. And this I am sure of, that I shall abyde & continue with you all, for your furtheraunce and reioyce sayth: that your reioycing may be the more aboundaunt in Iesus Christe for me, by my comming to you agayne. Onely let your conuersation be, as it becommeth the Gospell of Christ: that whether I come and see you, or els be absent, I may yet heare of your matters, that ye continue in one spirite, in one soule, fighting together for the sayth of the Gospell. And in nothing fearing your aduersaries, which is to them a token of perdition: but to you of saluation, and that of God. For vnto you it is geuen for Christ, not only this, to beleue on him:

\* or, Christes cause.

but also this, to suffer for his sake, hauing the same  
 which ye saue in me, and nowe heare in me.

## The Notes.

Here we learne that the bondes & imprisonmentes of the saintes,  
 promote and further the Gospel, Sanguis Martyrum, semen Euan-  
 gelii, as a certayne holy father doth say, that is to wyt: the blood of  
 martyrs, is the seede of the Gospell.

## The.ii.Chapter.

He exhorteth them to vnitie and brotherly loue, and to beware  
 of strife and vayne glorie: and for a sure ensample, he layeth  
 Christe before them.

If (there be) therfore any consolation in Christ, if any  
 comfort of loue, if any felowship of the spirite, if any  
 compassio and mercy, fulfill ye my ioy, that ye be like  
 minded, hauing the same loue, being of one accorde, of  
 one mind. Let nothing (be done) through strife or vaine  
 glory, but in meekenes euery man esteeme one the other  
 better then him self. Looke not euery man on his owne  
 thinges, but euery man also on the thinges of others.

Let the same minde be in you, which was in Christ  
 Jesus: Who being in the (a) fourme of God, thought it  
 not robbrie to be equall with God: but made him selfe  
 of no reputation, taking on him the fourme of a ser-  
 uant, and made in the likenesse of men, and founde in  
 figure as a man: He humbled him selfe, made obedient  
 vnto death, euen the death of the crosse. Wherefore God  
 also hath highly exalted him, and geuen him a name  
 which is aboue euery name, that in the name of Jesus  
 euery knee should bow (of thinges) in heauen, & (thinges)  
 in earth, and (thinges) vnder the earth: and that euery  
 tongue should confesse that the Lorde Jesus Christe  
 (is) to the glory of God the father. Wherefore my deare-  
 ly beloued, as ye haue alwayes obeyed, not as in my  
 presence onely, but nowe muche moze in my absence,  
 worke out your owne saluation with feare and trem-  
 bling. For it is God which worketh in you both to wil  
 and to do, of good wyll. Do all thinges without mur-  
 muring and disputing: that ye may be blamelesse and  
 pure,

I. Cor. 10. f.

The Epistle on  
 the Sunday be-  
 fore Easter.

Heb. 2. b.

B

Esa. 45. d.

Rom. 13. c

I. Cor. 3. b.

# The Epistle to the Philippians,

Act. 4. b.

2. Cor. 1. c.

1. Thes. 2. c.

Rom. 15. d.

**E** pure, the sonnes of God, without rebuke in the midst  
of a crooked and peruerse nation, among whom shine  
as lightes in the worlde, holding fast the worde of life  
to my reioycing in the day of Christe, that I haue  
runne in wayne, neither haue laboured in wayne. **P**  
and though I be offered vpon the sacrifice & seruice  
of your fayth, I reioyce, & reioyce with you all. **F**or  
the same cause also do ye reioyce, & reioyce with me. **B**ut  
I trust in the Lorde Iesus to sende Timotheus shortly  
vnto you, that I also may be of good comfort when I  
knowe your state. **F**or I haue no man lyke mynde  
who wyll naturally care for your state. **F**or all seek  
their owne, not the thinges which are Iesus Christes.  
Ye knowe the prooffe of him, that as a sonne with  
father, he hath serued with me in the Gospell. **T**herefore  
I hope to sende, as soone as I knowe my state.  
But I trust in the Lorde, that I also my selfe shal come  
shortly. **B**ut I supposed it necessarie to sende to you  
Epaphroditus, my brother and companion in labour and  
fellow souldier, but your apostle, and the minister of my  
needes. **F**or he longed after you all, and was full of hea-  
uiness, because that ye had heard that he had ben sicke.  
And no doubt he was sicke neere vnto death, but god had  
mercie on him: and not on him only, but on me also, lest  
I should haue sorowe vpon sorowe. I sent him therefore  
the more diligently, that when ye see him agayne, ye  
may reioyce, and that I may be the lesse sorowfull. **R**e-  
ceiue him therefore in the Lorde with all gladnesse, and  
make muche of such: because for the worke of Christe  
he was nye vnto death, not regarding his life, to fulfill  
your lacke of seruice towarde me.

The Notes.

1. To be in the shape of God, is to be equal with God in all thinges,  
yea to be very naturall God, which thing we ought to vnderstande  
of Christe, which beeing a true naturall God, dyd for our saluation  
take vpon him the shape of a seruaunt, that is to say, vouchsafe to  
be borne a very naturall man, beeing in all thinges lyke vnto vs, sinne  
only beeing excepted.

The

The.iii.Chapter.

He warneth them to beware of false teachers, whom he calleth dogges and enemies of Christe, and reproveth mans owne righteousnesse.

**M** Discover my brethren, reioyce ye in the Lorde. It agreueth me not to write the same thing often to you, for to you it is a sure thing. Beware of Rom. 2. d.  
 dogges, beware of euill workers, beware of concision. For we are the circumcisiō, which worship God in the spirit, & reioyce in Christ Iesus, & haue no confidence in the fleshe: though I might also haue confidence in the fleshe. If any other man thinketh that he hath wherof he might trust in the fleshe, I more, circumcized the eight day, of the kinred of Israel, of the tribe of Benjamin, an Ebue of the Ebues, after the lawe a Pharisee. Concerning feruentnes, persecuting the church: touching the righteousnesse which is in the lawe, I was blamelesse. But the thynges that were vantage vnto me, those I counted losse for Christes sake. Yea, I thinke all thinges but losse for the excellencie of the knowledge of Christe Iesus my Lorde: For whom I haue counted all thing losse, and do iudge them but vile, that I may wyn Christ, and be founde in him, not hauyng myne owne ryghteousnesse whiche is of the lawe: but that whiche is through the fayth of Christe, the ryghteousnesse whiche commeth of God through fayth: (a) that I may knowe him, and the power of his resurrection, and the felowship of his passions, be-  
 yng made comfortable vnto his death: \* If by any  
 means I myght attayne vnto the resurrection of the dead. Not as though I had alreedy attained. either were alreedy perfect: but I folow, if that I may comprehend, wherein also I am comprehended of Christ Iesus. Bre-  
 thren, I count not my self as yet v I haue attayned: but this one thing (I say) I forget those thinges whiche are behind, & endeouour my self vnto those thinges which are before, & I prease toward the marke, for the price of the  
 byc

Act. 13. c.

Mat. 14. c.

B

Assaying.



# The Epistle to the Philippians,

hve calling of God in Christ Iesus. Let vs therefore many as be perfect, be thus minded: and if ye be otherwise minded, God shall reueale the same also vnto you. Neuerthelesse, vnto that whiche we haue attained vnto, let vs proceede by one rule, that we may be of one accord.

The Trinitie on the xxii. Sunday after Trinitie.

I. Thes. 4. c. and. 10. d.

Rom. 16. c.

I. Cor. 15. g.

**B**rethren, be folowers together of me, and lookethem whiche walke so as ye haue vs for an ensample. For many walke of whom I haue tolde you often, and nowe tell you weeping, (that they are) the enemies of the crosse of Christ: whose ende (is) damnation, whose God (is their) belly, and glozie to their shame, which minde earthly thinges. But our conuersation is in heauen, from whence also we loke for the saviour, the Lord Iesus Christ: who shall chaunge our vile body, that it may be fashioned like vnto his glorious body, according to the working whereby he is able to subdue all thinges vnto him selfe.

The Notes.

a. The most excellent and most perfect knowledge of Christe, is to knowe that Christe is both a true naturall God, and a true naturall man, who hauing pitie and compassion vpon vs, came downe and was incarnate, and at length nayled vpon the crosse for the satisfaction of our sinnes.

The. iiii. Chapter.

¶ He salureth certayne of them, exhorteth them to be of honest conuersation, and thanketh them because of the prouision that they made for him beyng in prison.

**A** Therefore my brethren beloued and longed for, my ioy and crowne, so continue in the Lord ye beloued.

I pray Euodias, and besech Syntyches, that they be of one accord in the Lorde. Vea, and beseeche thee also saythfull yokefelowe, helpe those (women) whiche laboured with me in the Gospell, and with Clement also, and with other my labour felowes, whose names are in the booke of lyfe.

Luke. 10. c.

Apor. 17. a. The Epistle on the. iiii. Sunday in Aduent.

Reioyce in the Lorde alway: & agayne I say reioyce, Let your pacient minde be knowen vnto all men. The

Lorde

the Lord is at hande. Be carefull for nothing: but in all things let your petition be manifest vnto God, in prayer and supplication with geuing of thanks. And the peace of God which passeth all vnderstanding, shall keepe your heartes and mindes through Christ Iesus.

Furthermore brethren, whatsoeuer things are true, whatsoeuer things (are) honest, whatsoeuer things (are) iust, whatsoeuer things (are) pure, whatsoeuer things pertaine to loue, whatsoeuer things (are) of honest report: If there be any vertue, and if there be any prayse, thinke on these things. All which ye haue both learned, & receaued, and heard, and seene in me, those things do: and the God of peace shall be with you. But I reioyce in the Lord greatly, that now at the last you are reuiued agayne to care for me, in that wherein ye were also carefull, but ye lacked oportunitie. I speake not because of necessitie: for I haue learned, in whatsoeuer estate I am, therewith to be content. I knowe how to be lowe, and I knowe howe to creeche: euery where and in all things I am instructed both to be full, and to be hungry, both to haue plentie, and to suffer neede. I can do all things through Christe, which strengthueth me. Notwithstanding, ye haue well done that ye dyd communicate to my afflictions. Ye Philippians knowe also, that in the beginning of the Gospell when I departed from Macedonia, no church communicated to me as concerning geuing & receauing, but ye onely. For euen in Thessalonica ye sent once, and afterwarde agayne vnto my necessitie. Not that I desire a gift: but I desire fruite aboundyng in your accompt. But I haue receaued all, and haue plentie: I was euen filled after that I had receaued of Epaphroditus the things (which were sent) from you, an odoure of a sweete smell, a sacrifice acceptable, pleasant to God. My God shall supply all your neede though his riches in glory, in Christ Iesus. Vnto God

# The Epistle to the Colossians.

and our father (be) prayse for euermore, Amen. Salute all the saintes in Christe Iesus. The brethren which are with me greete you. Al the saints salute you, most of al they that are of Caesars householde. The grace of our Lorde Iesus Christ (be) with you all, Amen.

This Epistle was wrytten from Rome, by Epaphroditus.

## The argument of the Epistle to the Colossians.

Saint Paul doth cheefly entreate vpon three thinges. First, he declareth howe pretious a treasure God hath geuen vnto vs by his Gospell, certifying vs therby, that we are deliuered from the tyrannie of the deuyll, and from sinne, beyng made the inheritaun of his heauenly kingdome. Secondly, he wylleth vs to cleaue fast to the same doctrine, and not suffer our selues to be plucked away from it, neither by the lawe, nor by mens traditions. Thirdly, he exhorteth all Christians to godly conuersation and lyuyng.

## The Epistle of saint Paul the Apostle to the Colossians.

### The first Chapter.

¶ He geueth thanks vnto God for their fayth, loue, and hope, and prayeth for their increase, and sheweth howe vve are the kingdome of God, obtaigned by Christ, vvhich is the head of the congregation.

Galat. I. a.  
Ephel. I. a.



Christe.

Paul an Apostle of Iesus Christ, by the wyll of God, and Timotheus the brother, To the which (are) in Colossa, saints and faithfull brethren in Christe: Grace vnto you, and peace from God our father, and the Lorde Iesus

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We geue thanks to God and father of our Lorde  
 Jesus Christ, alwayes praying for you, since we hearde  
 of your fayth in Christ Jesus, and of the loue which (is)  
 to all saintes, for the hopes sake whiche is layde vp for  
 you in heauen, of whiche (hope) ye hearde before in the  
 worde of truth of the Gospell, which is come vnto you  
 euen as (it is) into all the worlde, and is fruitefull, as  
 it is also in you, from the day ye hearde (of it) and knew  
 the grace of God in truth. As ye also learned of Epaphras  
 our deare felowe seruaunt, whiche is for you a  
 faythfull minister of Christ: who also declared vnto vs  
 your loue in the spirit.

For this cause we also, since the day we hearde (that)  
 haue not ceased to pray for you, and to desire that ye  
 might be fulfilled with knowledge of his will, in all  
 wisdom and spirituall vnderstanding, that ye might  
 walke worthy of the Lorde in all pleasing, beyng fruit-  
 full in all good workes, & encreasing in the knowledge  
 of God, & strengthened with all might through his glo-  
 rious power, vnto all patience and long suffering with  
 ioyfulness: Geuing thanks vnto the father, whiche  
 hath made vs meete to be partakers of this heritage  
 of the saintes in lyght: Who hath deliuered vs from  
 the power of darkenes, and hath translated vs into the  
 kingdome of his deare sonne: In whom we haue re-  
 demption through his blood: (euen) the forgiveness of  
 sinnes: who is the image of the inuisible God, the first  
 borne of all creatures: For by him were all thinges crea-  
 ted that are in heauen & that are in earth, visible & inui-  
 sible, whether (they be) maiestie or lordship, either rule  
 or power: all thinges were created by him & for him. And  
 he is before all thinges, & in him all thinges consist. And  
 he is the head of the body of the church: he is the begin-  
 ning, the first borne of the dead, that in all thinges he  
 might haue the preeminence: For it pleased (the father)  
 that in him shoulde all fulnesse dwell: and by him to  
 by ii reconcile

The Epistle on  
 the xiii. Sunday  
 after Trinitie.

Phil. 1. a.

1. Thes. 1. a.

3

Colo. 3. d.

Ephes. 1. a.

John. 15. c.

Ephes. 1. b.

C

2. Cor. 4. a

Heb. 1. a.

1. Cor. 15. c.

## The Epistle to the Colossians.

Rom. 4. 8.

2. Cor. 5. D.

Rom. 5. a.

Coloss. 2. r.

Ephc. 2. a.

2. Cor. 1. a.

Ephc. 3. a.

D

2. Cor. 2. b.

Ephc. 1. b.

reconcile all thinges vnto him selfe, and to set at peace through the blood of his crosse by him, both the thinges in earth, and thinges in heauen. And you whiche were sometyme straungers, and enemies by cogitation in euill workes, hath he nowe yet reconciled, in the body of his fleshe through death, to present you holy, and blameable, & without faulte in his sight: if ye continue grounded and stablished in the faith, and be not moued away from the hope of the Gospell whiche ye haue hearde, howe it is preached to euery creature which is vnder heauen, whercof I Paul am made a minister. Nowe toy I in my sufferinges for you, and fulfill (a) that whiche is behinde of the passions of Christ in my fleshe for his bodie sake, which is the churche: wherof I am made a minister, according to the dispensation of God, whiche is geuen me to youwarde, to fulfill the worde of God: (euen) the mysterie whiche was hydd since the worlde began, and (since the beginning of) generations: but now is opened to his saintes, to whom God woulde make known what (is) the riches of the glorie of this mysterie among the Gentiles, whiche is Christe in you, the hope of glorie: whom we preach, warnyng euery man, and teachyng euery man in all wysdome, to present all men perfect in Christe Iesus: Wherunto I asse labour stryuing, according to his worke which worketh in me mightily.

### The Notes.

a. Saint Paul doth not meane that there wanteth any thyng in the passion of Christe, which may be supplied by man: for the passion of Christe (as touchyng his owne person) is that most perfect and only sufficient sacrifice, whereby we are all made perfect, as many as are sanctified in his blood. But these wordes ought to be vnderstanded of the elect and chosen, in whom Christ is and shalbe persecuted vnto the worldes ende. Act. 9. The passion of Christ then (as touchyng his mysticall body, which is the Church) shall not be perfect till they haue all suffered, whom God hath appoynted to suffer for his sake.

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## The.ii. Chapter.

¶ What great care Paul toke for all congregations. He exhorteth them to be stedfast in Christe, to beware of false teachers, and worldly wisdom, and describeth the false prophetes.

**F**or I woulde that ye knew what great sight I haue for you, and for them that (are) at Laodicea, and for as many as haue not scene my face in the fleshe: that their heartes might be comforted, being knit together in loue, and in al riches of certaintie of vnderstanding, to knowe the myserie of God, and of the father, and of Christ: in whom are hyd all the treasures of wysedome and knowledge. This I say, lest any man shoulde beguyle you with perswasion of wordes. For though I be absent in the fleshe, yet am I with you in the spirite, 1. Cor. 5. b. loyng and beholding your order, & your stedfast faith in Christe. As ye haue therfore receaued Christe Iesus the Lord, (so) walke ye in him: rooted and built in him, and stablished in the fayth, as ye haue ben taught, abounding therein with thankesgeuing.

Beware lest any man spoile you through philosophie & dayne deceit, after the tradition of men, and after the rudimentes of the world, & not after Christ. For in him dwelleth all the fulnesse of the (a) Godhead bodyly: B and ye are complete in him, whiche is the head of all principalitie and power, in whom also ye are circumcised with circumcision made without handes, by putting of the body of the flesh subiect to sinne, by the circumcision of Christe: buried with him in baptism, in whom ye are also risen agayne through the fayth of the operation of God, who hath raysted him from the dead. And ye beyng dead to sinne, and to the vncircumcision of your flesh, hath he quickened with him, forgewing al (your) trespasses, (and) putting out the hande writing of ordinaunces that was agaynst vs, and that hath he taken out of the way, fastening it to his crosse: spoiling all principalities and powers, hath made a shewe of them openly, triumphyng over them in it. Let no

Th iii

mau

Mat. 24. a.

Mat. 13. b.

Luk. 21. b.

Eph. 5. a.

Rom. 3. b.

Eph. 2. c.

Rom. 6. a.

Galat. 3. b.

Eph. 2. a.

# The Epistle to the Colossians.

Heb. 8. a.

" or, let no man deceaue you of your rewarde.

Galat. 4. b.

" or, do per-  
mishe in abus-  
sing. Eras.

" Seing they  
pertayne.

man therefore iudge you in meate, or in drinke, or in part  
of an holy day, or of the newe moone, or of the Sabbath  
(dayes:) whiche are shadowes of thinges to come, but  
the body (is) of Christe. " Let no man beguile you of  
victorie, in the humblenes and worshipping of angels,  
intruding him self into those things which he hath not  
sene, causelesse puffed up with his fleshy mind: and hol-  
deth not the head, wherof all the bodye by ioyntes and  
bandes supported and knit together, encrease with  
the encrease of God. " Therefore if ye be dead with  
Christe from the rudimentes of the worlde: why, as  
though liuing in the worlde, are ye led with traditi-  
ons, touche not, taste not, handle not? " Which all " be  
in corruption in abusing after the commaundementes  
and doctrines of men: whiche thinges haue a shewe of  
wisdoome in superstition and humblenes of minde, and  
in hurting of the body, not in any honoure " to the sa-  
tisfying of the fleshe.

The Notes.

a. We must beware that we do not with the Antropomorphites  
thinke that God hath a bodyly shape, because the apostle saith, that  
the Godhead dwelleth in Christe bodyly: for that is as much to say,  
that the Godhead doth dwell truly and naturally in Christe, being  
a true and a naturall God, and that therefore he is a sufficient treasure  
of all heauenly riches.

b. That is to say, that the trueth and veritie of all the thinges wher-  
of the lawe was a shadowe, is fully and most perfectly in Christe.

The. iiii. Chapter.

" He putteth them in remembraunce of the spirituall resurrecti-  
on, to lay asyde all maner of corrupt luying, to be fruitfull in  
all godlynesse and vertue, and sheweth all degrees their due tie.

The Epistle on  
Easter day.

Ephe. 1. d.

Heb. 1. a

**A** If ye then be risen agayne with Christe, seeke those  
thinges whiche are aboue, where Christe sitteth on  
the right hand of God. Set your affection on things  
aboue, not on thinges on the earth. For ye are dead, and  
your lyfe is hid with Christe in God. " When soeuer  
Christe whiche is our lyfe shall appeare, then shall ye also  
so appeare with him in glorie.

(a) " Dextere therfore your members which are byon  
the

the earth:  
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God comm-  
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the earth: fornication, uncleannes, inordinate affection,  
euill concupiscence, and conetousnesse, which is wor-  
shipping of images: for which things sake the wrath of  
God commeth on the children of disobedience. In the  
whiche ye walked sometyme, when ye liued in them.  
But nowe put ye of also all wrath, fiercenesse, maliti-  
ousnesse, blasphemie, filthy communication out of your  
mouth. Lye not one to another, seying that ye haue put  
of the olde man with his workes: hauing put on the  
newe man, whiche is reueled into the knowledge after  
the image of him that made him: Where is neither  
Greke nor Iewe, circumcision nor vncircumcisiō, Bar-  
barian, Sythian, bonde, free: but Christ is all, & in all.

Put on therefore (as the elect of God, holy and belo-  
ued) bowels of mercie, kindenesse, humblenes of mind,  
meekenesse, long suffering, forbearing one another, and  
forgiuing one another, if any man haue a quarrell a-  
gainst any: euen as Christe forgane you, so also (do) ye.  
And aboue all thinges (put on) loue, which is the bonde  
of perfectnesse. And let the peace of God haue the victo-  
rie in your heartes, to the whiche also ye are called in  
one body: and see that ye be thankesfull. Let the worde  
of Christ dwell in you richly in all wisdom, teaching  
and admonishing your owne selues, in psalmes, and  
hymnes, and spirituall songues, singing with grace in  
your heartes to the Lorde. And whatsoeuer ye do in  
worde or deede (do) al in the name of the Lorde Iesus,  
griuing thankes to God and the father by him.

Wiues, submit your selues vnto your owne hus-  
bandes, as it is comely in the Lorde. Husbandes, loue  
your wiues, & be not bitter against them. Childre, obey  
your fathers and mothers in al thinges, for that is wel  
pleasing vnto the Lorde. Fathers, prouoke not your  
children (to anger) lest they be discouraged. Seruants,  
obey in al thinges to your bodily maisters: not with eye  
seruice as men pleasers, but in singlenesse of heart, Titus.2.c,

Wh lili

fearing

B  
Rom.6.a.  
1.Pet.3.a.  
1.Cor.15.f.  
Heb.12.a.  
Eph.4.c.

The Epistle on  
the.v. Sunday af-  
ter twelſe day.

C

Eph.5.e.  
1.Pet.3.a.

Eph.6.a.



# The Epistle to the Colossians,

1. Pet. 2. c.

fearing God. And whatsoeuer ye do, do it heartily, as to the Lord, and not unto men: knowing that of the Lord ye shall receaue the rewarde of inheritance: for ye serue the Lord Christ. But he that doth wrong, shall receaue for the wrong he hath done: And there is no respect of persons.

## The Notes.

a. The true mortifying, is when the feare of God doth fraye vs from sinne, so that our heart trembleth for feare of gods iudgement, when we are tempted, or inticed to sinne. The heart being thus stricken with the feare of God, acknowledgeth his weaknesse, and calleth vnto the holy ghost. Rom. 8. and worketh outwardly a sobernesse of liuing, and other godly exercises.

## The. iiii. Chapter.

¶ He exhorteth them to be seruient in prayer, to walke wisely vnto them that are not yet come to the true knowledge of Christ, and salureth them.

Rom. 2. b.

Ephe. 5. b.

Act. 10. c.

**A** Masters, do vnto your seruantes that which is iust and equall, knowing that ye also haue a master in heauen. Continue in prayer, and wathe in the same with thankesgeuing: praying also for vs, that God may open vnto vs the doore of veteraunce, that we may speake the mysterie of Christe, wherefore I am also in bondes. That I may utter it as I ought to speake. Marke in wisdome towarde them that are without, redeeming the time. Let your speech be alway in grace, powdered with (a) salt, to know howe ye ought to aunswere euery man. All my state shall Tychicus declare vnto you, (who is) a beloued brother & faithfull minister, and felowe seruant in the Lord: whom I haue sent vnto you for the same thing, that he might knowe your state, & comfort your heartes: with Onesimus a faithfull and beloued brother, which is of you.

Ephe. 6. b.

Ephe. 5. a.

**B** They shal shewe you all thinges which are done here. Aristarchus my prison felowe saluteth you, & Marcus Barnabas sisters sonne (touching whom ye receaued commaundements:) If he come vnto you, receaue him: and Iesus, which is called Justus, which are of the

2. Ti. 4. c.

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circumcession. These only are my worke felowes vnto the kingdome of God, whiche hath ben vnto my consolation. Epaphras which is of you a seruaunt of Christ, laboureth you, alwayes labouring seruently for you in prayers, that ye may stande perfect and filled in all the will of God. For I beare him recorde that he hath a great scale for you, and them that are in Laodicea, and them (that are) in Hierapolis. Deare Lucas the Phisitician greeteth you, & Demas. Salute the brethren which are in Laodicea, and Symphas, and the Church which is in his house. And when the Epistle is read of you, make that it be read also in the Church of the Laodiceans: and that ye likewise reade the Epistle from Laodicea. And say to Archippus, Take heede to the ministration that thou hast receaued in the Lorde, that thou fulfill it. The salutation by the hande of me Paul. Remember my bondes. Grace be with you. Amen.

Written from Rome to the Colossians, by  
Tychicus and Onesimus.

The Notes.

Here we haue a goodly lesson, howe that our communication ought to be tempered with godly wisdom, which he vnderstandeth by salt (for as salt maketh meates sauourie, so godly wisdom enrichth our communication and talke to be allowable and haue a grace) we ought to take heede with whom and before whom we talke, and according to the audience to moderate and rule our communication.

## The Argument of the Epistle to the Thessalonians.

Saint Paul doth prayse and set forth the Thessalonians sayth. Ioue, and stedfastnesse agaynst persecution, excusing him selfe because that he came not in his owne person to comfort them in such troubles and afflictions as they were in for the truethe sake. Secondly, as he doth in all his other epistles, he exhorteth them to godly conuersation. Furthermore, he teacheth and instructeth them howe they ought to comfort them selues by the coming of Iesus Christ, and the resurrection of the dead, yf any do by the prouidence of God depart out of this worlde. And because he had made mention of the last day, that it shoulde come sodaynly and vnwares, he exhorteth them to wache, to pray, and to exercise them selues in the worde and in the sayth.

# The Epistle to the Theſſalo.

## The Epistle of ſainct Paul to the Theſſalonians,

### The first Chapter.

¶ He thanketh God for them, that they are so stedfast in sayth and good workes, and receaue the Gospell with such earnestnes.

Rom. 7.a  
1. Cor. 1.a  
Gala. 1.a



Aule and Siluanus, and Timotheus, vnto the church of the Theſſalonians (whiche is) in God the father, and in the Lord Iesus Christ: Grace (be) vnto you, & peace from God our father, and the Lord Iesus Christ. We geue thanks to god alwaies for all you, making

mention of you in our prayers: Without ceasing calling to remembraunce the worke of your sayth, and labour of loue, and patient abiding in the hope of our Lord Iesus Christ, in the sight of God and our father: Knowing brethzen beloued, your election of God.

¶ For our Gospell came not vnto you in worde onely, but also in power, and in the holy ghost, and in much certayntie, as ye knowe after what maner we were among you, for your sake. And ye also became followers of vs, and of the Lord, receauing the worde in much affliction, with ioy of the holy ghost: so that ye were an example to al that beleeue in Macedonia and Achaia. For from you sounde out the word of the Lord, not only in Macedonia and Achaia: but also in euery place

Actes. 1.b

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our sayth to Godwarde is spread abroade, so that we  
 were not to speake any thing. For they them selues  
 knowe of you, what maner of entring in we had vnto  
 you, and howe ye turned to God from images, to serue  
 the liuing & true God. And to tary for his sonne from  
 heauen, whom he raysed from the dead: (euen) Iesus  
 which deliuereth vs from the wrath to come.

Actes. 16. c.

## The Notes.

They are true followers of the Apostles and of Christe, which re-  
 ceaued the word of God. They do receaue the word of God, which do  
 beleue it, and frame their lyues after it, beyng redie to suffer pati-  
 ently all manner of aduersities for the name of the Lorde, as the Lord  
 himselfe and all the Apostles dyd.

## The.ii. Chapter.

He putteth them in mynde of the godly conuersation that he  
 led among the when he preached the Gospell vnto them, than-  
 keth God that they receaue his word so fruitfully, and excuseth  
 his absence.

For ye your selues brethren, knowe our entraunce in  
 vnto you, that it was not in vayne: But euen after  
 that we had suffered before, and were shamefully en-  
 treated as ye knowe at Philippos, we were holde in  
 our God, to speake vnto you the Gospell of God, in  
 much stryving. For our exhortation was not of deceit,  
 neither of vncleannesse, neither in guile: but as we  
 were allowed of God to be put in credite with the Gos-  
 pell: euen so we speake, not as pleasing men, but God,  
 whiche trieth our heartes.

A  
Actes. 17. d.

Rom. 1. a.

For neither at any time vled we flattering wordes, as  
 ye knowe, neither cloke of couetousnesse, God (is) re-  
 ceayde, neither sought we prayse of men, neither of you,  
 nor yet of others: When we might haue ben in auctho-  
 ritie as the apostles of Christe: but we were tender  
 among you, euen as a nurse cherisheth her children. So  
 being tenderly affected towards you, our good wil was  
 to haue dealt vnto you not the gospell of God only, but  
 also our owne soules, because ye were deare vnto vs.

Gala. 1. b

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then.

For

## The. i. Epistle to the Theſſalo.

Actes. 20. g  
2. Theſ. 3. b

For ye remember brethren, our labour and trauayle: for we labouring night and day, because we would not be chargeable vnto any of you, preached vnto you the Gospel of God. We are witnesses and God (also) howe holily, and iustly, and unblameably we behaued our selues among you that beleue. As ye knowe howe that as a father his children, so we haue exhorted, comforted, and besought euery one of you, that ye would walke worthy of God, who hath called you vnto his kingdom and glory. For this cause thanke we God also without ceasing, because ye receauing the worde whiche ye heard of vs concerning God, ye receaued it not as the worde of men, (but as it is in deede) the worde of God, whiche effectually worketh also in you that beleue. For ye brethren became folowers of the Churches of God, whiche in Iurie are in Christe Iesus: for ye haue suffered like thinges of your countrey men, as they haue of the Iewes: Who both killed the Lorde Iesus, and their owne prophetes, and haue persecuted vs: and God they please not, and are contrary to all men: and hinder vs to speake to the Gentiles that they might be saued, to fulfill their sinnes alway. For the wrath of God is come on them to the vttermoſt. Forasmuch brethren, as we are kept from you for a short season in person, not in heart, we enforced the more to see you personally with great desire. And therefore we would haue come vnto you (euen I Paul) once and againe: but Satan hindred vs. For what is our hope, or ioy, or crowne of reioycing? Are not ye it in the presence of our Lorde Iesus Christe at his conuining? Yes, ye are our glory and ioy.

### The Notes.

3. This is the only marke that the minister ought to shooe at, that he may please God (that tryeth the heartes) and not men. In that meane whyle, he must take heede that he do not displease them which are good and godly: but as for the vngodly, to displease them, it is an hye prayſe.

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## The. iiii. Chapter.

¶ He sheweth howe greatly he was reioyced when Timothee tolde him of their fayth and loue.

Wherefore since we coulde no longer forbear, we thought it good to remayne at Athens alone: and sent Timotheus our brother and minister of God, and felowe labourer in the Gospell of Christe, to stablish you, and to comfort you concerning your fayth: that no man shoulde be moued in these afflictions. For ye your selues knowe, that we are appoynted therunto. For verily when we were with you, we tolde you before that we shoulde suffer tribulation: euen as it came to passe, and as ye knowe. For this cause, when I coulde no longer forbear, I sent him, to knowe your faith, lest by some means the tempter had tempted you, and our labour had ben vayne. But nowe lately when Timotheus came from you vnto vs, and brought vs good tidings of your fayth and loue, and holue that ye haue good remembraunce of vs alwayes, desiring to see vs, as we also (to see) you: Therefore brethren we were comforted ouer you, in all our aduersitie and necessitie, because of your fayth: For nowe we also liue, yf ye stande fast in the Lord. For what thanks can we recompence to God agayne for you, for all the ioy wherewith we ioy for your sakes before our God? Praying night and day exceedingly to see you personally, and repayre the wantings of your fayth: Glorwe God him selfe, and our father, and our Lorde Iesus Christ, guyde our way vnto you, and the Lorde increase you, and make you abounde in loue one towarde another, and towarde all men, euen as we also towarde you, to stablish your heartes vnblyssable, in holynesse before God, and our father, in the comming of our Lorde Iesus Christe, with all his saintes.

The

# The.i. Epistle to the Thessalo.

## The Notes.

a. A good sheepearde doth alwayes count the welfare and prosperous estate of Chaites flocke to be his owne. For while it goeth well with the congregation, it goeth well with him also. But yf he seeth the Church to be in any peryll or weaknesse, then is he weened of his owne lyfe, he can haue no ioy. Who is weake (saith Saint Paul) and I am not weake: who is offended, and I burne not: This affection is not in them that seeke their owne lucre, or their owne glorie.

## The. iiii. Chapter.

¶ He exhorteth them to stedfastnesse, to kepe them selues from sinne and vnleasly conuersation, to loue one another: reberth idlenesse, and speaketh of the resurrection.

The Epistle on  
the. iii. Sunday  
In Lent.

**A** Furthermore we beseeche you brethren, and exhort you by the Lorde Iesus, that ye encrease more and more, as ye haue receaued of vs howe ye ought to walke and to please God. For ye knowe what commaundementes we gaue you by the Lorde Iesus. For this is the will of God, (euen) your holynesse, that ye shoulde abstatne from fornication: that euery one of you shoulde knowe howe to possesse his vessell in holynesse and honour: not in the lustes of concupiscence, euen as the gentiles which know not god. That no man oppresse or defraude his brother in (any) matter, because that the Lorde is the auenger of all suche, as we also haue forewarned you, and testified. For God hath not called vs vnto vncleannesse, but vnto holynesse. He therefore that despiseth, despiseth not man, but God, who hath geuen to you his holy spirite. But as touching brotherly loue, ye neede not that I wyte vnto you: for ye are taught of God to loue one another. Prea, and that thing verily ye do vnto all the brethren which are in all Macedonia: but we beseeche you brethren, that ye encrease more and more: and that ye studie to be quiet, and to do your owne businesse, and to worke with your owne handes, as we commaunded you, that ye may walke honestly towarde them that are without, and that nothing be lacking in you. But I woulde not haue you to be ignorant brethren, concerning them which (a) sleepe, that ye sorrowe not euen as other which haue

John. 13. b

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no hope. For yf we beleue that Iesus dyed and rose a-  
 gayne: euen so them also whiche sleepe by Iesus, wyll  
 God bring with him. For this say we vnto you in the  
 worde of the Lorde, that we whiche lyue, remayning  
 vnto the comming of the Lorde, shal not pꝛeuent them  
 whiche sleepe. For the Lorde him selfe shall descende  
 from heauen in a shoute, (and) in the voyce of the Ar-  
 changell, and in the trumpe of God: and the dead in  
 Christe shall ryse first. Then we whiche lyue, whiche  
 remayne, shalbe caught vp together with them in the  
 cloudes, to meete the Lorde in the ayre: and so shall we  
 euer be with the Lorde. **1. Cor. 15. 8**  
 Therfore comfort your selues  
 one another in these wordes.

## The Notes.

a To sleepe, in this place is taken for to dye: because of the sure  
 hope of the resurrection. For we are not so sure to ryse agayne when  
 we lay our selues downe to sleepe, as we are sure by the worde of  
 God that our mortall bodyes shalbe rayfed agayne. And this sleepe  
 ought only to be applied vnto the body, and not to the soule which  
 is immortall.

b Reade the. v. chapter of Iohn, and thou shalt fynde that this  
 shoute, the voyce of the Archangell, and trumpe of God, is nothing  
 but the voyce of the soane of God.

## The. v. Chapter.

He enfourmeth them of the day of dome and commyng of the  
 Lorde, exhorteth them to vvarche, and to regarde such as  
 preach Gods worde among them.

**B**ut of the times and seasons brethren, ye haue no  
 neede that I write vnto you. For ye your selues  
 know perfectly that the day of the Lord shal so come  
 as a theefe in the night. For when they shall say,  
 Peace and safetie: then shall sodenly destruction come  
 vpon them, as sorowe vpon a woman with childe, and  
 they shall not escape. But ye brethren are not in darke-  
 nesse, that that day should ouertake you as a theefe. Ye  
 are all the children of light, and the children of the day:  
 We are not of the night, neither of darkenesse. There-  
 fore let vs not sleepe, as (do) other: but let vs watche  
 and



# The. i. Epistle to the Thessalo.

**Rom. 13. d.** **Eph. 6. b** **2. Cor. 5. d** **Gala. 6. b** **1. Pet. 5. c.** **Luke. 14. g** **1. Tim. 25. c** **1. Cor. 1. b**

**B**and be sober. For they that sleepe, sleepe in the night and they that be drunken, are drunken in the night. But let vs whiche are of the day be sober, putting on the best plate of fayth and loue, and a helmet, the best of saluation. For (a) God hath not appoynted vs to wrath, but to obtayne saluation by our Lorde Iesus Christe, whiche died for vs, that whether we wake or sleepe, we shoulde liue together with him. Wherefore comfort your selues together, and edifie euery one another, euen as ye do. And we beseech you brethren, to knowe them which labour among you, and haue the ouersight of you in the Lorde, and admonishe you: that ye haue them in hie reputation in loue for their worke, and be at peace among your selues.

**C**We exhort you brethren, warne them that are unruly, comfort the feeble mynded, lyft up the weake, be patient towarde all men. See that none recompence euill for euill vnto any man: but euer folowe that which is good, both among your selues, and to all men. Reioyce euer. Pray continually. In all thinges geue thanks: for this is the wyll of God in Christe Iesus towarde you. Quenche not the spirite. Despise not prophesynges. Examine all thinges: hold fast that which is good. Abstayne from all appearaunce of euill. And the very God of peace sanctifie you throughout. (And I pray God) that your whole spirite, and soule, and body, may be preserued blamelesse in the comming of our Lorde Iesus Christe. Faythfull is he whiche called you, which will also do it. Brethren, pray for vs. Greete all the brethren in an holy kisse. I charge you in the Lorde, that this Epistle be read vnto all the holy brethren. The grace of our Lorde Iesus Christe (be) with you all. Amen.

The first (Epistle) vnto the Thessalonians,  
written from Athens.

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## The Notes.

As yf he shoulde say, God hath not called vs by the preaching of the Gospell, for to powre his vengeance vpon vs, but for to saue vs. Therefore we ought to be thankfull vnto so louyng a father. Here to sleepe, is to dye, and to awake, is to lyue. Afore, to sleepe, is to neglect his saluation.

## The Argument of the .ii. Epistle of

S. Paul to the Thessalonians.

Because that saint Paul had writtten vnto them, that the day of the Lorde shoulde come sodenly, exhortyng them to vwatche: some among the Thessalonians thought, that they shoulde see the last day. But saint Paul declareth, that it was yet farre of, and nothing so nye as they thought, shewyng what thynges should happen by the meanes of Antechriste.

## The seconde Epistle of S.

Paul the Apostle to the

Thessalonians.

## ¶ The first Chapter.

¶ He thanketh God for their fayth and loue, and prayeth for the increase of the same.



Aul and Siluanus and Timothy, vnto the Church Rem. 1. 1  
of the Thessalonians in God  
our father, and the Lorde Je-  
sus Christe: Grace vnto you  
and peace from God our fa-  
ther, and the Lorde Jesus  
Christe. We are bounde to  
thanke God alwayes for you  
brethren, as it is meete, be-  
cause that your fayth groweth exceedingly, and the loue  
of every one of you towarde another aboundeth: so that

## The.ii.Epistle to the Thessalo,

we our selues reioyce in you in the Churches of God,  
 euer your patience and fayth in all your persecutions  
 and tribulations that ye suffer: (which is a token of the  
 righteous iudgement of God, that ye may be counted  
 worthy of the kingdome of God, for which ye also suf-  
 fer. For it is a righteous thing with God, to recom-  
 pence tribulation to them that trouble you: And to you  
 which are troubled, a rest with vs, in the reuelation  
 of the Lorde Iesus from heauen, with the angels of  
 his power, in flaming fire, rendering vengeance vnto  
 them that knowe not God, and that obey not the Gos-  
 pell of our Lorde Iesus Christe. Which shall be puni-  
 shed with euerlasting damnation from the presence of  
 the Lorde, and from the glory of his power: when he  
 shall come to be glorified in his saintes, and to be made  
 marueylous in all them that beleue (because our testi-  
 monie towarde you was belened) in that day. Where-  
 fore also we pray alwayes for you, that our God would  
 make you worthy of the calling, and fulfil al good plea-  
 sure of goodnes, and the worke of fayth in power: that  
 the name of our Lorde Iesus Christe may be glorified  
 in you, and ye in him, according to the grace of our god  
 and the Lorde Iesus Christe.

### The Notes.

a. After this life the godly beeing deliuered from their tribulation  
 and paynes shall haue rest and joy, vvhetheras the vicked and vngodly  
 shall haue the contrarie. Luk. 16. Sapi. 4. These thynges ought  
 to haue alwayes before our eyes, that vve may in the tyme of per-  
 secution abyde stedfast in the trueth.

### The ii. Chapter.

¶ He sheweth them that the day of the Lorde shall not come, tyll  
 the departing from the fayth come first, and therefore he exhor-  
 teth them, not to be deceaued, but to stande stedfast in the  
 thynges that he hath taught them.

a **W**E beseeche you brether, by the coming of our  
 Lorde Iesus Christe, and by our assembling vnto  
 him, that ye be not sodenly moued from (your  
 minde, nor be troubled, neither by a spiritte, nor by  
 worde, nor yet by letter, as from vs, as though the day

Mat. 25. c.

Colo. 1. a  
 Phil. 1. b.

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of Christe were at hande. Let no man deceaue you by any meanes: for (the Lorde shall not come) except there come a falling away first, and that that man of sinne be reuealed, the sonne of perdition, (whiche is) an aduersari- Mat. 23. a  
 e, and is exalted aboue all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, shewing him selfe that he is God. Remember ye not that when I was yet with you, I tolde you these things? And now ye knowe what withholdereth, that he might be reuealed in his time. For the mysterie of iniquitie doth alreedy worke, only he whiche nowe letteth will let) until he be taken out of the way. And then shall that wicked be reuealed, whom the Lord shall consume with the spirite of his mouth, and shall destroy with the brightnesse of his coming. (Euen him) whose coming is after the working of Satan, in all power and signes, and wonders of lying, and in all deceauablenesse of vnrightheousnesse in them that perishe: because they receaued not the loue of the truthe, that they might be saved. And therefore God shall sende them strong delusion, that they shoulde beleue lyes: that all they might be damned whiche beleued not the truthe, but had pleasure in vnrightheousnes. But we are bound to geue thanks alway to God for you, brethren beloved of the Lorde, because that God hath from the beginning chosen you to saluation in sanctifying of the spirite, and (in) faith of the truthe: Whereunto he called you by our Gospell, to the obteyning of the glory of our Lorde Iesus Christe.

Therefore brethren stande fast, and holde the ordinances which ye haue ben taught, whether it were by our preaching, or by our Epistle. Our Lorde Iesus Christe, and God and our father which hath loued vs, and hath geuen vs everlasting consolation, and good hope in grace, comfort your heartes, and stablish you in all good saying and doing.

## The.ii.Epistle to the Thessalo,

### The Notes.

a. By the spirite, he vnderstandeth phantasticall and sonde prophe-  
sies, vtherby the simple and ignoraunt are made to beleue, that  
this tyme or that tyme vve shall haue the day of iudgement. By  
letter he vnderstandeth such writtynges as are set fowth to decea-  
vnder the name and title of godly learned men.

### The.iii.Chapter.

¶ He desireth them to pray for him, that the Gospel may profite  
and geueth them warning to reprove the idle: and yf  
vvyll not labour with their handes, that they shall not eate.

Colo.4.a

**F**urthermore brethren, pray ye for vs, that the word  
of the Lorde may haue free passage and be glorified,  
euen as with you: and that we may be deliuered  
from disordered and euill men: For all men haue  
sayd. But the Lorde is saythfull, whiche shall sta-  
blishe you, and keepe you from euill. And we haue con-  
fidence in the Lorde to youwarde, that ye both do, and  
will do the thinges whiche we commaunde you. And  
the Lorde guyde your heartes to the loue of God, and  
to the patient waiting for Christe.

**W**e commaunde you brethren in the name of our  
Lorde Iesus Christe, that ye withdraue your selues  
from euery brother that walketh inordinately, and not  
after the institution whiche he receaued of vs. For  
your selues knowe how ye ought to folowe vs: For we  
behaued not our selues inordinately among you, neither  
tooke we bread of any man for nought: but wrought

Actts.20.f.

**W**ith labour and sweat night and day, because we  
would not be chargeable to any of you. Not but that  
we had<sup>a</sup> auctoritic, but to make our selues an exam-  
ple vnto you to folow vs. For when we were with you,  
this we warned you of: that if any would not worke,  
the same should not eate. For we haue heard that there  
are some which walke among you inordinately, work-  
ing not at al, but be busie bodie. Them that are such  
we commaunde and exhort by our Lorde Iesus Christe,  
that they working in quietnes, eate their owne bread.

<sup>a</sup> might  
do it.

1.Co.12.b.

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And ye brethren, be not weerie in well doying. If any man obey not our doctrine, signifie him by an Epistle, haue no company with him, that he may be ashamed. *Cala. 6. b*  
 Per count him not as an enemy, but warne him as a brother. Nowe the very Lorde of peace geue you peace alwaies by all meanes. The Lord be with you all. The salutation of me Paul with mine owne hande. This is the token in euery epistle: So I wyte. The grace of our Lorde Iesus Christe be with you all. Amen.

Sent from Athens.

## The Argument of the first Epistle of saint Paul to Timothi.

Saint Paul doth exhort Timothi to abyde stedfastly in the sounde and true doctrine. For this is the cheefe office of a bishop, to teache sincerely and purely the vvorde of God, and holy scriptures. Wherby only we learne to haue a pure heart, a good conscience, and an vntaigued fayth, and to loue our neyghbour as our selues. In conclusion, we haue here in this Epistle a most absolute and perfect example of a good pastour, and of a diligent bishop, or master of the flocke of Christe.

## The first Epistle of saint Paul vnto Timothi.

He exhorteth Timothi to vwayte vpon his office, namely to see that nothing be taught but Gods vvorde. He sheweth also wherfore the lawe is good, and telleth this swete and glad rydynges, that Christe Iesus came into the worlde to saue sinners.



Paul an Apostle of Iesus Christe, A  
 by the commission of God our sa- *Actes. 16. a.*  
 uiour, and Lorde Iesus Christe  
 (whiche is) our hope, vnto Timo-  
 thi a naturall sonne in the fayth:  
 Grace, mercy (and) peace from  
 God our father and Iesus Christ

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our

## The .i. Epistle to Timothi.

our Lorde. As I besought thee to abide still in Ephesus when I departed into Macedonia (so do) that thou  
**B** command some that they preach no other doctrine, neither gene heede to fables and endlesse genealogies, whiche bacede questions, more then godly edifying which is in faith. But the end of the commaundement is loue out of a pure heart, and of a good conscience, and of faith vnfaigned. From the which thinges, some hauing erred, haue turned vnto vayne tangling: coming to be doctours of the lawe, not vnderstanding what they speake, neither wherof they affirme. But we knowe that the lawe is good, if a man vse it lawfully knowing this, that the lawe is not geuen vnto a righteous man, but vnto the lawlesse and disobedient, to the vngodly and to sinners, to vnholy and vnclene, to murderers of fathere, and murderers of mothers, to manstealers, to whoremongers, to them that defile themselves with mankind, to malealers, to lyers, to perjured, and yf there be any other thing that is contrary to wholsome doctrine: according to the Gospell of the glory of the blessed God, which is committed vnto me. And I thanke Christe Iesus our Lorde, which hath made me strong: for he counted me faythfull, putting me into the ministerie, being before a blasphemmer, and a persecuter, and an oppresour: But yet I obtained mercy, because I did it ignorantly in vnbeliefe.ouerthese, the grace of our Lorde was exceeding abundaunt, with fayth and loue, whiche is in Christe Iesus.

**D** (This) is a faythfull saying, and by all meanes worthy to be receaued, that Christe Iesus came into the worlde to saue sinners: of whom I am chiefe. Notwithstanding, for this cause was mercy shewed vnto me, that in me the first, Iesus Christe might shewe all long suffering, to the example of them whiche shoulde beleue on him to life euerlasting. Nowe, vnto the king  
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Rom. 7. d

Leuit. 21. b

Rom. 1. d

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lasting, immortall, inuisible, vnto God only wyse,  
honour and glory for euer and euer, Amen.

This commaundement cometh I vnto thee sonne  
Timotheus, according to the propheties whiche went  
forth vpon thee, that thou in them shouldest fight a  
good fight: hauing sayth and good conscience, whiche  
some hauing put away as concerning sayth haue made  
shipwacke. Of whom is Hymeneus, and Alexander,  
whiche I haue deliuered vnto Satan, that they may  
learne not to blaspheme.

## The Notes.

Where Saint Paul saith, that he dyd deliuer Alexander and Hyme-  
neus vnto Satan: he meaneth none other thing therby, but that he  
did excommunicate them openly, as no true Christians, and that he  
did threaten them (yf they would not repent and turne) that God  
would punishe them euerlastingly by Satan and his angels.

## The.ii.Chapter.

He exhorteth to pray for all men. He wyll not haue women to  
be ouer costly arrayed, nor to teache in the congregation, but  
to be in silence, and to obey their husbandes.

Exhort therfore, that first of all prayers, supplications, A  
requests, intercessions, and geuing of thanks be made for Iere. 29. c  
all men: for kinges, and for all that are in aucthoritie. Baruc. I. c  
that we may leade a quiet and peaceable life, in all  
godlynesse and honestie. For that is good and accepted  
in the sight of God our sauour, who will haue all men  
to be saued, and to come vnto the (a) knowledge of the  
truth. For (there is) one God, and one mediator of B  
God and men, the man Christe Iesus: Who gaue him 2. Tim. I. c  
himselfe a raunsome for all, a testimonie in due tymes.  
Wher vnto I am ordeyned a preacher and an apostle (I  
tell the trueth in Christe and lye not) a teacher of the  
Gentiles in sayth and veritie. I will therfore that the  
men pray euery where, lyfing vp holy handes without  
wrath and reasoning.

Likewise also the women, that they aray them sel- C  
ues in comely apparell, with shamefastnesse and dis- 2. Tim. I. c  
crete behauiour, not in brayded heere, either golde or



## The .i. Epistle to Timothi.

pearles, or costely aray: but (that becommeth women professing godlynesse) through good workes.

**C** Let the woman learne in silence in all subiection. But I suffer not a woman to teache, neither to vsurp auctoritie ouer the man, but to be in silence. For Adam was first formed: then Eue. And Adam was not deceaued: but the woman being deceaued, was the transgression. Notwithstanding through bearing of children she shalbe saued, if they continue in faith and loue, and holynesse with modestie.

\* D, was  
cause of the  
transgression.

The Notes.

a. Here we learne that God refuseth no nation, whether they be Jewes or heathen, also that he refuseth no estate, whether they be poore or riche, kinges or subiectes, it is all one to him, he hath no respect of persons, but will haue his Gospell to be preached vnto all nations and estates, that such as be preordained vnto lyfe, may come to the knowledge of the trueth.

The .iii. Chapter.

¶ What maner a man a bishop or priest ought to be, and what conditions his wyfe and chyldren shoulde haue. The properties also required in a deacon or minister, and in his wyfe.

**Titus. 1. b**

**T**his is) a faythfull saying, If a man desire the office of a Bishop, he desireth a good worke. A Bishop therefore must be blamelesse, the husbando of one wyfe, watching, sober, comely apparelled, a louer of hospitalitie, apt to teach, not geuen to ouermuch wine, no streyker, not greedie of filthie lucre: but gentle, abhorring fighting, abhorring couctousnesse, (one) that ruleth well his owne house, hauing chyldren in subiection, with all grauntie. (For yf a man knowe not to rule his owne house, howe shall he care for the Church of God?) Not a yong scoller, lest he being puffed vp, fall into the condemnation of the deuyll. He must also haue a good report of them which are without, lest he fall into the rebuke and snare of the deuyll. Likewise must the ministers be graue, not double tonged, not geuen to muche wyne, neither greedie of filthie lucre: holdyng the mysterie of the faith in a pure conscience.

\* D, dea  
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And let them first be proued, then let them minister, <sup>or, so that</sup> being blamelesse. Euen so must their wiues be graue, <sup>no man be</sup> not euill speakers, sober, saythfull in all thinges. Let <sup>able to re-</sup> the deacons be the husbantes of one wife, & such as can proue them-  
 selfe their children well, and their owne hussholdees. For  
 they that haue ministred well, get them selues a good  
 degree, & great libertie in the faith which is in Christe  
 Iesus. These things write I vnto thee, hoping to come  
 shortly vnto thee. But if I tary long, that thou mayest  
 know how thou oughtest to behaue thy selfe in (a) the  
 house of God, which is the church of the liuing God,  
 the pillar and grounde of truetie. And without doubte,  
 great is that myserie of godlines: God was shewed in  
 the fleshe, was iustified in the spirite, was seene among  
 the angels, was preached vnto the gentiles, was bel- John. i. b.  
 ieued on in the worlde, and was receaued by in glorie.

## The Notes.

a. The Church or congregation is called the house of God, because  
 that God dwelleth in the heartes of the faithfull, in whom he raig-  
 neth and declareth his strength. For they that haue through faith de-  
 dicated or geuen them selues wholly to Christe, they them selues do  
 not lyue, but Christ lyueth in them. Such a cōgregation is the pyller  
 and grounde of the trueth. For why? they are builded vpon a sure  
 foundation, which is Christ, whose doctrine only they folowe.

## The.iii. Chapter.

¶ He prophecieth of the latter dayes, and exhorteth Timothi to  
 the diligent readyng of the holy scripture.

**N**OWE the spirite speaketh euidently, that in the  
 latter times some shall depart from the sayth, ge-  
 uing heed vnto spirites of errour, and doctrines  
 of deuils, which speake false in hypocrisie, hauing their  
 conscience (a) scared with an hote yron. Forbidding to  
 marie, (and commaunding) to abstayne frō meates which  
 God hath created to be receaued with geuing thankes  
 of them which beleeue, and knowe the trueth. For euery  
 creature of God (is) good, and nothing to be refused, if  
 it be receaued with thākes geuing. For it is sanctified  
 by the worde of God & prayer. If thou put the hertien  
 in remembraunce of these thinges, thou shalt be a good  
 minister

a  
 2. Tim. 3. a.  
 2. Pet. 2. a.  
 Jude. c.  
 Gen. 1. d.  
 Eccle. 39. c.

## The.i. Epistle to Timothi,

**2.Tim.3.b.** minister of Iesus Christ, which hath ben nourished by in the wordes of sayth & of good doctrine, whiche thou hast continually folowed. But cast away prophane and olde wines sables: and exercise thy selfe rather vnto godlinesse. For bodily exercise profiteth litle: but godlinesse is profitable vnto all thinges, hauing promise of the lyfe that is now, & of that which is to come. **(This)** **E**a sure saying, and by all meanes worthy to be reuerenced. For therefore we both labour, & suffer rebuke, because we haue hoped in the liuing God, which is the saviour of all men, specially of those that beleue. These thinges commaunde and teache. Let no man despise thy youth: but be thou a paterne of the beleuers, in worde, in conuersation, in loue, in spirite, in faith, in chastitie.

**E**yll I come geue attendaunce to reading, to exhortation, to doctrine. Despise not the gift that is in thee, which was geuen thee through prophesie, with the laying on of handes, by the auctoritie of the elder ship. **Rom. 27.d.** Haue a care of these thinges, & geue thy self vnto them, that it may be seene howe thou profitest in all thinges. Take heede vnto thy selfe, and vnto doctrine, and continue therein: For in doing this, thou shalt bothe saue thy selfe, and them that heare thee.

The Notes.

2. They haue their consciences marked with an hot iron, which knowe the truth full well, but yet of a malice, or for fylthy lucre sake, do teache and mayntayne false doctrines, their consciences (which beare recorde to the contrarie) burnyng within them.

The.v. Chapter.

¶ He teacheth him howe he shall behaue him selfe in rebukynge all degrees. An order concerning widowes.

**R**ebuke not an elder, but exhort him as a father, the younger men as brethren, the elder women as mothers, the younger as sisters, in all chastitie. Honour widowes, whiche are widowes in deede. But if any widowe haue childre or nephewes, let them learne first to rule their owne houses godly, & to recompence also their elder kinnsfolkes: for that is good & acceptable before

**Eccle.2.b.**

before God alone, howe and praye sure, is de that they his ow hath deni not a wid uing ben good wo haue lod feete, if ueritie, good wo when th they wy haue cat about fr also eack are not men do geue no rously. ter Sa widow be char widow of doo word a moose bouer ceane Chen feare. & the out ha

before God. And she that is a widowe in deede, and left alone, hopeth in God, and continueth in supplications and prayers night and day. But she that liueth in pleasure, is dead, being aliue. And these things commaund, that they may be blamelesse. But if any prouide not for his owne, and specially for them of his household, he hath denied the faith, and is worse then an infidel. Let not a widowe be chosen vnder threescore yeres olde, hauing ben the wfe of one man, and well reported of in good workes: if she haue brought vp children, if she haue lodged straungers, if she haue washed the saistes feete, if she haue ministred vnto them that were in aduersitie, if she haue ben continually geuen to euery good worke. But the younger widowes refuse: For when they haue begun to ware wanton against Christ, they wyll marrie: (a) hauing damnation, because they haue cast away their first sayth. They learne to wander about from house to house idle: yea not idle onely, but also tattlers and busibodies, speaking thinges whiche are not comely. I wyll therefore that the younger women do marrie, to beare children, to guide the house, to geue none occasion to the aduersarie to speake blaunders. For certayne of them are alredy turned backe after Satan. If any man or woman that beleneth haue widowes, let them sustayne them, & let not the churche be charged, that there may be sufficient for the that are widowes in dede. The elders that rule wel are worthy of double honour, most specially they which labour in word & teaching. For scripture saith, Thou shalt not moouel the ore that treadeth out the corne: And, the labourer is worthy of his rewarde. Against an elder require none accusatiō, but vnder two or thre witnesses. Them that sinne, rebuke before al, that ether also may feare. I testifie before God, & the Lorde Iesus Christ, & the elect angels, that thou obserue these things without hastines of iudgement, & do nothing after parcialitie.

" Some read this in the feminine gender where the greke is indifferent to both

C

1. Cor. 7. a.

Deut. 25. b.

1. Cor. 9. a.

Luke. 10. b.

Deut. 19. d.

Mat. 10. b.

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Lay

## The.i. Epistle to Timothi.

Let thy handes suddenly on no man, neither be partaker of other mennes sinnes. Kepe thy selfe chaste. Drinke no longer water, but vse a litle wine for thy stomakes sake and thine often diseases. Some mens sinnes are open beforehande, hastning before vnto iudgement: & in some they folowe after. Like wyse also, good workes are manifest before hande, and they that are other wyse, can not be hid.

### The Notes.

a. Saint Paul doth not here speake of euerlastyng damnation, but by this worde condemnation, doth rather vnderstande the shame that those wanton widowes shall haue in the worlde for breaking of their promise. Ambros. Eras. If this place be well vnderstande, it is able alone to ouerthrowe all the monklike vowes.

### The.vi. Chapter.

¶ The duetie of seruantes toward their maisters. Agaynst such as are not satisfied with the vvoide of God. Agayn couetousnesse. A good lesson for riche men.

**a** **L**et as many seruants as are vnder the yoke, count their maisters worthy of all honour, that the name of God and his doctrine be not blasphemed. And they which haue beleuing maisters, despise (them) not because they are brethren: but rather do seruice, so farre much as they are beleuing, and beloued, and partakers of the benefite. These things teache and exhort. If any man teache other wyse, and consenteth not vnto the wholesome wordes of our Lorde Iesus Christe, and to the doctrine whiche is according to godlinesse: He is puffed vp, knowing nothing, but doting about questions and strifes of wordes: whereof cometh enuie, stryfe, raylinges, euil surmisinges, vayne disputations of men of corrupt mindes, destitute of the truerth, thinking lucre to be godlinesse. From suche be thou separate. Godlinesse is great lucre, if a man be content with that he hath. For we brought nothing into the world, and it is certayne that we may carry nought away.

But hauing foode and rayment, we must therewith be content. For they that wil be riche, fall into temptations

**Eph. 6. a.**  
**Col. 3. b.**  
**1. Pet. 2. d.**

**1. Tim. 1. a.**

**Job. 1. d.**  
**Eccle. 5. c.**

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tions and snares, and into many foolish and noysome lutes, whiche drowne men in perdition & destruction. For loue of money is the roote of all euill, which while some lusted after, they erred from the fayth, and pearced them selues through with many sorowes. But thou O man of God, flee these thinges, & folowe after righteousness, godlinesse, faith, loue, patience, meekenesse. Fight the good fight of fayth, lay hande on eternal life, wherunto thou art also called, and hast professed a good profession befoze many witnesses.

I geue thee charge in the sight of God, who quickeneth all thinges, and befoze Iesus Christe, whiche vnder Pontius Pilate witnessed a good profession: that thou kepe the commaundementes without spot, vnrubicable, vntill the appearing of our lord Iesus Christ: whiche in his times he shall shewe that is blessed and prince only, the king of kinges, and Lorde of Lordes: who only hath immortallitie, dwelling in the light that no man can attayne vnto, whom no man hath seene, neither can see: vnto whom be honoꝝ and power euerlasting, Amen. Apoc. 17. 6.  
and. 19. d.  
D  
John. 1. d.  
1. John. 1. c.

Charge them whiche are (a) \* riche in this worlde, \* Amhrose  
if they be not hye minde, nor trust in vncertaine riches: doth reade,  
but in the liuing God, (which geneth vs abundantly exceeding  
all thinges to enioy:) that they do good, that they be wyse.  
riche in good workes, that they be redy to geue, glad to  
distribute: laying vp in store for the selues a good foundation against the time to come, that they may lay hold  
on eternall lyfe. Timotheus, sanc that whiche is ge-  
uen thee to kepe, auoyding prophane (and) vayne bab-  
blings, & oppositions of science, falsly so called: which  
some professing, haue erred concerning the faith. Grace  
(be) with thee, Amen.

Sent from Laodicea, which is the cheefest citie of  
Phrygia Pacatiana.

The

## The ii. Epistle to Timothi.

The Notes.

a. Let the riche learne here howe to behaue them selues in their riches. If they vyll remember that they are the stewardest of the liuing God aboue, then vyll they put all pryde, and the misusing of their vvorlly substance away. Moreouer, they are here ouerthrowen, vvhich do asirme, that Christians may haue or possesse riches: Vse thy vvorlly substance vvell, and accordyng to the good pleasure of God, and the Lorde shall crowne in thee his owne gyftes.

### The argument of the seconde Epistle to Timothi.

**H**E exhorteth Timothi (as he dyd before) to continue or stand manfully in the truth of the Gospell, and to set it forth faithfully vnto the congregation of Christ, auoydyng foolishe and vnpofitable disputations, and that in no wise he shoulde swaue from it through the vnsedratnesse of some, and greuous persecutions that were at hand. He doth also declare howe peryllous the last tyme shoulde be, and that the Canonickall Scriptures do conuayne sufficiently all thynges that pertayne vnto godlynesse. And so addyng certayne particuler preceptes, he doth conclude and make an ende of this Epistle.

### The second Epistle of S. Paul the Apostle to Timothi.

The first Chapter.

¶ Paul exhorteth Timothi to stedfastnesse and patience in persecution, and to continue in the doctrine that he had taught him. A commendation of Onesiphorus.

Rom. i. a.  
Phil. i. a.



Paul an Apostle of Iesus Christe by the wyll of God, accordyng to the promise of lyfe, whiche is in Christe Iesus, to Timothie beloued sonne: grace, mercy, and peace from God the father, and Christe Iesus our Lorde.

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I thanke God whom I worship from my forefathers  
 in pure conscience, that without ceassing I haue remem-  
 brance of thee in my prayers night and day: desiring  
 to see thee, mindefull of thy teares: that I may be fil-  
 led with ioy. When I call to remembrance the vn-  
 feigned faith that is in thee, whiche dwelt first in thy  
 graundmother Lois, and in thy mother Eunice: and  
 I am assured that it dwelleth in thee also. Therefore I  
 put thee in remembrance that thou stirre vp the gift  
 of God, which is in thee by putting on of my handes.  
 For God hath not geuen to vs the spirite of feare: but  
 of power, and of loue, and of a sounde minde. Be not  
 thou therefore ashamed of the testimonie of our Lorde,  
 neither of me his prisoner: but suffer thou aduersitie  
 with the Gospell, according to the power of God: who  
 hath saued vs, and called vs with an holy calling, not  
 according to our workes: but according to his owne  
 purpose and grace, whiche was geuen vs in Christ Je-  
 sus before the worlde began: but is now made mani-  
 fest by the appearing of our sauour Iesus Christ: who  
 hath put away death, and hath brought lyfe and im-  
 mortalicie vnto light through the Gospell: wherevnto  
 I am appoynted a preacher and apostle, and a teacher  
 of the Gentiles. For the which cause I also suffer these  
 thinges, neuerthelesse I am not ashamed: for I knowe  
 whom I haue beleued, and I am perswaded that he  
 is able to kepe that whiche I haue committed to hym  
 agaynst that day. See thou haue the paterne of whole-  
 some wordes, which thou hast heard of me in sayth and  
 loue that is in Christ Iesus. That good thing whiche  
 was committed to thy keeping, holde fast through the  
 holy ghost whiche dwelleth in vs.

Rom. 8. c.

Rom. 1. a.

1. Tim. 2. b.

1. Tim. 4. b.

This thou knowest, that al they which are in Asia be  
 turned from me: of whom are Phygellus and Hermo-  
 genes. The lord geue mercy vnto thy house of Onesipho-  
 rus: for he oft refreshed me, and was not ashamed of my  
 chayne.



## The ii. Epistle to Timothi.

chayne. But when he was in Rome, he sought me out very diligently, and founde (me.) The Lorde graunte vnto him, that he may finde mercye with the Lorde at that day: and in howe many thinges he ministred vnto me at Ephesus, thou knowest very well.

### The Notes.

a. As in the baptisme, the outwarde ministerie, or mysticall washing doth regenerate, washe away sinnes, & cleanse or purge vs from our fylthynes: so doth the imposition or laying on of handes geue vs the gyft of the holy ghost. But the outwarde and mysticall washing doth only represent vnto vs, that in Chriites blood our sinnes are cleane washed away.

### The ii. Chapter.

¶ Lyke as in the first Chapter, so here he exhorteth him to be constant in trouble, to suffer manly, and to abyde fast in the whole some doctrine of our Lorde Iesus Christe.

**T**hou therefore my sonne, be strong in the grace that is in Christ Iesus. And the thinges that thou hast hearde of me by many witnessers, the same commit thou to faithfull men, whiche shalbe apt to teache other also. Thou therefore suffer afflictions as a good souldier of Iesus Christe. No man that warreth, entangleth him selfe with thaffaires of (this) lyfe: that he may please him which hath chosen him to be a souldier. And if a man also wrestle, yet is he not crowned except he wrestle lawfully. The labouring husbandman, must first be partaker of the fruites. Consider what I say: and the Lorde geue thee vnderstanding in all thinges. Remember that Iesus Christe of the seede of Dauid, was raysted from the death, according to my Gospell; wherein I suffer trouble as an euyl doer, euenvnto bondes: but the word of God is not bound. Therefore I suffer all thinges for the electes sakes, that they might also obtayne the saluation whiche is in Christe Iesus, with eternall glorie. (It is) a faithfull saying: for if we be dead with him, we shall also liue (with him): If we be patient, we shal also raigne (with him): If we deny hym, he also shall denye vs: If we be vnfaithfull, he abyedeth saythfull, he can not denye him selfe. Of these thinges

I. Cor. 9. a.

Rom. 3. a.

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things put them in remembrance, testific before the  
 Lord, that they strue not about wordes to no profite,  
 (but) to the pauertering of the hearers. Studie to swee  
 thy selfe approued vnto God, a workeman not to be  
 ashamed, rightly diuiding the worde of tructh. But  
 prophane voyces of vanitie passe ouer: For they wyl en-  
 crease vnto greater vngodlynesse. And their worde shal  
 fret as doth a canker: of whom is Hymeneus & Phile-  
 tus, whiche about the tructh haue erred, saying that  
 the resurrection is past already: and do ouertrowe the  
 sayth of some. But the strong foundation of God standeth  
 still, hauing this seale, The Lord knoweth them  
 that are his: & Let euery one that nameth the name of  
 Christ, depart from iniquitie. But in a great house are  
 not only vessels of golde, and of siluer, but also of wood  
 and of earth: some to honour, and some vnto dishonour.  
 If a (a) man therefore pouрге him selfe from these, he  
 shalbe a vessel vnto honour, halowed and meete for the  
 vses of the Lord, and prepared vnto euery good worke.

Lustes of youth auoyde, but folowe righte counsel, D  
 sayth, loue, peace, with them that call on the Lord out  
 of a pure heart. But foolish & vlearned questions put  
 from thee, knowing that they do but gender strife. And  
 the seruant of the Lord must not stryue: but be gentle  
 vnto all men, apt to teache, suffering euill. In mecke-  
 nesse instructing them which are contrary minded, if  
 God at any tyme wyll geue them repentance to the  
 knowledge of the tructh: and that they may come to  
 them selues agayne out of the snare of the deuill, which  
 are holden captiue of him at his wyll.

The Notes.

1. This ought to be vnderstanded of such heresies, as he dyd speake  
 of euen a litle before in the same Chapter. As yf he shoulde say. He  
 that keperth him selfe from such erroneous opinions and heresies, and  
 abydeth stedfast in the tructh of the Gospell, is a vessel vnto honour.  
 And this can no man do without him that vworketh in vs both to  
 wyll, and also to do or performe the thyng that he hath moued vs  
 to wyll.

Rk i

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 1. Tim. 4. b.  
 and. 6. d.

1. Tim. 1. c.  
 Tit. 4. c.

# The ii. Epistle to Timothi.

The.iii. Chapter.

¶ He prophesieth of the perylous tymes, setteth out hypocrites in their colours, telleth vs what they be wvithin for all their fayre faces outwardly. Persecution for the Gospell.

1. Tim. 4. a.  
2. Pet. 4. a.  
Iude. f.

**T**his knowe also, that in the last dayes perillous tymes shalbe at hande. For men shalbe louers of their owne selues, conetous, boasters, proude, blasphemers, disobedient to fathers & mothers, vnhankful, vngodly: without natural affection, truce breakers, false accusers, riotous, fierce, despisers of them which are good, traytours, headdy, hyc minded, louers of pleasures moze then louers of God: hauing a fourme of Godlinesse, but denying the power therof: turne away from these. These are they which enter into houses, and leade captiue (simple) women laden with sinne, carried with diuers lustes: euer learning, & neuer able to come vnto the knowledge of the trueth. For as Jannes and Jambres withstoode Moyses, so do these also resist the trueth: Men of corrupt mindes, reprobate concerning the fayth: but they shall preuaile no longer: For their madnesse shalbe manifest vnto all (men) as also theirs was. But thou hast folowed my doctrine, fashion of liuing, purpose, fayth, long suffering, loue, patience, persecutions, afflictions, which came vnto me at Antioche, at Iconium, at Lystra, whiche persecutions I suffered patiently: and from them all, the Lorde deliuered me. Yea, and all that will liue godly in Christ Iesus, shall suffer persecution. But the euill men and deceauers shall ware worse and worse, deceauing and deceaued. But continue thou in the thinges which thou hast learned, whiche also were committed vnto thee, knowing of whom thou hast learned (them): And that from an infant thou hast knowen the scriptures, which are able to make thee wise vnto saluatiõ. through fayth which is in Christ Iesus. All scripture (is) geuen by inspiration of God, and (is) profitable to doctrine, to reprove, to corection, to instruction which is in righte-

Exod. 7. b.

Act. 14. b.  
Prou. 24. b.  
Eccle. 2. a.

2. Pet. 1. d.

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business: that the man of God may be perfect, instructed  
vnto all good woorkes.

The Notes.

1. False prophetes shalbe punished for two causes. First, because  
that they haue not obeyed the trueth, or haue swarued from it after  
that they knew and receaued it. Secondly, because that they do vvith  
those false forcerers of Egypt vvithstande and resist the trueth,  
wrapping other in error: vvith them selues vnto euerlastyng dam-  
nation.

The.iiii. Chapter.

¶ He exhorteth Timothi to be seruent in the worde, and to suffer  
aduersitie, maketh mention of his owne death, and byddeth  
Timothi come vnto him.

¶ Testific therfore before God, and the Lorde Iesus A  
Christe, which shall iudge the quicke and the dead  
at hys appearing, and his kingdome: preache the  
worde, be instant in season, out of season, improue, re-  
buke, exhort in all long suffering and doctrine. For the  
time wyll come, when they shal not suffer wholesome  
doctrine: but after their owne lustes, shall they whose  
eares itche, get them an heape of teachers: & shal turne  
away their hearing from the trueth, and shalbe turned  
vnto fables. But watche thou in all thinges, suffer as-  
sictions, do the worke of an Euangelist, fulfill thy  
ministerie: For I am now ready to be offered, and the  
time of my dissolution is at hand. I haue fought a good  
fight, I haue fulfilled (my) course, I haue kept the  
faith. Venceforth there is layde vp for me a crowne of  
righteousnesse, whiche the Lorde, the righteous iudge  
shal geue me at that day: not to me only, but vnto them  
also that haue loued his appearing. Do thy diligence  
to come shortly vnto me. For Demas hath forsaken  
me, hauing loued this present worlde, and is departed  
vnto Thessalonica, Crescens to Galatia, Titus vnto  
Dalmatia. Only Luke is with me. Taking Marke,  
bryng him with thee: for he is profitable vnto me for the  
ministration. And Erastus haue I sent to Ephe-  
sus. The cloke that I left at Troas with Carpus,  
when thou comest bryng (with thee) and the bookes,

The Epistle of  
S. Lukes day.

25

I. Cor. 9. d.

I. Pet. 5. b.

Colo. 4. c.

Rt ii

but

## The ii. Epistle to Timothi.

but specially the parcermentes. Alexander the copper-  
smith shewed me muche euill: the Lord rewarde him  
according to his deedes. Of whom be thou ware also:  
for he hath greatly withstande our preaching. At my  
**E** first answering, no man assisted me, but all forsoke me,  
(I pray God) that it may not be layde to their charges:  
Notwithstanding, the Lord assisted me, and strengthened  
me, that by me the preaching shoulde be fulfilled to the  
uttermost, and that all the gentiles shoulde heare, and I  
was deliuered out of the mouth of the (a) lion. And the  
Lord shall deliuer me from euery euill worke, and wyl  
preserue me vnto his heauēly kingdome: to whom (be)  
praise for euer and euer, Amen.

**D** Salute Prisca and Aquila, and the household of One-  
siphorus. Crastus abode at Corinthum: But Trophi-  
mus haue I left at Miletum sicke. Do thy diligence to  
come before winter. Eubolus greeteth thee, and Pu-  
ders, and Linus, and Claudia, and all the brethren.  
The Lord Iesus Christe (be) with thy spirit: Grace  
(be) with you, Amen.

The seconde Epistle vnto Timothi, was written  
from Rome, when Paul was presented the second  
tyme vnto the Emperour Nero.

The Notes.

2. Some men do expounde this place, of Satan the deuyll, which (as  
saint Peter saith) goeth about lyke a rampyng Lion, sekyng vvhom  
he may deuour. But it ought rather to be vnderstanded of Nero the  
Emperour, which was the most cruell tyrant that euer was on  
the earth. And such an vngodly prince is as a Lion, and as a deuour-  
yng beare vnto the people. Psal. 28.

### ¶ The argument of the Epistle to Titus.

**S**aint Paul geueth commaundement vnto Titus to appoynt and  
ordayne worthy ministers, and to set godly learned men for to  
rule and gouerne the congregation of Christe. For Satan the de-  
uill hath euery where his ministers, vvhich ought vwith sounde  
doctrin to be beaten away. Therefore they that are appoynted  
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watchmen ouer the flocke of Christe, must be of sblenessse, not only to reache, but also to confounde and ouerthrowe them that resist or withstande the trueth. Secondly, he doth prescribe the office or duetie of all persons and ages. Last of all, he biddeth him to bevvare of Ieuuithie fables and vayne questions, vvhich do not edifie. This might well be called an epitome or a bridgment of the first epistle to Timorhi.

# The Epistle of saint Paul the Apostle, to Titus.

The first Chapter.

Paul exhorterh Titus to ordayne priestes and bishops in euery citie, declareth what maner of men they ought to be that are chosen to that office, and chargerh Titus to rebuke such as withstande the Gospell.



Paul a seruaunt of God, and an Apostle of Iesus Christe, according to the faith of Gods elect, and the knowledge of Rom. 3. a. the trueth which is after godlinesse in the 1. Tim. 1. a. hope of eternall lyfe, 2. Tim. 1. a. which god that can not lye promised before the world began: but hath made manifest his 1. Tim. 3. c.

woorde at the time appointed through preaching which is committed vnto me, according to the ordinaunce of God our sauour: to Titus a naturall sonne after the commō faith, grace, mercy, peace from God the father, and the Lord Iesus Christ our sauour. For this cause left I thee in Creta, that thou shouldest resourme the thinges that are left, and ordayne elders in euery citie, as I had appointed thee: If any be blamelesse, the husbāde of one wife, hauing faithfull childzen, not accu-

Rk iii

sable

## The Epistle to Titus.

fable of riot, or untractable. For a Bishop must be  
 blamelesse, as the steward of God: not stubborne, not  
 angry, not geuen to wine, no striker, not geuen to filthy  
 lucre: but a lover of hospitalitie, a lover of goodnesse,  
 sober, righteous, godly, temperate: holding fast the  
 saythfull worde whiche is according to doctrine, that  
 he may be able both to exhort in wholesome doctrine,  
 to improve them that say against it. For there are many  
 unruly and vagant talkers, and deceauers of mindes,  
 specially they (that are) of the circumcision: whose  
 mouthes must be stopped: which subuerste whole hou-  
 ses, teaching thinges whiche they ought not, for filthy  
 lucre sake. One of them selues (euen) a prophete of  
 their owne, sayde, The Cretians (are) alwayes lyers,  
 euill beastes, slowe belieues. This witnesse is true:  
 wherfore rebuke them sharply, that they may be sounde  
 in the sayth, not taking heede to Jewes fables & com-  
 mandementes of men turning from the truethe. Unto  
 the pure (are) all thinges pure: but vnto them that are  
 defiled and unbelieuing (is) nothing pure, but euen the  
 minde and conscience of them is defiled. (a) They con-  
 fesse that they knowe God, but with workes they deny  
 him: seeing they are abhominable, and disobedient, and  
 vnto euery good worke reprobate.

### The Notes.

a. As infidelitie is the head spring of all wickednesse and vice, so on  
 the contrary syde, sayth is the originall well and fountayne of all  
 vertue and godlinesse. Which sayth is declared, not only by wordes,  
 but by such deedes and workes, as God hath commaunded vs in his  
 holy and sacred scriptures. And where no such workes be, speaks  
 they neuer so godly, there is no true lyuely sayth.

### The.ii. Chapter.

He telleth him howe he shall teache all degrees to behaue them-  
 selues.

a **B**ut speake thou the thinges whiche become whole-  
 some doctrine. That the elder men be watching,  
 graue, sober, sounde in sayth, in loue, in patience:  
 The elder women likewise, that (they be) in suche a be-  
 haviour

2. Tim. 3. a.

Rom. 14. d.

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haufour as becommeth holinesse, not false accusers, not  
 guen to much wine, teachers of good thinges: to make  
 the yong women sober minded, to loue their husbands,  
 to loue their children, (to be) discrete, chaste, house ke-  
 pers, good, obedient vnto their owne hus bandes: that  
 the worde of God be not blasphemed. Young men like-  
 wyse exhorte, to be sober minded: In al thinges shewing  
 thy selfe a paterne of good workes, in the doctrine, vn-  
 corruptnesse, grauitie, integritie, whole some worde,  
 vnbukeable, that he whiche withstandeth, may be  
 ashamed, hauing no euill thing to say of you. (Exhort)  
 seruantes to be obedient vnto their owne maisters,  
 and to please (them) in all thinges, not aunsweryng a-  
 gayne: neither pickers, but shewing all good faithful-  
 nesse: that they may adourne the doctrine of God our  
 sauour in all thinges. For there hath appeared the  
 grace of God (which is) healthfull to all men, teaching  
 vs, that denyng vngodly & worldly lustes, we shoulde  
 liue soberly and righteously, and godly in this present  
 worlde: looking for that blessed hope and appearing of  
 the glory of the great God, & our sauour Iesus Christ,  
 whiche gaue him selfe for vs, that he might redeeme vs  
 from all vnrightheousnesse, and purge vs a peculier peo-  
 ple vnto him selfe, zelous of good workes. These things  
 speake and exhorte, and rebuke with al auctoritie: Let  
 no man despyse thee.

1. Tim. 2. b.

1. Tim. 4. b.

1. Pet. 5. a.

3

Eph. 6. a.

1. Pet. 2. c.

C

1. John. 2. c.

Rom. 8. a.

## The.iii. Chapter.

¶ Of obedience to such as be in auctoritie. He warneth Titus to  
 beware of foolishhe and vnprouitable questions.

**W**Arne them to be subiect to rule and power, to o-  
 bey magistrates, to be redy to euery good worke: Rom. 13. a.  
 to blaspheme no man, to be no fighters, (but) 1. Pet. 2. c.  
 gentle, shewing all meekenesse vnto all men. For we  
 our selues also were sometyme foolishhe, disobedient,  
 deceaued, seruing diuers lustes and voluptuousnesse,  
 luyng in malitiousnesse and enmie, full of hate, hatyng  
 one another. But after that the kyngdome and loue of  
 God shined in our



## The Epistle to Titus.

our sauour God to manwarde appeared, not of woꝝkes that be in rightconſeſſe whiche we haue wrought, but according to his mercy he ſaued vs by the fountayne of regeneration and renning of the holy ghoſt, whiche he ſhed on vs richely through Ieſus Chriſte our ſauour: that we iuſtified by his grace, ſhoulde be made heires according to the hope of eternall lyfe. (This is a faithfull ſaying, and theſe things I wyl that thou confirme, that they which haue beleued in God, might be carefull to ſhewe ſoorth good woꝝkes. Theſe things are good and profitable vnto men. But fooliſh queſtions, and genea-

**1. Tim. I. a.**

**1. Tim. I. b.**

logies, and contentions, and ſtriuinges about the law, auoyde: for they are vnprofitable & vayne. A man that is an (a) aucthour of ſectes, after the firſt and ſeconde admonition auoyde: knowing that he that is ſuche, is ſubuerbed, & ſinneth beyng damned of him ſelfe. When I ſhall ſende Arternas vnto thee, or Tycheus, be diligent to come vnto me vnto Nicopolis: for I haue determined there to winter. Bring Venas the lawyer and Appollos on their iourney diligently, that nothing be lacking vnto them. And let ours alſo learne to excell in good woꝝkes to neceſſary vſes, that they be not vnfruitfull. All that are with me ſalute thee. Greete them that loue vs in the faith. Grace be with you all, Amen.

Written from Nicopolis a citie of Macedonia.

### The Notes.

2. After that the godly miniſter hath by the mightie worde of God conuincd any man of heretic, yt that man wyl obſtinately abyde in his erroneous opinion and doctrine: it is lawfull for the godly magiſtrate for to puniſhe him with the ſworde: this place (which doth only pertaine to the miniſter, vnto whom the temporall ſworde is not deliuered) notwithstanding Paul dyd ſmyte Barieſu with blindneſſe. Act. 13. Alſo the Lorde. Deut. 17. dyd commaunde that the ſuch prophete ſhoulde be ſlayne and put to death. This lawe is not yet aboliſhed.

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# The Epistle of saint Paul vnto Philemon.

## The first Chapter.

¶ He reioyceeth to heare of the fayth and loue of Philemon, whom he desireth to forgeue his seruauit Onesimus, and louyngly to receaue him agayne.



Paul a prisoner of Ie-  
sus Christ, and brother  
Timotheus, vnto Phi-  
lemon the beloued, and  
our felowe labourer,  
and to the beloued Ap- 1. Cor. 1. a  
pola, and to Archippus Gala. 1. a  
our felow souldier, and  
to the Church in thy  
house : Grace to you,  
and peace from God  
our father, & the Lorde

Iesus Christe. I thanke my God, making mention al-  
wayes of thee in my prayers, hearing of thy loue and  
fayth. Whiche thou hast towarde the Lorde Iesus,  
and towarde all saintes : that the felowshyppe of thy  
fayth may be effectuell in the knowledge of euerie good  
(worke) whiche is in you towarde Christe Iesus. For  
we haue great ioy and consolation in thy loue, because  
the bowels of the saintes are refreshed by thee, brother.  
Wherefore though I might be muche bolde in Christe,  
to enioyne thee that whiche is conuenient : yet for  
loues sake I rather beseeche thee, beyng suche a one as  
Paul the aged, and nowe also a prisoner of Iesus  
Christe. I beseech thee for my sonne Onesimus, whom  
I haue begotten in my bondes : whiche in tyme passed  
was to thee unprofitable, but nowe profitable to thee  
and

## The Epistle to the Philemon,

**A**nd to me. Whom I haue sent agayne : thou therefore receaue him, that is, mine owne bowels. Whom I woulde haue retayned with me, that in thy steade he might haue ministred vnto me in the boundes of the Gospell : But without thy mind would I do nothing, that thy benefite shoulde not be as it were of necessitie, but willingly. For haply he therfore departed for a season, that thou shouldest receaue him for euer: Not now as a seruauant, but aboue a seruauant, a brother beloued, specially to me, but howe muche more vnto thee, both in the fleshe and in the Lord: If thou count me therefore a felowe, receaue him as my selfe. If he haue injured,

**D**oweth (thee ought) that lay to my charge. I Paul haue written it with mine owne hande, I will recompence it: Albeit, I do not say to thee howe that thou owest vnto me euen thine owne selfe. My brother let me enioy

**My** fruite. (this) " pleasure of thee in the Lorde, comfort my bowels in the Lord. Trusting in thine obedience, I wrote vnto thee, knowing that thou wilt also do more then I say. Moreover, prepare me also a lodging: for I trust that through your prayers, I shalbe geuen vnto you. There salute thee Epaphras, my felowe prisoner in Christ Iesus, Marcus, Aristarcus, Demas, Lucas, my felow labourers. The grace of our Lorde Iesus Christ (be with your spirite. Amen.

**W**ritten from Rome, by Onesimus a seruauant.

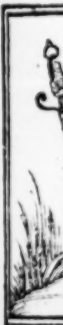
## The Argument of the Epistle to the Hebrues.

**T**He cheefe thing that saint Paul goeth about in this Epistle written to the Hebrues or Iewes, is to exhort them that they receaue the Gospell, and acknowledge Christe to be the true Messias, which in deede is that hie priest which offered his owne body vpon the crosse for our finnes, and so did fulfyl all things that before in the olde Testament were shadowed or signified by the priesthood of Leui, by the temple, and by the sacrifice. And therefore the Iewes ought to forsake all those auncient ceremonies or shadowes

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shadowes, and to cleaue with a true and liuely sayth vnto Christe, as the saintes did alwayes afore beleue & trust in that blessed seede promised vnto the fathers, and vvere therthrough saued. After that he hath thus encouraged them vnto the sayng sayth, vnto the true religion and doctrine of Christe: he also exhorteth them vnto an holy and godly conuersation. That saint Paul did not here in the begynnyng adde his owne name, as he is wont to do in all other Epistles of his, it was done because that his name was so hated among the Iewes (and all because he called him selfe the apostle of the heathen) that they coule in no wise abyde, that any thyng set forth in his name, shoulde be read or published among them. This is the only cause wherfore saint Paul did not adde his name. It was written in the Hebrue tongue, and afterwarde translated into Greke by Luke. Ecclesiast. Histor. lib. 6. Cap. 11.

## The Epistle of saint Paul to the Hebrues.

### The first Chapter.

¶ Howe God dealt lowngly with them of olde tyme in sendyng them his prophetes: but much more mercie hath he shewed vs in that he sent vs his owne sonne. Of the most excellent glorie of Iesus Christe, which in all thynges is lyke to his father.



**G**OD which in A  
tyme passe at  
sundrye tymes,  
and in diuers  
maners spake  
vnto the fathers in the  
prophetes: hath in these  
last daies spoken vnto  
vs in the sonne, whom  
he hath appointed heire  
of all thynges, by whom  
also he made the worl-  
des. To who beeyng the  
bightnesse of the glory, and the very image of his  
substaunce, vpholding all thynges with the worde  
of

The Epistle on  
Christmas day.

Isai. 2. a

Eze. 38. c

Sapi. 7. d

B

## The Epistle to the Hebrues.

• 2<sup>3</sup>, late.

Psal. 2. a.

Psal. 97. c

Psal. 104. b

Psal. 97. b

Psal. 104. a

Psal. 102. b

Psal. 110. a.

of his power, hauing by him selfe poured our sinnes,  
hath sit on the right hande of the maiestie on hye: be-  
yng so much more excellent then the angels, as he hath  
by enheritaunce obtayned a more excellent name then  
they. For vnto whiche of the angels sayde he at any  
tyme, Thou art my sonne, this day haue I begotten  
thee? And agayne, I will be to him a father, and he shal  
be to me a sonne? And agayne when he bringeth in the  
first begotten sonne into the world, he saith, And let all  
the angels of god worship him. And vnto the angels he  
saith, We maketh his angels spirites, and his ministers  
a flame of fire. But vnto the sonne (he saith,) Thy seat  
O God, shalbe for euer and euer: the scepter of thy  
kingdome is a scepter of righteousness. Thou hast lo-  
ued righteousness, and hated iniquitie: therefore God,  
euen thy God, hath annointed thee with the oyle of  
gladnesse about thy felowes. And, Thou Lord in the  
beginning hast layde the foundation of the earth: and  
the heauens are the workes of thy handes: they shall  
perishe, but thou endurest: and they all shall ware olde  
as doth a garment: and as a vesture shalt thou folde  
them vp, and they shalbe chaunged: but thou art the  
same, and thy yeres shall not fayle. But vnto whiche of  
the angels saide he at any time, Sit on my right hande,  
till I make thine enemies thy footestoolle? Are they not  
all ministering a spirites, sent forth into ministerie for  
their sakes which shalbe heyes of saluation?

### The Notes.

2. Angels are ministering spirites created for the electes sake, there-  
fore they ought in no wise for to be worshipped or prayed to.

### The.ii. Chapter.

¶ He exhorteth vs to be obedient vnto the newe lawe which  
Christe hath geuen vs, and not to be offended at the infirmite  
and lowe degree of Christe, because it was necesserie that for  
our sakes he shoulde take such an humble state vpon him, that  
he myght be lyke vnto his breth: en.

¶ Therefore

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**W**herefore we ought to geue the more earnest heede **A**  
 to the thinges whiche we haue hearde: lest at  
 any time we shoulde let them slip. For if the worde  
 spoken by angels was stedfast: and euery transgression  
 and disobedience receaued a iust recôpence of reward:  
 howe shal we escape, yf we neglect so great saluation? **B**  
 whiche at the first began to be preached of the Lorde,  
 and was confirmed vnto vswarde by them that heard  
 it: God bearing witnesse (thereto) both with signes and  
 wonders also, and with diuers powers and giftes of  
 the holy ghost, according to his owne wil. For vnto the  
 angels hath he not put in subiection the world to come, **Psal. 8. a.**  
 wherof we speake. But one in a certayne place witnes-  
 sed, saying, What is man that thou art mindefull of  
 him? Or the sonne of man, that thou wouldest looke  
 vpon him? Thou madest him for a little while lower  
 then the angels, thou hast crowned him with glozy and  
 honour, and hast set him aboue the workes of thy han-  
 des. Thou hast put all thinges in subiection vnder his  
 fete. In that he put all thinges vnder him, he left no-  
 thing y is not put vnder him. But nowe we see not yet  
 althingz put vnder him. But him that for a while was  
 made lesse then the angels, we see (that he was) Iesus, **I. Cor. 15. d.**  
 who through the suffering of death, was crowned with  
 glozy and honour, that he by the grace of God, shoulde  
 tast of death for all. For it became him, for whom are  
 all thinges, and by whom are all thinges, after he had  
 brought many sannes vnto glozy, that he shoulde make **Psal. 8. b.**  
 the captayne of their saluacion perfect through afflic-  
 tions. For both he that sanctifieth, and they which are  
 sanctified (are) all (:) of one. For whiche cause he is not  
 ashamed to call them brethren, saying, I will declare  
 thy name vnto my brethren, in the middes of the  
 Church will I prayse thee. And agayne, I wyll put  
 my trust in him. And agayne, Beholde here am I, and  
 the children whiche God hath geuen me. Forasmuche  
 then **Psal. 22. c.**

## The Epistle to the Hebrues.

Deut. 13. a

1. Cor. 15. g.

**W**hen as the children are partakers of flesh and blood, he also him selfe likewise tooke part with them, that through death he might expell him that had lordship ouer death, that is the deuill: And that he might deliuer them which through feare of death were all their life time in daunger of bondage. For he in no place taketh on him the angels: but the seede of Abraham taketh he on him. Wherefore in all thinges it became him to be made like vnto his brethren, that he might be mercifull, and a faythfull hye priest in thinges concerning God, for to purge the peoples sinnes. For in that he him selfe suffered and was tempted, he is able to succour them that are tempted.

The Notes.

a. That is to say, aswell Christe that doth sanctifie, as we that are sanctified, be all of one father, which is Abraham, whose seede Christe toke vpon him, and not angels: that so by offering of his body, and shedding of his blood, he might sanctifie vs for euer.

The. iiii. Chapter.

¶ He requireth vs to be obedient vnto the word of Christ, which is more worthy then Moyses. The punishment of such as will needs harden their heartes.

Rom. 12. b

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**T**herefore holy brethren, partakers of the celestiall calling, consider the apostle and hye priest of our profession Christe Iesus, bringyng faythfull to him that appoynted him, as also Moyses (was faythfull) in all his house. For this (man) is counted worthy of more glory then Moyses, inasmuche as he which hath buylded the house, hath more honour then the house. For euery house is buylded of some man: but he that buyldeth all thinges, is God. And Moyses verily was faythfull in all his house, as a minister, for a witnesse of those thinges which were to be spoken after: but Christ as a sonne hath rule ouer his owne house: whose house are we if we holde fast the confidence and the reioycing of that hope vnto the end. Wherefore as the holy ghost saith, To day if ye wil heare his voyce, harden not

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not your heartes, as in the prouocation, in the day of the temptation in the wilderness: where (a) your fathers tempted me, proued me, and sawe my workes fourtie yeres. Therefore I was greued with that generation, and saide, They do alway erre in heart, they verely haue not knowen my wayes. So that I sware in my wrath, If they shall enter into my rest. Take heed brethren, lest at any time there be in any of you an euill heart of vnbeliefe, to depart from the liuing God: But exhort ye one another dayly, while it is called to day: lest any of you be hardened through the deceitfulnesse of sinne. For we are made partakers of Christe, if we kepe sure vnto the ende the beginning of the substance, so long as it is sayde, To day if ye will heare his voyce, harden not your heartes, as in the prouocation. For some when they had heard, did prouoke: howe be it, not all that came out of Egypt by Moses. But with whom was he displeased fourtie yeres? Not with them that had sinned, whose carcases fell in the desert? And to whom sware he that they shoulde not enter into his rest, but vnto them that were not obedient? And we see that they could not enter in, because of vnbeliefe.

Psal. 95. D

Exo. 17. 2

\* D, while.

\* The Lorde.

## The Notes.

a. See (I pray you) howe perilous it is to folowe the example of our forefathers, vnlesse it be most certayne that they haue walked in the wayes of the trueth, and haue ben obedient vnto the worde. If the religion of our forefathers hath ben false, or contrary vnto the scriptures, we ought in no wise to folowe it. Lactan. de origine erroris. 2. capite.

## The. iii. Chapter.

¶ The Sabbath or rest of the Christen. Punishment of vnbeleuers.  
The nature of the worde of God.

**L**et vs feare therefore, lest at any time by forsaking the promise of entering into his reste, any of you should seeme to be defrauded. For vnto vs was the Gospell preached, as well as vnto them: but the worde whiche they hearde dyd not profite them, nor bring



# The Epistle to the Hebrues.

Gene. 2. a.  
Psal. 115.

beving coupled with fayth to them that heard. For we  
whiche haue beleued, do enter into his rest, as he sayde,  
Euen as I haue sworne in my wyath, if they shal enter  
into my rest: although the workes were made perfect  
from the foundation of the worlde. For he spake in a  
certayne place of the seuenth day on this wise, And god  
did rest the seuenth day from all his workes. And in  
this place agayne, If they shal enter into my rest. Se-  
ing therefore it foloweth, that some must enter therein  
into, and they to whom the Gospell was first preached,  
B entered not therein for vnbeliefe. Agayne he appoy-  
neth a certayne day, by to day, saying in Dauid after so  
long a tyme (as it is saide,) To day if ye will heare his  
voyce, harden not your heartes. For if Iesus had ge-  
uen them rest, then would he not afterwarde haue spo-  
ken of another day. There remaineth therefore yet  
a reste to the people of God. For he that is entered  
C into his rest, hath ceased also from his owne workes,  
as God (dyd) from his. Let vs studie therefore to enter  
into that rest, lest any man fall after the same ensample  
of disobedience. For the worde of God is quicke, and  
mightie in operation, and sharper then any two edged  
sworde, and entereth through, euen vnto the diuiding a-  
sunder of the soule and the spirite, and of the ioyntes  
D and the marie, and is a discerner of the thoughtes and  
of the intentes of the heart. Neither is there any crea-  
ture that is not manifest in the sight of him: but all  
thinges (are) (a) naked and open vnto the eyes of him  
of whom we speake. Seeyng then that we haue a great  
hye priest, whiche is entered into heauen, Iesus the  
sonne of God, let vs holde fast (this) confession. For we  
haue not an hye priest whiche can not be touched with  
the feling of our infirmities: but was in al poynts tem-  
pted like as we are, & (yer) without sinne. Let vs there-  
fore come boldly vnto the throne of grace, that we may  
obtaine mercy, and find grace to helpe in tyme of nede.

Eccle. 15. d.  
Psal. 34. a

Phil. 2. a

The

## The Notes.

1. No mans vnfaithfulnesse, no mans hypocrisie can be hidde from the sonne of God, which is that euermayning and eternall worde that iudgeth euen the very thoughtes and intentes of the heart. Therefore let no man thinke, that the false imagination of his heart shall escape vnpunished.

## The. v. Chapter.

¶ Christ is our hye priest and seate of grace, and more excellent then the hye priestes of the olde lawe.

**F**OR every hye priest taken from among men, is ordained for men, in thinges (pertayning) to God, to offer giftes and sacrifices for sinne: Which can sufficiently haue compassion on the ignorant, and on them that erre out of the way: forasmuche as he him selfe also is compassed with infirmities. And for the same (infirmities) he is bounde to offer for sinnes, as well for him selfe, as for the people. And (a) no man taketh this honour vnto him selfe, but he that is called of God, as was Aaron. Euen so Christe also glorified not him selfe to be made the hye priest: but he that sayde vnto him, Thou art my sonne, to day haue I begotten thee, (gaue it him.) As he sayth also in another place, Thou art a priest for euer after the order of Melchisedec. Which in the dayes of his fleshe, when he had offered by prayers and supplication with strong crying and teares, vnto him that was able to saue him from death, and was heard in that whiche he feared: though he were the sonne, yet learned he obedience by these thinges whiche he suffered: and being perfect, was made the aucthour of eternal saluation vnto all they that obey him: and is called of God an hye priest after the order of Melchisedec. Of whom we haue many thinges to say, and harde to be vttered, seeing ye are dull of hearing. For when as concerning the time ye ought to be teachers, yet haue ye neede againe that we teache you the first principles of the beginning of the worde of God: and are become suche as haue neede of milke, and not of strong meate. For every one that useth milke, is

Leuit. 9. b

B

Mal. 2. b

Actes. 13. c

1. Cor. 3. a

## The Epistle to the Hebrues.

Interpreter of the worde of righteousness: for he is a  
 babe. But strong meate belongeth to them that are per-  
 fect: (even) those which by reason of use, haue their wits  
 exercised to discerne both good and euill.

The Notes.

a. Let no man hereafter by vnlawful meanes, as by fauour or bribes,  
 clyme vnto spirituall promotions, lest he as a companion of Simon  
 Magus, do in the steede of the blessing of God receaue his curse. If  
 any man be lawfully called thervnto, let him be myndful of this holy  
 calling, and vvathe diligently ouer the flocke of Christe, beyng  
 sure of this, that the blood of all them that perishe through his neg-  
 ligence, shalbe required at his handes.

The. vi. Chapter.

¶ He goeth forth with the thing that he began in the latter ende  
 of the fift chapter, and exhorteth them not to faynt, but to be  
 stedfast and patient, for so much as God is sure in his promise.

Actes. 4. b

Mat. 12. d

2. Pet. 2. d

Heb. 10. b

**T**herfore leauing the doctrine of the beginning of  
 Christe, let vs go forth vnto perfection: not lay-  
 ing agayne the foundation of repentaunce from  
 dead workes, and of fayth toward God, of the doctrine  
 of baptisme, and of laying on of handes, and of resur-  
 rection of the dead, and of eternal iudgement. And this  
 will we do, yf God permit. For it can not be that they  
 which were once lighted, and haue tasted of the hea-  
 uenly gyfte, and were become partakers of the holy  
 ghost, and haue tasted of the good worde of God, and  
 the powers of the worlde to come: and they fall away,  
 should be renued agayne into repentaunce, hauing cru-  
 cified to them selues the sonne of God a freshe, & made  
 a mocke of him. For the earth which drinketh in the  
 rayne that cometh oft vpon it, and bringeth forth  
 hearbes meete for them by whom also it is dressed, re-  
 ceaueth blessing of God: But that ground which bea-  
 reth thornes and bryers, is reprobued, and is nye vnto  
 cursing: whose ende is to be burned. Neuerthelesse,  
 deare frendes, we haue perswaded our selues better  
 thinges of you, and thinges which accompanie salua-  
 tion, though we thus speake. For God is not vnrighte-  
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trous, to forget your worke, and labour of loue whiche ye haue shewed towarde his name, hauing ministered to the saintes, and (do) minister. Peca and we desire that euery one of you do shewe the same diligence to the full assurance of hope vnto the ende, that ye faynt not, but be folowers of them whiche through faith and patience inherite the promises. For when God made promise to Abraham, because he had no greater to swear by, he sware by him selfe, saying, Surely, blessing I will blesse thee, and multiplying multiply thee. And so after that he had tarved patiently, he enioyed the promise: For men verely swear by the greater, and an othe for confirmation, is to them an ende of all stryfe. Wherein God willing very aboundantly to shew vnto the heyres of promise the stableness of his counsaile, confirmed it by an othe: That by two immutable things, in which it was vnpossib.ble for God to lye (we) might haue a strong consolation, whiche haue fled to holde faste the hope layde before vs: Whiche (hope) we holde as an anker of the soule both sure and stedfast, and entryng in into that thing whiche is within the vayle: Whither the forerunner is for vs entred, (euen) Iesus, after the order of Melchisedec made an hye priest for euer.

or rather.  
and long suffering.

Cro. 22. 2.

Iere. 32. 6

#### The Notes.

2. This is Pauls meaning, they that do beleue truly and vnfaynedly, do continue or abide stedfast in the knowven truth. If any therefore fall away from Christe, it is a playne token, that they were dissembling hypocrites, and that they neuer beleued truly: as Iudas, Simon Magus, Demas, Hymeneus, and Philetus were, which all fell away from the knowven veritie, and made a mocke of Christ, which Paul doth call here to crucifie Christe a newe: because that they turning to their olde vomit agayne, do most blasphemously treade the benefite of Christes passion vnder their feete. They that are such, can in no wise be renewed by repentance. For they are not of the number of the elect, as saint Iohn doth say. They went from vs, but they were not of vs, for yf they had ben of vs, they woulde haue remained with vs vnto the ende. If such men do repent, their repentance is as Iudas and Cains repentance was.

# The Epistle to the Hebrues.

The.vii.Chapter.

¶ He compareth the priesthood of Christe vnto Melchisedec, but to be farre more excellent.

Gene.14.c

**A**FOR this Melchisedec king of Salem, priest of the most hye God, who met Abraham returning from the slaughter of the kinges, and blessed him, to whom also Abraham gaue tythe of all thinges: first beying called by interpretation king of righteousness, and after that also king of Salem, whiche is, king of peace. Without (a) father, without mother, without kin, hauing neither beginning of daies, neither ende of yste, but likened vnto the sonne of God, and continueth a priest for ever. Nowe consider howe great this (man) was, vnto whom also the patriarche Abraham gaue tythe of the spoyles. And vergly they whiche are of the children of Levi, which receaue the office of the priesthood, haue a commaundement to take tythe of the people according to the lawe, that is, of their brethren, though they came out of the loynes of Abraham. But he whose kiard is not counted among them, receaued tythe of Abraham, and blessed him that had the promises: And without all controuersie, the lesse is blessed of the better. And here men that dye, receaue tythes: but there he receaueth them of whom it is witnessed that he liueth. And (to say the trueth,) Levi also, whiche receaueth tythes, payde tythes in Abraham. For he was yet in the loynes of his father, when Melchisedec met Abraham. If therfore perfection was by the priesthood of the Leuites (for vnder that priesthood the people receaued the lawe) what needed it furthermore that another priest should rise after the order of Melchisedec, and not to be called after the order of Aaron? For if the priesthood be translated, of necessitie also there is made a translation of the law. For he of whom these thinges are spoken, partevneth vnto another trybe, of whiche no man stood at the aulter. For it is euident that

Mat.11.a.

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that our Lord sprong out of Iuda, of which tribe spake Moyses nothing concerning priesthood: And (it is) yet a farre more euident thing, if after the similitude of Melchisedec there arise another priest, whiche is not made after the lawe of the carnal commaundement, but after the power of the endlesse life: For he thus testifieth, Thou art a priest for euer, after the order of Melchisedec. For there is truely a disanulling of the commaundement goyng before, for the weakenesse and unprofitablenesse therof. For the lawe made nothing perfect, but (was) the byring in of a better hope, by the which we draw nigh vnto god. And in as much as that was not without an othe. (For those priests were made without an othe: but this priest with an othe, by him that said vnto him, The Lord sweare, and will not repent him, Thou art a priest for euer, after the order of Melchisedec: ) By so muche was Iesus made a sacrifice of a better testament.

Psal. 110. b  
Heb. 4. c.

Rom. 8. a  
Gala. 5. e.

Psal. 110. a.

And among them many were made priestes, because they were forbidden by death to endure: but this man, because he endureth euer, hath an vchangeable priesthood. Wherefore he is able also euer to saue them to the uttermost, that come vnto God by him, seruing he euer liueth to make intercession for them. For suche an hye priest became vs, (which is) holy, harmlesse, undefiled, seperate from sinners, and made higher then heauens: Which needeth not dayly, as those hye priestes, to offer by sacrifice first for his owne sinnes, & then for the people: for that did he once, when he offered by him selfe. For the lawe maketh men hye priestes which haue infirmitie: but the word of the othe which (was) after the lawe (maketh) the sonne, which is perfect for euer more.

D  
1. Tim. 2. a

Heb. 5. a

## The Notes.

a. It is sayde that Melchisedec is without father and mother, because that no mention at all in the scriptures is made of his parents, nor yet of his genealogie. And thus doth the scripture declare that

# The Epistle to the Hebrues.

he is a liuely figure of Christe, vvhich as touchyng his Godhead is without mother, beyng begotten of the father, without all begynnynges: and as touchyng his manhead is without father, beyng conceived by the mightie operation of the holy ghost.

The.viii.Chapter.

¶ The office of Christe is more worthy then the priestes office of the olde lawe, which was vnperfect, and therefore abrogate.

**A**ltho of the thinges whiche we haue spoken (this is) the summe, yett haue suche an hye priest that sitteth on the right hande of the thron of the maiestie in the heauens, a minister of holy thinges, and of the true tabernacle whiche the Lorde pight, and not man. For euery hye priest is ordained to offer gyftes and sacrifices: Wherefore it is of necessitie that this man haue somewhat also to offer. For he were not a priest, yf he were on the earth, seeinge there are priestes that according to the lawe offer gyftes, who serue vnto the example and shadowe of heauenly thinges, as Moyses was admonished of God, when he was about to finishe the tabernacle: For see, saith he (that) thou make al thinges according to the paterne shewed to thee in the mount. But nowe hath he obtained a more excellent office, by howe muche also he is the mediator of a better couenaunt, whiche was confirmed in better promises. For yf that first (couenaunt) had ben founde faultlesse, then shoulde no place haue ben sought for the seconde. For in rebuking them, he sayth, Beholde, the dayes come sayth the Lorde, and I will finishe vpon the house of Israel, and vpon the house of Iuda (a) a newe couenaunt: not like that that I made with their fathers, in the day when I tooke them by the hande to leade them out of the lande of Egypt: because they continue not in my couenaunt, and I regarded them not, sayth the Lorde. For this is the couenaunt that I will make with the house of Israel after those dayes, sayth the Lorde, geuing my lawes into their mynde,

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Heb. 7. b

Colo. 2. c

Exo. 25. d.

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Iere. 32. f

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and in their heart I will wyte them, and I will be to them a God, and they shalbe to me a people. And they shall not teache euery man his neighbour, and euery man his brother, saying, knowe the Lorde: for all shal knowe me, from the litle of them, to the " great of " *Q, to the* them. For I will be mercyfull to their vnrightheous- *greatest.* nesse, and their sinnes, and their iniquities will I thinke vppon no more. In that he sayth a *(a)* newe (couenant) he hath worne out the first: For that whiche is worne out and waxed olde, is redy to vanishe away.

## The Notes.

a. By this newe couenant, he vnderstandeth free remission of sinnes, vvhich all men do obtrayne, not by their owne merites or workes of the lawe, but only and solely through the merites of Christs blood.

## The.ix.Chapter.

¶ The profite and worthynesse of the olde Testament, and howe farre the newe excelleth it.

**T**he first (couenant) then had verely iustifying ordi- *A* naunces, seruinges of God, and worldly holinesse. *Ero. 25. b.*

For there was a Tabernacle made, the first wher- in (was) the light, and the table, and the shewe bread, whiche is called holy. And after the seconde wayle (was) a tabernacle, whiche is called holpest of all, which had the golden senser, and the arke of the couenant overlaid round about with golde, wherein was the golden pot hauing Manna, and Aarons rod that had budded, *Ero. 16. g* and the tables of the couenant: And ouer it, the Cherubims of glozy shadowing the mercie seate: Of which thinges we can not nowe speake perticularly.

¶ When these thinges were thus ordeined, the priestes *z* went alwayes into the " first Tabernacle, accompli- *Q, fore.* shing the seruice of God. But into the seconde (went) the hye priest alone once euery yere, not without blood,



## The Epistle to the Hebrues.

which he offered for him selfe, and (for) the ignorances of the people. The holy ghost this signifying that the way of holy thinges was not yet opened, whyle as yet the first tabernacle was standing: Which (was) a similitude for the time then present, in whiche were offered giftes and sacrifices, that coulde not make the worshipper perfect as parteyning to the conscience, with only meates and drinckes, and diuers washinges, and iustifications of the fleshe, whiche were layde vp vntyll the tyme of reformation.

**Hebr. 6. d**  
The Epistle on  
the v. Sunday  
in Lent.

**Leui. 16. c**

**1. Tim. 2. 2.**

The Epistle on  
the Wednesday  
before Easter.

**Pro. 24. b.**

But Christ being come an hie priest of good thinges that should be, by a greater and more perfect Tabernacle, not made with handes, that is to say, not of this building, neither by the blood of Goates and Calues: but by his owne blood he entred in once into the holy place, and founde eternal redemption. For if the blood of Bulles & of Goates, and the ashes of a young Cowe sprinkling the vncleane, sanctifieth to the purifying of the fleshe: how much more the blood of Christe which through the eternall spirit offered him selfe without spot to God, shal purge your conscience from dead workes, to serue the liuing god? And for this cause is he the mediator of the newe couenaunt, that through death, which was for the redemption of the transgressions that were vnder the first couenaunt, they which are called might receaue the promise of eternal inheritance.

For where as is a testament, there must also of necessity be the death of him that maketh it. For a testamēt is confirmed when men are dead: for it is yet of no value, as long as he that maketh the testamēt is alieue. For which cause also, neither the first (testament) was dedicated without blood. For when Moyses had spoken euery precept to all the people according to the law, taking the blood of Calues and of Goates, with water and purple wooll and hysope, he sprinkled both the booke it selfe, and all the people, saying, This is the blood

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blood of the testament which God hath enioyned vnto you. And lykewise he sprinckled with blood both the tabernacle, and all the vessels of the ministerie. And almost all thinges are by the lawe purged with blood: and without thedding of blood is no remission. It is neede then that the paterne of heauenly thinges, be purified with such thinges: but the heauenly thinges themselves (be purified) with better sacrifices then are those. For Christ is not entred into the holy place made with handes, whiche is a paterne of the true (holy place:) but into heauen it selfe, now to appeare in the sight of God for vs. Not that he shoulde offer him selfe often, as the hye Priest entreteth into the holie places euery yere in straunge blood: (For then must he haue often suffered & sence the foundation of the worlde:) But nowe once in the ende of the worlde hath he appeared to put away sinne, by the sacrifice of him selfe. And as it is appoynted vnto men once to die, and after this the iudgement: *Rom. 5.b. 1.Pet. 3.d.* Euen so, Christ once offered to take away the sinnes of many, the seconde tyme shalbe scene without sinne, of them whiche wayte for him vnto saluation.

## The Notes.

a. There was but one tabernacle, which was diuided into two partes with a vayle, beyng lyke vnto our Churches, where a partition is made betwene the quier and the body of the Church. This I haue added, because we shoulde not thinke that the fathers of the olde Testament had two tabernacles. It euer meete sich that at Christes death, the vayle of the temple was rent in two, that there shoulde be no partition at al in the temples of the Christians.

## The.x,Chapter.

¶ The old law had no power to cleaue away sinne: but Christ did it with offering of his body once for al. An exhortatio to receaue the goodnes of God thankfully with patience and stedfast fayth.

**F**or the law, hauing the shadowe of good thinges to come, and not the very fashion of the thinges themselves, can neuer with those sacrifices whiche they offer yere by yere continually, make the commers ther-vnto perfect. For would not then those (sacrifices) haue ceased to haue ben offered, because that the offerers

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A  
The Epistle  
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day.  
*Col. 2.a.*  
*Heb. 8.a.*

# The Epistle to the Hebrues.

**Leu. 16. c.** once poured, shoulde haue had no more conscience of sinnes? Neuerthelesse, in those (sacrifices) is mention made of sinnes euery yere. For it is not possible that the blood of Bulles & of Goates shoulde take away sinnes. Wherefore when he commeth into the worlde, he saith,

**Psal. 40. a.** Sacrifice and offering thou wouldest not haue, but a body hast thou ordained me. In burnt sacrifices (and

**Offerings)** for sinne thou hast had no pleasure: Then said I, Lo I come (in the beginning of the booke it is written of me) to do thy will O God. Aboue when he saith, That sacrifice and offering, and burnt offerings (and offerings) for sinne thou wouldest not, neither haddest pleasure (therin) (whiche are offered by the lawe:) Then sayde he, Lo I come to do thy will O God: He taketh away the first to stablish the seconde. In the whiche will we are made holy, euen by the offering of the body of Iesus Christe once for all. And euery Priest standeth dayly ministring, and offering oftentimes the same sacrifices, whiche can neuer take away sinnes: But this man, after he hath offered one sacrifice for sinnes, is sit downe for euer on the ryght hande of God: from hencefoorth taryng tyll his foes

**" O, I am heare.**

**" O, etc.**

be made his footstoole. For with one offering hath he made perfect for euer them that are sanctified. And the

**Psal. 110. d.** holy ghost also beareth vs recorde: For after that he

**Ierem. 31. f.** had told before, This is the couenaut that I wil make vnto them after those dayes, (sayth the Lorde) geuing my lawes in their heart, and in their mindes will I write them: and their finnes and iniquities will I remember no more. And where remission of these things is, there (is) no more offering for sinne.

**D** Having therefore brethren, libertie to enter into the holy (places) in the blood of Iesus, by the newe and liuing way, whiche he hath prepared for vs throughe the bayle, that is to say, his fleshe: and (eing we haue) an hie Priest ouer the house of God, let vs drawe nye with a

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true heart, in assurance of fayth, spickeled in our hartes from an euyl conscience, and washed in body with pure water. Let vs hold the profession of the hope without wauering (for he is faythfull that promised:) and let vs consider one another to prouoke vnto loue & good workes. Not forsaking the assembling of our selues together, as the maner of some is, but exhorting (one another,) and so much the more as ye see the day approaching.

(1) For if we sinne willingly after that we haue receaued the knowledg of the tructh, there remaineth no more sacrifice for sinnes, but a fearefull looking for of iudgement, and violent fire, whiche shall deuoure the aduersaries. Ye that despiseth Moyses lawe, dyeth without mercie vnder two or three witness: Of howe muche sorer punishment suppose ye shall he be worthy, whiche treadeth vnder foote the sonne of God? and counteth the blood of the couenaunt wherein he was sanctified, an unholy thing, and doth despite to the spirite of grace? For we knowe him that hath sayde, Vengeance (belongeth) vnto me, I will recompence sayth the Lorde: And agayne, The Lorde shall iudge his people. It is a fearefull thing to fall into the handes of the liuing God.

Call to remembraunce the former dayes, in the whiche after ye had receaued light, ye endured a great sight of aduersities: partly while ye were made agasing stocke, both by reproches and afflictions, and partly while ye became companions of them which were so tolled to and fro.

For ye suffered also with my bondes, and tooke in worth the spoyling of your goodes with gladnesse: knowing in your selues howe that ye haue in heauen a better and enduring substaunce. Cast not away therefore your confidence, whiche hath great recompence of reward. For ye haue nede of pacience, that after ye haue

Deut. 19.b.

Mat. 18.d.

2. Cor. 14.a

Deut. 32.d.

Psal. 94.a.

Rom. 12.d.

Psal. 90.b.

F

Done

# The Epistle to the Hebrues.

done the wyl of God, ye might receaue the promise. For yet a very litle whyle, a while (I say) and he that shall come, wyl come, and wyl not tary. And the iust shall liue by fayth: and if he withdraue him selfe, my soule shall haue no pleasure in him. But we are not of them that withdraue our selues vnto perdition: but we parteyne vnto fayth, to the winning of the soule.

Abac. 20.a.

Rom. 1.a.

The Notes.

a. They sinne willyngly, which of a set malice and purpose do withholde the trueth in vnyghteousnesse and lying, which knowe that in all the worlde there is no other sacrifice for sinne, but that only one sufficient sacrifice of Christes death: and yet they wyl not commit them selues vnto it, but rather despise it, and abyde styll obstinately in their wickednesse and sinnes: Vnto such remaineth a most horrible and dreadfull iudgement.

The. xi. Chapter.

¶ What fayth is, and a commendation of the same. The stedfast beleefe of the fathers in the olde tyme.

**F**ayth is the ground of thinges hoped for, the euidence of thinges not seene. For by it, the elders obtrayned a good report. Through fayth we vnderstande that the wordes were ordayned by the worde of God, and that thinges whiche are seene, were made of thinges which were not seene.

Gen. 1.a.

By fayth Abel offered vnto God a more excellent sacrifice then Cain: by whiche he was wienelled to be righteous, God testifying of his giftes: by whiche also he being dead, yet speaketh.

Gen. 4.a.

**B**y fayth was Enoch translated, that he shoulde not see death, neither was he founde, for God had taken him away: For afore he was taken away, he was reported of to haue pleased God. But without fayth it is impossible to please (him): For he that commeth to God, must beleue that God is, and that he is a rewarder of them that seeke him.

Gen. 5.d.

By fayth Noe being warned (of God) of thinges not seene as yet, moued with reuerence, prepared the Arke to the sauing of his house, thowowe the whiche Arke he condemned the worlde, and became heyre of the righteousnesse

Gen. 6.d.

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trouſneſſe whiche is by faith.

By ſayth Abraham when he was called, obeyed God Gen.11.a.  
to go into a place which he ſhoulde afterwarde receaue  
to inheritaunce: and he went out not knowing whi-  
ther he ſhoulde go.

By ſayth he remoued into the lande of promiſe, as Gen.12.a.  
into a ſtrange countrey, when he had dwelt in taber-  
naeles with Iſaac and Jacob, heires with him of the  
ſame promiſe: For he looked for a citie hauing a foun-  
dation, whole builder and maker is God.

Through ſayth alſo Sara her ſelf receaued ſtrength Gen.21.a.  
to conceaue ſeede, and was deliuered of a childe when  
ſhe was paſt age, becauſe ſhe iudged him faithful which  
had promiſed. And therfore ſprang there of one, euen of  
one which was as good as dead, (ſo many) in multi-  
tude as are the ſtarres in the ſkye, and as the ſande the  
whiche is by the ſea ſhore innumerable.

Theſe all died according to ſayth, not hauing recea-  
ued the promiſes, but ſeeing them a farre of, and be-  
liuing, and ſaluting, & confeſſing that they were ſtraun-  
gers and pilgrimes on the earth. For they that ſay ſuch  
thinges, declare that they ſeek a countrey. Alſo if they  
had ben mindefull of that (countrey) from whence they  
came out, they had leaſure to haue returned: but nowe  
they deſire a better, that is, a heauenly. Therfore God  
is not aſhamed of them to be called their God: for he  
hath prepared for them a citie.

By ſayth Abraham offered vp Iſaac when he was  
proued: and he that had receaued the promiſes, offered Eccle.44.e.  
vp his only begotten ſonne: to whom it was ſaid, That Gen.12.b.  
in Iſaac ſhall thy ſeede be called. For he conſidered  
that God was able to rayſe the dead vp agayne, from  
whence alſo he receaued him in a (certayne) ſimilitude  
(of the reſurrection.)

By ſayth dyd Iſaac bleſſe Jacob and Eſau, concer- Gen.27.d.  
ning thinges to come.

By

# The Epistle to the Hebrues.

**Gen. 49. a.** By sayth Jacob when he was a dying, blessed both  
 Some read, the sonnes of Ioseph, and worshipped " towarde the  
 leaning ypon top of his scepter.

**Gen. 50. d.** By sayth Ioseph when he dyed, remembred the de  
 parting of the children of Israel, and gaue commaun-  
 dement of his bones.

**Exod. 2. a.** By sayth Moyles when he was bozne, was hid thre  
 monethes of his father and mother, because they sawe  
 he was a proper childe, neither feared they the kings  
 commaundement.

By sayth Moyles when he was great, refused to be  
 called the sonne of Pharaos daughter: choosling rather  
 to suffer aduersitie with the people of God, then to en-  
 ioy the pleasures of sinne for a season: esteeming the re-  
 buke of Christe, greater riches then the treasures of  
 Egypt: For he had respect vnto the recompence of the  
 rewarde.

**Exod. 12. f.** By sayth he forsoke Egypt, fearing not the wrath of  
 the king: For he endured, euen as though he had seene  
 him whiche is inuisible.

**Exod. 12. d.** Through sayth he ordayned the Passouer, and the  
 effusion of blood: lest he that destroyed the first bozne,  
 shoulde touche them.

**Exod. 14. c.** By sayth they passed through the red sea, as by dyde  
 f (lander) whiche the Egyptians assaying to do, were  
 drowned.

**Iosu. 6. c.** By sayth the walles of Iericho fel downe, after they  
 were compassed about seuen dayes.

**Iosu. 6. d.** By sayth the harlot Rahab perished not with them  
 and. 12. a. that were disobedient, when she had receaued the spies  
 with peace.

**Iud. 7. a.** And what shall I more say? for the tyme would fayle  
 me to rehearse of Gedron, of Barac, and of Sampson,  
 and of Iephth, of Dauid also and Samuel, and of the  
 prophetes: Which through sayth subdued kyngdomes,  
 wrought righteousnes, obtayned the promises, stopped  
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the mouthes of the lions, quenched the violence of fire, escaped the edge of the sword, out of weaknesse were made strong, warded valiaunt in fight, turned to flight the armies of the aliantes. The women receaued their dead, rayed to lyfe agayne: Other were racked, not looking for deliuerance, that they might receane a better resurrection. And others were tried with mockinges, and scourginges: Yea moreouer, with bondes and prisonment: they were stoned, were hewen asunder, were tempted, were slayne with sword, wandred about in sheepe skynnes, and goates skynnes, being destitute, afflicted (and) tormented, of whom the worlde was not worthy: they wandred in wildernes, & in mountaynes, and in denues, and caues of the earth. And these all through fayth obtayned good repoyte, and receaued (a) not the promise: God prouiding a better thing for vs, that they without vs shoulde not be made perfect.

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## The Notes.

a. They had not such cleare lyght as we: for they looked for that which we haue, therefore it were shame for vs, yf at least we haue not as great constancie as they.

## The. xii. Chapter.

An exhortation to be patient and stedfast in trouble and aduersitie, vpon hope of euerlastyng rewarde. A commendation of the newe Testament aboute the olde.

**W**herefore, seeing that we are compassed with so great a cloude of witneses, lay away all that presseth downe, and the sinne that hangereth so fast on, let vs runne with pacience vnto the battayle that is set before vs, looking vnto Iesus the captayne and finisher of our fayth, whiche for the ioy that was set before him, endured the crosse, hauyng dispised the shame, & is set downe on the right hande of the throne of God. Consider therefore hym that endured suche speaking agaynst hym of sinners, lest you shoulde be weried, fainting in your mindes. Ye haue not yet resisted vnto blood, strying against sinne. And ye haue forgotten þe exhortation, which speaketh vnto you as vnto children,

A  
Eph. 4. f.  
Colo. 3. b.  
1. Pet. 1. a.

Prou. 3. b.  
B



# The Epistle to the Hebrues.

**Apoc. 3. d.**  
in minde.

children, My sonne, despise not thou the chastening of the Lord, neither saynt when thou art rebuked of him. For whom the Lord loueth, he chasteneth, and scourgeth euery sonne that he receaueth. If ye endure chastening, God offereth him selfe vnto you as vnto sonnes: for what sonne is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastardest, and not sonnes. Furthermore, we haue had fathers of our flesh, which corrected vs, and we gaue (them) reuerence: Shall we not then much rather be in subiectiō vnto the father of spirits,

**C**and liue? For they verily for a few daies, chastened vs after their owne pleasure: but he, for our profite, that we might be partakers of his holinesse. No chastising for the present seemeth to be ioyous, but greuous: neuerthelesse, afterwarde it bringeth the quiet fruite of righteousnesse, vnto them which are exercised thereby. Straigheten vp therefore the handes whiche were let

**Rom. 12. d.**

downe, and the weake knees: and make right steppes vnto your feete, lest that whiche is halting, turne (you) out of the way: but let it rather be healed. Follow peace with all men, and holinesse, without the which no man shall see the Lord: Taking heede that no man fal away from the grace of God, lest any roote of bitternes springing vp, trouble you, and thereby many be defiled. Let

**Gen. 25. d.**

**D**there be no fornicatour or uncleane person, as Esau, whiche for one morsell of meate, soloe his byrthright. For ye knowe, howe that afterwarde when he woulde haue inherited the blessing, he was reprobated: for he founde no place of repentance, though he sought it with teares. For ye are not come vnto the mount that is touched, and vnto burning fire, and vnto storme and darknesse, and tempest of weather, and sounde of a trumpe, and the voyce of wordes: whiche (voyce) they that hearde it, wisshed away, that the worde should not be spoken to them: (for they did not abyde that whiche

**Gen. 27. f.**

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was commaunded . If a beast touche the mountayne, it shalbe stoned, or thrust through with a dart . And so terrible was the sight whiche appeared , that Moyses sayde, I feare and quake: ) But ye are come vnto the mount Sion , and to the citie of the liuing God, the celestial Ierusalem, and to an innumerable companie of angels , and vnto the congregation of the first borne written in heauen , and to God the iudge of all , and to the spirites of iust and perfect men : and to Iesus the mediator of the newe couenaunt , and to the blood of sprinkling , that speaketh better then did the blood of Abel . See that ye dispise not him that speaketh : For if they escaped not, whiche refused him that spake on earth: much more shall we not escape, if we turne away from him that speaketh from heauen : Whose voyce then shooke the earth, and now he hath declared, saying, Yet once more will I shake not the earth onely, but also heauen . And this , Yet once more, signifieth removing of those thinges whiche are shaken, as of thinges which are made: that the thinges which are not shaken, may remayne . Wherefore we receauing a kingdome whiche can not be moued, let vs haue grace , whereby we may so serue God acceptable , with reuerence and godly feare . For our God is a consuming fire .

## The Notes.

a. Nowatus did not well vnderstande this place, gathering thereby, that they which do of a frailties sinne (though they repent neuer so truly) ought not to be receaued into fauour agayne . For here not one worde is spoken of remission of sinnes, but of the ryght of the first borne, which beyng folde for a vyle meate of pottage, coulde not be recovered agayne, though Esau sought it with teares.

## The.xiii. Chapter.

¶ He exhorteth vs vnto loue, to hospitalitie, to thinke vpon such as be in aduersitie, to mayntayne wedlocke, and to auoyde couetousnesse, to make much of them that preache gods word, to beware of straunge learning, to be content to suffer rebuke with Christe, to be thankfull vnto God, and obedient vnto our heades.

**L**et brotherly loue continue . We not forgetfull to lodge straungers: For thereby some hauing lodged angels,

Gen. 20. a.

Exod. 19. v.

1. Pet. 1. a.

Agge. 2. v.

Deut. 4. v.

Rom. 12. a.

# The Epistle to the Hebrues.

angels, were vnwares thereof. Remember them that are in bondes, as bounde with them: and them whiche suffer aduersitie, as also ye your selues being in the bo- dy suffered aduersitie. Medlocke (is) honourable among all men and the bed vndefiled: but whozmongers and adulterers God wyll indge. Let your conuersation be without couetousnes, (being) content with such things as ye haue: for he hath sayde, I wyll not sayle thee, ney- ther forsake thee. So that we may boldly say, The lord is my helper, and I wyll not feare what man may do vnto me. Remember them which haue the ouersight of you, whiche haue spoken vnto you the worde of God: whose ende of conuersation ye considering, folow their sayth. Iesus Christ yester day and to day, and the same for euer. Be not caried about with diuers and straunge doctrines: For it is a good thing that the heart be sta- blished with grace, and not with meates, (which) haue not profited them that haue ben occupied therein. We haue an altar, wherof they haue no right to eate which serue in the tabernacle. For the bodies of those beastes whose blood is brought into the hollye place by the hy- priest for sinne, are burnt without the tentes. There- fore Iesus also, that he might sanctifie the people with his owne blood, suffered without the gate. Let vs go forth therefore vnto hym out of the tentes, bearyng his reproche. For here haue we no continuing citie: but we seeke one to come. By hym therefore do we offer (a) sacrifice of laude alwayes to God, that is, the fruite of lippes confessing his name. To do good and to dis- tribute forget not: for with such sacrifices God is pleased. Obey them that haue the ouersight of you, and submit your selues: for they watch for your soules, as they that must geue accomptes, that they may do it with ioy, and not with greefe: for that is unprofitable for you. Pray for vs: for we trust we haue a good conscience, in all thinges willing to liue honestly. But I desire you the

Plal. 118.

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Num. 19. a.

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Mich. 2. c.

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1. Pet. 5. a.

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more earnestly that ye so do, that I may be restored to you the sooner. The God of peace, that brought agayne from the dead our Lorde Iesus the great shepheard of the sheepe through the blood of the euerlastyng covenant, make you perfect in all good workes to do his wyll, working in you that whiche is pleasaunt in his sight, through Iesus Christe, to whom be prayse for ever and ever, Amen. And I beseeche you brethren, suffer the word of exhortation: for I haue written vnto you in fewe wordes, Knowe ye that (our) brother Timothei is deliuered: with whom (if he come shortly) I wyl see you. Salute all them that haue the ouersight of you, and all the saintes. They of Italie salute you. Grace (be) with you all, Amen.

Written from Italie by Timotheus.

The Notes.

1. We beyng a kingly priesthood, do offer three maner of sacrifices. The first is the sacrifice of prayse and thankesgeuyng, which S. Paul doth here call the fruite of our owne lippes. The seconde is mercie towards our neyghbour, as the prophete Osee saith, I wyll haue mercie and not sacrifice. Reade the 25. chapt. of Mat. The thirde is when we offer our bodyes a lyuely and an acceptable sacrifice vnto God, mortifying our carnall & fleshy concupiscences. Rom. 12. chap.

¶ The argument of the Epistle

of saint Iames.

Saint Iames doth write in this epistle vnto them that were alredy conuerted vnto Christe, and had full instruction in the doctrine of the Gospell. Therefore he speaketh nothing of the principles of the Christian religion, as of repentance, of the abolishing of the lawe, of the fayth that doth iustifie vnto lyfe euerlastyng, and such other lyke poyntes of our profession, wherein they were sufficiently taught and instructed: but rebuketh most earnestly certayne vices, which began to spring among the people of God. First of all there were some, which when they did sinne, would put all the fault in God, colouryng their wickednettes, not without great blasphemie of Gods prouidence. Agayne, some there were which boasted

Much

Much

## The Epistle of S. Iames.

much of fayth, and in the meane season were without the true fruites of fayth, beying vngodly men, and vicked liuers. There were also certayne that toke vpon them for to teache afore that they were called thervnto, euen men which had redie tongues, but alwayes more geuen to contention and strife, then to true edifying. Some were exceeding couetous, & did defraude their poore neighbours, not paying them their hire. Agaynst all these vices doth he write, confuting them all with good reasons, and strong scriptures.

## The Epistle of the Apostle saint Iames.

### The first Chapter.

¶ He exhorteth to reioyce in trouble, to be seruente in prayer, with stedfast beleefe to loke for all good thynges from aboue, to forsake all vice, and thankfully to receaue the worde of god, not only hearyng it, and speakyng of it, but to do thereafter in deede. True religion or deuotion what it is.

The Epistle  
vpon Philip and  
Iames day.



Sapten. 3. a.  
Rom. 5. a.

Iob. 18. c.

**I**ames a seruant of God and of the Lord Iesus Chryste, to the twelue tribes whiche are scattered abroad, greetyng. My brethren, count it all ioy when ye fall into diuers temptations: knowing (this) that the tryng of your fayth worketh patience. And let patience haue (her) perfect worke, that ye may be perfect and sounde, lacking nothing. If any of you lacke wisdom, let him aske of God, that geueth to all men indifferently, and casteth no man in the teeth: it shalbe geuen him. But let him aske in faith, nothing wauering: for he that wauereth, is like a waue of the sea, tost of the winde, and caried with violence.

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# The. i. Chapter. 275

Neither let that man thinke that he shall receaue any thing of the Lorde. A double minded man (is) vnsstable in all his wayes. Let the brother of lowe degree, reioyce in that he is exalted: agayne, the riche, in that he is made lowe: because as the floure of the grasse he shall passe away. For (as) the sunne hath risen with heate, and the grasse hath withered, and his flowre hath fallen away, and the beautie of the fashion of it hath perished: So also shall the riche man fade away in his wayes. Blessed is the man that endureth temptation: for when he is tryed, he shall receaue the crowne of lyfe, whiche the Lorde hath promised to them that loue hym. Eccle. 1.4.6.

Let no man say when he is tempted, I am tempted of God: for God can not be tempted with euyll, neither tempteth he any man: but euery man is tempted, when he is drawen away, & enticed of his owne concupiscence. Job. 5. c.  
Then when lust hath conceived, it bringeth forth sinne: & sinne when it is finished, bringeth forth death. Erod. 22. a.

Do not erre my deare brethren. Euery good geuing, & euery perfect gift is from aboue, & cometh downe from the father of lightes, with whom is no variable-1. Cor. 1. a. b.  
nesse, neither shadowe of turning. Of his owne wyll hegate he vs with the worde of truthe, that we shoulde be the first frutes of his creatures. The Epistle on the. xvii. Sunday after Easter.  
Wherefore my deare brethren, let euery man be swift to heare, slow to speake, slow to wrath. For the wrath of man, worketh not that whiche is righteous before God. Prou. 17. d.  
Wherefore lay apart all filthinesse, and superfluitie of malitiousnesse, and receaue with meekenes the word that is grafted in you, which is able to saue your soules.

And be ye doers of the worde, and not hearers only. Rom. 2. b.  
deceauing your owne selues. For if any be a hearer of the worde, and not a doer, he is lyke vnto a man beholding his bodyly face in a glasse: For he hath considered hym selfe, and is gone his wayes, and hath forgotten The Epistle on the. xix. Sunday after Easter.

# The Epistle of S. Iames.

Mat. 5. D.  
Luke. 11. G.

" O<sup>r</sup>, religi-  
ous.

" O<sup>r</sup>, religion

immediatly what his fashion was. But who so looketh in the perfect lawe of libertie, and continueth (therein) he bring not a forgetful hearer, but a doer of the worke, shalbe blessed in his deede. If any man among you seeme to be deuout, and refrayneth not his tongue, but deceaueth his owne heart, this mans deuotion is vayne. Pure deuotion and vndefiled before God and the father, is this, To visite the fatherlesse & widowes in their aduersitie, and to kepe him selfe vnspotted of the worlde.

## The Notes.

a. This worde to tempt, is taken two maner of vwayes. First, it be- tokeneth to intice a man to euill, after this signification we say, that God tempted no man. For as God is of his owne nature good, and can in no wise be enticed to euill, so doth he moue or entice no man vnto sinne, which he him selfe doth detest and abhorre. Here we learne, that yf we sinne, we ought not to put the fault in God, but in our selues. Secondly, this vworde to tempt, is taken for to proue: as vwhen we say that God tempted Abraham. Gen. 22. and that he did tempt the Israelites. Deut. 8. that is to say, did proue Abraham, and tryed the Israelites: whether they loued him or not.

## The.ii. Chapter.

¶ He forbiddeth to haue any respect of persons, but to regarde the poore as well as the riche, to be louing and mercifull, and not to boast of sayth where no deedes are: for it is but a deal sayth where vworkes folowve not.

" O<sup>r</sup>, congrega-  
tion.

**A** My brethren, haue not the faith of our Lorde Iesus Christ, the lord of glory, with respect of persons. For if there come into your companie a man wearing a gold ring, clothed in goodly apparel, & then come in also a poore man in vile rayment: and ye haue respect to him that weareth the gay clot hing, & say vnto him, Sit thou here in a good place: and say vnto the poore, Stande thou there, or sit vnder my foote stooke: Are ye not partiall in your selues, and are made iudges of euill thoughtes? Hearken my dearly beloued brethren. Hath not God chosen the poore of this worlde, (that they might be) riche in faith, & heires of the kingdome which he promised to them that loue hym? But ye haue despised the poore. Do not riche men oppresse

you

you by tyrannie, and drawe you before the iudgement  
 seates? Do not they blasphemie that good name by the  
 which ye are named? If ye fulfill the royall lawe accor-  
 ding to the scripture, Thou shalt loue thy neyghbour  
 as thy selfe, ye do well: But if ye regarde one person  
 more then another, ye commit sinne, and are rebuked of  
 the lawe as transgressours. Whosoener shall kepe the  
 whole law, and yet fayle in one point, he is gyltic of al.  
 For he that sayd, Thou shalt not commit adulterie: said  
 also, Thou shalt not kyl. Though thou do none adulte- **Mat. 5.c.**  
 ric, yet if thou kyl thou art become a transgressour of C  
 the lawe. So speake ye, and so do, as they that shal be  
 iudged by the law of libertie. For he (shall haue) iudge- **Mat. 18.a.**  
 ment without mercy, that sheweth no mercy: and mer-  
 cy reioyceth agaynst iudgement. What profiteth it my  
 brethzen, though a man say he hath sayth, and hath not  
 deedes? Can sayth saue him? If a brother or sister be  
 naked, and destitute of dayly foode, and one of you say  
 vnto them, Depart in peace, be you warmed and fil-  
 led: notwithstanding ye geue them not those thinges  
 whiche are nedeful to the body: what (shall it) profite?  
 Euen so sayth, if it haue not deedes, is dead in it selfe:  
 But some men wyll say, Thou hast sayth, and I haue  
 deedes: shewe me thy sayth by thy deedes, and I wyll **D**  
 shewe thee my faith by my deedes. Beleuest thou that  
 there is one God? Thou doest well: the denyls also  
 beleue, and tremble. But wylt thou knowe, O thou  
 bayne man, that that sayth (whiche is) without workes **Gen. 22.b.**  
 is dead? Was not Abraham our father iustified  
 through workes, when he had offered Isaac his sonne  
 vpo the autler? Seest thou not how that faith wrought **Gen. 15.b.**  
 with his deedes, and through the deedes was the  
 sayth made perfect? And the scripture was fulfilled,  
 whiche sayth, Abraham beleued God, and it was re-  
 puted vnto him for righteousness: and he was called the  
 frende of God. Ye do see then how that of deedes a man



## The Epistle of S. James.

**Josu. 2. v.**

Is iustified, and not of faith only? Likewise also, was not Rahab the harlot iustified thow she workes, when she had receaued the messengers, and had sent them out another way? For as the body without the spirite is dead: euen so faith without workes, is dead. (also.)

The Notes.

a. When we reade in saint Paul, that we are iustified through faith without the workes of the lawe: it is to be vnderstanded, that through faith, wherby we take holde vpon the mercie of God, so plentifully declared vnto vs in our sauiour Iesus Christe, we are without any demerites or deseruynges of ours counted iust and righteous before God, so that our sinnes shalbe no more imputed vnto vs. Here in saint James, to be iustified, is for to be declared righteous before men, and that by good workes, which are infallible witnessses of the true iustifying faith, and therefore he saith, shew me thy faith by thy deedes. Agayne, he bryngeth the example of Abraham, of whom it is written (thirtie yeres afore he offered his sonne Isaac) Abraham beloued, & it was reckened to him for righteousness. Gen. 15. Wherby we do euidently see, that saint James meynynge is that Abrahams faith was no idle faith, but such faith as made him obedient vnto God, which thyng he did well declare, when he did so wyllingly offer his sonne at gods commaundement. All that saint James goeth about then is to proue that faith can not be without good workes. And as by faith only we are iustified before God: so by good workes proceeding from a liuely faith, we are iustified before men. Here we learne also, that where no good workes be, there is no true iustifying faith, but a light vnprofitable beleefe, such as is in deuyls: and yet we must beuare that we ascribe no part of our iustification before God vnto good workes.

The.iii. Chapter.

¶ What good and euill cometh through the tongue. The duetie of such as be learned. The difference betwixt the wisdom of the Gospell and the wisdom of the world.

**Mat. 23. f.**

**Pro. 4. a.**

a **M** brethren, be not many masters, knowing how that we shall receaue greater damnation. For in many thinges we sinne all: if a man sinne not in word, the same is a perfect man, and able also to bridle all the body. Beholde, we put bittes in the horses mouthes, that they may obey vs, and we turne about all the body of them: Beholde also the shippes, whiche though they be so great, & are driuen of fierce wyndes, yet are they turned about with a very small helme, whither so euer the violence of the gouernour will:

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Euen so, the tongue is a litle member also, and boasteth  
 great things: beholde howe great a matter a litle fire  
 kindleth. And the tongue is fire, euen a worlde of wic-  
 kednesse: so is the tongue set among our members, that  
 it defileth the whole body, and setteth on fire the course  
 of nature, and it is set on fire of hel. All the natures of  
 beastes, and of byrdes, & of serpents, and things of the  
 sea, is meked and tamed of the nature of man: But the  
 tongue can no man tame, (it is) an vvaruly euill, full of  
 deadly poyson. Therewith blesse we God the father,  
 and therewith curse we men, whiche are made after  
 the similitude of God. Out of one mouth proceedeth  
 blessing and cursing: By brethren, these things ought  
 not so to be. Doeth a fountayne sende forth at one  
 place swete water, and bitter also? Can the figge tree,  
 my brethren, beare Olive beries? either a vine beare  
 figges? So can no fountayne geue both salt water and  
 freshe also. Who is a wyse man, and endued with  
 knowledge among you? let him shewe his workes out  
 of good conuersation with meekenes of wisdomie.  
 But yf ye haue bitter enuying and strife in your heart,  
 glory not, neyther be lyers agaynst the trueth. For such  
 wisdomie descendeth not from aboue: but is earthly,  
 sensuall, and deuillish. For where enuying and stryfe  
 is, there is sedition, and all manner of euill workes.  
 But the wisdomie that is from aboue, is first pure, then  
 peaceable, gentle, and easie to be intreated, full of mer-  
 cy and good frutes, without iudging, without simu-  
 lation: yea, and the fruite of righteousnesse is sown  
 in peace, of them that make peace.

## The.iii. Chapter.

Warre and fighting commeth of voluptuousnesse. The frendship  
 of the worlde is ennimitie before God. An exhortation to flee  
 flaunder, and the vanitie of this lyfe.

**F**rom whence commeth warre and fighting among  
 you? Come they not here hence, (euen) of your  
 lustes that fight in your members? Ye lust, and haue  
 not:

# The Epistle of S. Iames.

not: Ye enuie, and haue indignation, and can not ob-  
 tayne: Ye fight and warre, ye haue not, because ye aske  
 not. Ye aske and receaue not, because ye aske amisse,  
 euen to consume it vpon your lustes. Ye adulterers and  
 adulteresses, knowe ye not howe that the frendship of  
 the worlde is enmitie with God? Whosoener there-  
 fore will be a frende of the worlde, is made the ene-  
 mie of God. Eytter do ye thinke that the scripture  
 sayth in vayne, The spirite that dwelleth in vs, lu-  
 reth to enuie? But (the scripture) offereth more grace,  
 and therefore sayth, God resisteth the proude, but ge-  
 neth grace vnto the lowely.

Submit your selues therefore to God: but resist the  
 deuill, and he will flee from you. Drawe nye to God,  
 and he will drawe nye to you. Clenſe your handes (ye)  
 sinners, and purifie your heartes (ye) double minded.

Suffer afflictions, and mourne, and weepe: Let your  
 laughter be turned to mourning, and your ioy to heau-  
 nesse. Humble your selues in the sight of the Lorde, and  
 he shall lift you vp. Backbite not one another brethren,  
 He that backbiteth his brother, and he that iudgeth his  
 brother, backbiteth the lawe, and iudgeth the lawe:  
 But and yf thou iudge the lawe, thou art not an obser-  
 uer of the lawe, but a iudge. There is one lawe gener-  
 ally, whiche is able to saue and to destroy. What art thou  
 that iudgeth another? Go to nowe ye that say, To day  
 and to morowe let vs go into such a citie, and continu-  
 there a yere, and bye, and sel, and winne: And yet can  
 not ye tel what (shall happen) on the morowe: For what  
 thing is your lyfe? It is euen a vapour, that appeareth  
 for a little (tyme) and then he vanisheth away. For that  
 ye ought to say, If the Lorde will, and if we lyue, let  
 vs do this or that. But nowe ye reioyce in your bo-  
 stinges: all suche reioyng is euill. Therefore to him  
 that knoweth howe to do good, and doth it not, to him  
 it is sinne.

Submit your selues therefore to God: but resist the  
 deuill, and he will flee from you. Drawe nye to God,  
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 He that backbiteth his brother, and he that iudgeth his  
 brother, backbiteth the lawe, and iudgeth the lawe:  
 But and yf thou iudge the lawe, thou art not an obser-  
 uer of the lawe, but a iudge. There is one lawe gener-  
 ally, whiche is able to saue and to destroy. What art thou  
 that iudgeth another? Go to nowe ye that say, To day  
 and to morowe let vs go into such a citie, and continu-  
 there a yere, and bye, and sel, and winne: And yet can  
 not ye tel what (shall happen) on the morowe: For what  
 thing is your lyfe? It is euen a vapour, that appeareth  
 for a little (tyme) and then he vanisheth away. For that  
 ye ought to say, If the Lorde will, and if we lyue, let  
 vs do this or that. But nowe ye reioyce in your bo-  
 stinges: all suche reioyng is euill. Therefore to him  
 that knoweth howe to do good, and doth it not, to him  
 it is sinne.

## The.v.Chapter.

¶ He threatneth the wicked riche men, exhorteth vnto patience, to beware of swearing, one to knowlege his faultes to another, one to pray for another, and one to labour to bring another to the truth.

**G**oto nowe ye riche men, weepe and howle on your wretchednesse that shall come vpon you. Your rychesse is corrupt, your garmentes are moth eaten: Your golde and siluer is cankered, and the rust of them shall be a witnesse agaynst you, and shall eat your flesh as it were fire. Ye haue heaped treasure together in your last dayes. Beholde, the hyre of labourers whiche haue reaped downe your seeldes, whiche hyre is of you kept backe by fraude, cryeth: and the cryes of them whiche haue reaped, are entered into the eares of the Lorde (of) Sabaoth. Ye haue lyued in pleasure on the earth, and ben wanton: Ye haue nourished your heartes, as in a day of slaughter. Ye haue condemned and killed the iust, and he hath not resisted you. Luke. 19. c

Be patient therfore brethren, vnto the comming of the Lorde. Beholde, the husbandeman waiteth for the pretious fruite of the earth, and hath long patience therevpon, untill he receaue the early and the latter rayne. Be ye also patient therfore, and settle your heartes: for the comming of the Lord draweth nye. Grudge not one agaynst another brethren, lest ye be damned: behold the iudge standeth before the doore. Take, my brethren, the prophetes for an example of suffering aduersitie, and of patience, whiche spake in the name of the Lorde. Beholde, we count them happy whiche endure. Ye haue heard of the patience of Job, and haue knowen what ende the Lorde made: For the Lorde is very pitifull and mercifull. Mat. 5. f.

But aboue al thinges my brethren, sweare not, neither by heauen, neither by earth, neither any other othe: let your yea, be yea, and your nay, nay: lest you fall into condemnation. Is anye among you afflicted? let

## The Epistle of S. James.

3. Reg. 17. a  
Luke. 4. d

let him pray: Is any mery? let him sing Psalmes. Is any diseased among you? let him call for the elders of the Church, and let them pray for him, and annoynt him with oyle in the name of the Lorde: And the prayer of fayth shall saue the sicke, and the Lorde shall rayse him vp: and yf he haue committed sinnes, they shalbe forgiven him. Knowledge your faultes one to another, and pray one for another, that ye may be healed: (for) the seruent prayer of a righteous man auayleth much. Elias was a man vnder infirmities euen as we are, and he prayed in his priuer that it might not rayne: and it rayned not on the earth by the space of thre yeres and six monethes. And he prayed agayne, and the heauen gaue rayne, and the earth brought forth her fruite. Brethren, if any of you do erre from the truth, and another conuert him, let the same knowe, that he which conuerteth the sinner from goyng astray out of his way, shall saue a soule from death, and shall hyde the multitude of sinnes.

The ende of the Epistle of saint James.

### The Notes.

a. Oyle was much vsed in Palettina, and was counted medicinable, Mark. 6. chap. Luk. 10. Therefore where the Apostle doth commaunde that the elders shoulde annoynt with oyle the bodyes of the sicke, his meaning is, that they shoulde in no wise despise those meanes that God had appoynted naturally to be vsed for the healing of the sicke.

## ¶ The argument of the. i. Epistle of saint Peter.

**I**N this most worthy Epistle, saint Peter exhorteth the faithfull to perseuer in the faith that they had once receaued, not passing vpon afflictions and troubles that d'd happen vnto them for the name of Christe. In the meane season he doth lay a most substantiall foundation and grounde of our Christian religion and sayth. Also he doth breely declare the office and duetie of euery one of vs that professeth Christe.

The

## The first Epistle of the Apostle saint Peter.

## The first Chapter.

¶ He sheweth that through the aboundaunt mercie of God, we are begotten agayne to a liuely hope, and howe faith must be tryed: howe the saluation in Christe is no newes, but a thing prophesied of olde. He exhorteth them to a godly conuersation, for so much as they are now borne a newe by the worde of God.



Peter, an Apostle of  
Iesus Christe, to them  
that dwell here and  
there as straungers  
through Pontus, Sa-  
latia, Cappadocia, A-  
sia, and Bithynia: elect  
according to the fore-  
knowledge of God the  
father, vnto the sancti-  
fying of the spirite,  
through obedience and

Actes. 8. b.

Hebie. 9. b

and. 12. a

B

(a) sprinkling of the blood of Iesus Christe: Grace and peace be multiplied vnto you. Blessed be God the father of our Lorde Iesus Christe, whiche according to his aboundaunt mercy begat vs agayne vnto a liuely hope, by that that Iesus Christe rose agayne from the dead, to an inheritance immortall, and undefiled, and that fadeth not away, reserved in heauē for you, which are kept by the power of God through faith vnto saluation, whiche is prepared alredey to be shewed in the last tyme, in the whiche ye reioyce, though nowe for a season (yf neede require) ye are in heauinesse through manyfolds temptations: that the tryall of your faith beynge

John. 16. e

# The .i. Epistle of S. Peter.

Job. 23. b.  
Sap. 3. a.

23

Agge. 2. b

Actes. 2. a

C

Luke. 12. D

Leuit. 11. g

Mat. 6. c.  
Psal. 18. a.

Hebre. 9. c

beys much more precious then golde that perisheth, though it be tried with fire, might be founde (to be vnto you) vnto laude, glorie, and honour, at the appearing of Iesus Christe. Whom ye haue not seene, and yet loue him, in whom euen nowe though ye see him not, yet do you beleue (him) and reioyce with ioy vspeakable and glorious: receauing the ende of your sayth, euen the saluation of your soules. Of which saluation haue the prophetes enquired and searched, which prophesied of the grace that (should come) vnto you: searching when or at what time the spirite of Christ which was in them, should signifie, which spirite testified before, the passions that shoulde happen vnto Christe, and the glorie that should folow after. Vnto which prophetes it was also declared, that not vnto them selues, but vnto vs, they shoulde minister the thinges whiche are nowe shewed vnto you of them, whiche by the holy ghost sent downe from heauen, haue in the Gospell preached vnto you, the thinges which the angels desire to beholde. Wherefore gyde y<sup>e</sup> the loynes of your minde, be sober, and trust perfectly on the grace that is brought vnto you by the reuelation of Iesus Christe: as obedient children, not fashioning your selues vnto the former lustes of your ignorance: but as he which called you is holy, euen so be ye holy also in al maner of conuersation. Because it is written, Be ye holy, for I am holy. And if so be that ye call him the father, which without respect of person iudgeth according to euery mans worke, see that ye passe the time of your dwelling here, in feare: forasmuche as ye knowe, howe that ye were not redeemed with corruptible (thinges) as siluer and gold, from your vayne conuersation which ye receaued by the tradition of the fathers: but with the pretious blood of Christe, as of a lamme vndefiled, and without spotte: which was ordeined before hand, euen before the world was made, but was declared in the last times for your sakes,

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akes, which by his meanes do beleue on God that ray-  
sed him vp fro the dead, & glorified him, that ye might  
haue sayth and hope towarde God: Euen ye whiche Phil. 2. 8.  
haue purified your soules throughe the spirit in obeying  
the truth with brotherly loue vnfayned, see that ye loue  
one another with a pure heart feruently: for ye are bozne  
a newe, not of moztall seede: but of immortall, by the E. 11. b  
worde of God, which liueth and lasteth for euer. For al Eccle. 14. e.  
fleshy is as grasse, & al the glosie of man is as the flowre Jacob. 1. d  
of grasse. The grasse wythereth, and the flowre fallet  
away: but the word of the lord endureth euer. And this  
is y<sup>e</sup> word which by the Gospel was preached vnto you.

## The Notes.

1. Here Saint Peter seemeth to haue had a respect vnto the olde ce-  
remonie of blood sprinklyng: for euen as it was not inough then,  
that the sacrifice shoulde be offered, and the blood thereof shed, vn-  
lesse the people had ben sprinkled with the same, so nowve at this  
present it shall profite vs nothing that Christes blood is shed, vn-  
lesse our consciences be cleaused and purified therewith. Which  
thyng is done by the ministerie of the holy ghost, which doth sprin-  
kle our consciences with Christes blood, to washe them withall.

## The. ii. Chapter.

¶ He exhorteth men to lay asyde all vice, sheweth that Christe is  
the foundation vherupon they buile, prayeth them to abstayne  
from fleshy lustes, and to obey worldly rulers. Howe seruants  
shoulde behaue them selues towarde their maisters. He exhor-  
teth to suffer after the ensample of Christe.

**W**herfore lay asyde al malitiousnesse, and al guyle,  
and saynednesse, and enuye, and all backbyting, A  
and as newe bozne babes, desire ye the mylke Ephe. 4. f  
of the worde, whiche is without decept: that ye Colo. 3. b  
maye growe thereby (vnto saluation.) If so be that ye  
haue tasted howe gracious the Lorde is. To whom ye  
come as vnto a liuing stone, disallowed of men, but cho-  
sen of god (and) pretious. And ye as liuely stones, be you  
made (a) a spirituall house, an holy priesthood, for to  
offer vp spirituall sacrifices, acceptable to God by Je-  
sus Christe. Wherfore it is containned also in the scrip-  
ture, Beholde I put in Sion a stone to be laide in the E. 18. b.  
chiefe corner, elect and pretious, and he that beleueth



# The .i. Epistle of S. Peter.

Psal. 11. h.  
Mat. 12. a.  
Actes. 4. c

Exo. 19. a

The Epistle on  
the. iii. Sunday  
after Easter.

Deer. 2. d  
Rom. 9. c.  
Gala. 5. a  
Rom. 12. d.

Ephe. 6. a.  
Colo. 3. d

on him, shall not be confounded. Unto you therefore which beleue, he is precious: but unto them which beleue not, the stone which the buylders refused, the same is made the head of the corner: and a stone that men stumble at, and a rocke whereat they be offended, which stumble at the worde, and beyng disobedient, vnto the which thing they were euen ordeyned. But ye are a chosen generation, a royall priesthood, an holy nation, a peculiar people: that ye shoulde shewe forth the vertues of him that called you out of darknesse into his marueylous light. Which in time past were not a people, but are nowe the people of God: Which sometime had not obtayned mercie, but nowe haue obtayned mercie.

Dearly beloved, I beseeche you as straungers and pilgrimes, abstayne from fleshlye lustes, which fight agaynst the soule, and see that ye haue honest conuersation among the Gentiles: that where as they backbite you as euill doers, they may by your good workes (which they shal see, prayse God in the day of visitation. Submit your selues therfore vnto al maner of ordinance of man for the Lordes sake: whether it be vnto the king, as hauing the preeminence: other vnto rulers, as vnto them that are sent of him for the punishment of euill doers, but for the laude of them that do well. For so is the will of God, that with well doying, ye may stoppe the mouthes of foolishhe and ignorant: as free, and not as hauing the libertie for a cloke of maliciousnesse, but euen as the seruantes of God. Honour all men. Loue brotherly fellowship. Feare God. Honour the king.

Seruantes, obey your maisters with all feare, not only yf they be good and curteous, but also though they be frowarde. For it is thanke worthy, yf a man for conscience towarde God endure griefe, and suffer wrong vnderferued. For what prayse is it, if whē ye be buffeted for

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buffeted for your faultes, ye take it patiently? But ye when ye do well, ye suffer wrong, and take it patiently, then is there thanke with God. For thereunto verely **Esa. 54.b** were ye called: for Christe also suffered for vs, leaning **1. John. 3.a** vs an ensample, that ye shoulde folowe his steppes. **Some** Which dyd no sinne, neither was there guile founde in **reade, for** his mouth. Which when he was reuiled, reuiled not a **you.** gaine: when he suffered, he threatned not, but committed (the vengeance) to him that iudgeth righteously. Which his owne self bare our sinnes in his body on the tree, that we being deliuered from sinne, shoulde liue vnto righteousnesse: By whose stripes ye were healed. For ye were as sheepe goyng astray: but are now turned vnto the shepheard and bishop of your soules.

## The Notes.

1. We are the true temple of God, and an holy priesthood for to offer spirituall oblations. This place seemeth to haue ben taken out of the .66. Chap. of Esai, vwho in the same Chapter saith playnly that God vvyll forsake the olde temple, sacrifices, and priesthood, and choose vnto him selfe a newve Temple, newve sacrifices, and a newve priesthood. As many as put their trust in God, are the temple of God. 1. Cor. 6. chap. As touchyng this spirituall priesthood, and the sacrifices longyng therto, reade our notes in the .13. chap. of the Hebrues.

## The.iii.Chapter.

¶ Howe wyues ought to order their selues towarde their husbandes and in their apparell. The duetie of men towarde their wyues. He exhorteth all men to vnitie and loue: and patiently to suffer trouble. Of true baptism.

**L**ikewise ye wyues be in subiection to your husbandes, that euen they which obey not the worde, may **Colo. 3.c** without the worde be won by the conuersation of **Ephc. 6.c** the wiues, while they beholde your chaste conuersation (coupled) with feare. Whose apparell shall not be outward with braided heere, and hanging on of gold, either in putting on of gorgeous apparell: But let the hyd man (which is) in the heart be without all corruption, so that the spirite be at rest and quiet, which spirite is before God a thing muche set by. For after this manner in the old time dyd the holy women which trusted **Gene. 16.b**

## The.i.Epistle of S.Peter.

in God tye them selues, and were obedient vnto their husbandes. Euen as Sara obeyed Abraham and called him Lorde, whose daughters ye are as long as ye do well, and are not afrayde for any terrour. Likewise ye husbandes dwell with them according to knowledge, geuing honour vnto the wife, as vnto the weaker vessel, and as vnto them that are heyres also of the grace of life, that your prayers be not hindered.

Rom. 12. d  
The Epistle on  
the v. Sunday  
after Trinitie.  
Mat. 3. 4. a  
mecke.

In conclusion, (be ye) all of one minde, of one heart, loue as brethren, be pitifull, be curteous, not rendering euill for euill, or rebuke for rebuke: but contrariwise blesse, knowing that ye are therevnto called, euen that ye shoulde be heyres of the blessing. For he that doeth long after lyfe, and loueth to see good dayes, let him refrayne his tongue from euill, and his lippes that they speake no guyle. Let him eschewe euill, and do good, let him seeke peace and ensue it. For the eyes of the Lorde are ouer the righteous, and his eares are open vnto their prayers: agayne, the face of the Lorde is ouer them that do euill. Moreover, who is it that will harine you, yf ye folowe that whiche is good? Vea happy are ye yf any trouble happen vnto you for righteousnesse sake: be not ye afrayde for any terrour of them, neither be ye troubled: but sanctifie the Lorde God in your heartes. (Be) redy alwayes to geue an answer to every man that asketh you a reason of the hope that is in you, and that with mekenesse and feare, hauing a good conscience: that where as they backbite you as euil doers, they may be ashamed that falsely accuse your good conuersation in christ. For it is better, yf the wil of God be so, that ye suffer for wel doyng, then for euil doing. Forasmuch as Christ hath once suffered for sinnes, the iust for the vniust, to bring vs to god, and was killed as parteyning to the fleshe, but was quickened in the spirite. In whiche spirite, he also went and preached vnto the spirits that were in pri-  
son,

Mat. 5. b

1. Pet. 2. b  
Titus. 1. a  
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Rom. 5. c

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son, whiche sometime had ben disobedient, when once the long suffering of God abode in the dayes of Noe, while the arke was a preparing, wherein fewe (that is to say) eyght soules, were saued in the water: to the whiche also the figure agreeth that nowe saueth vs, euen baptisme, (not the putting away of the filth of the fleshe, but in that a good conscience maketh request to God by the resurrection of Iesus Christ: whiche is on the right hand of god, and is gone into heauen, angels, powers, and might subdued vnto him.

Rom. 6. a

Heb. 1. d.

## The Notes.

2. It is vnkownen vnto vs where this prison was: for the holy scripture speaketh nothing of it. In the Gospell it is called the bosome of Abraham. It is sufficient for vs to knowe and beleue that all the soules of the saintes or sayntfull, which dyed sence the begynnyng of the worlde, are saued by the blood of Christe. Howbeit, the Gospell was sundry wise preached vnto the dead. For vnto the holy patriarches, deliuerance and saluation, vnto the vnfaithfull, deserved damnation was preached.

## The.iiii. Chapter.

¶ He exhorteth men to cease from sinne, to spende no more tyme in vice, to be sober and apt to pray, to loue eche other, to be patient in trouble, and to beware that no man suffer as an euill doer: but as a Christian man, and not to be ashamed.

**F**OR as muche then as Christe hath suffered for vs in the fleshe, arme ye your selues lyke wise with the same mynde: for he whiche suffereth in the fleshe, ceaseth from sinne: that he hence forwarde shoulde lyue as muche tyme as remaineth in the fleshe, not after the lustes of men, but after the will of God. For it is sufficient for vs that we haue spent the time that is past of the lyfe, after the wyll of the Gentiles, walking in wantonnesse, lustes, in excesse of wyne, in excesse of eating, in excesse of drynking, and abhominable idolatrie. And it seemeth to them an inconuenient thing, that ye runne not also with them vnto the same excesse of ryote: and therefore speake they euill of you: Whiche shall geue accomptes to

Eph. 4. f

Jam. 4. b

## The. i. Epistle of S. Peter.

him that is ready to iudge quicke and dead. For vnto this purpose verily was the Gospell preached also vnto the dead, a that they shoulde be iudged like men in the fleshe, but shoulde liue before God in the spirite. The ende of all thinges is at hande.

The Epistle on  
the Sunday af-  
ter Ascension.

Pis. 10. b

Rom. 12. c

Hebr. 13. a.

Phil. 2. a

Be ye therefore sober, and watche vnto prayer. But aboue al thynges haue seruent loue among your selues: for loue shall couer the multitude of sinnes. Be ye ha-  
berous one to another without grudging. (b) As euery man hath receaued the gifte, euen so minister the same one to another, as good ministers of the manyfolde grace of God. If any man speake (let him talke) as the words of God. If any man minister, let him do it as of the habilitie whiche God ministreth (vnto him) that God in all thinges may be glorified through Iesus Christe, to whom be prayse and dominion for euer and euer, Amen.

Mat. 5. b

1. Pet. 1. c

Dearly beloued, thinke it not straunge concerning the fierie tryall, whiche thing is to trye you, as though some straunge thing happened vnto you. But reioyce, in as muche as ye are partakers of Christes passions: that when his glory appeareth, ye may be merry and glad. If ye be rayled vpon for the name of Christe, happy (are ye.) For the spirite of glory and of God, resteth vpon you: On their part he is euill spoken of, but on your part he is glorified. See that none of you be punished as a murderer, or as a theefe, or an euill doer, or as a busie body in other mens matters. If any (man suffer) as a Christian man, let him not be ashamed, but let him glorifie God on this behalfe. For the time is (come) that iudgment must begin at the house of God. If it first (begin) at vs, what shall the ende be of them which beleue not the Gospel of God? And if the righteous scarcely be saued, where shall the vngodly and the sinner appeare? Wherefore, let them that are troubled according to the will of God, commit their soules to him

Prou. 11. b

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him with well doing, as vnto a faythfull creatour.

The Notes.

a. Of Christes goyng downe into hell, vve haue sufficiently spoken in the notes of the seconde chapter of the Actes.

b. Euery man ought to vse the giftes of God vnto Gods glorie, and the profite of his neighbour, so that the glorie of God, and the profite of our neighbour, is the marke that we ought to shoote at in all our doynge.

The.v. Chapter.

A speciall exhortation for all bishops or prieftes to feede the flocke of Christe, and what their duetie is, and what rewarde they shall haue yf they be diligent. He exhorteth young persons to submit them selues to the elder, euery one to loue another, to be sober, and to watche, that they may resist the enemy.

**T**he elders whiche are among you I exhort, whiche I am also an elder, and a witnesse of the afflictions of Christe, and also a partaker of the glorie that shall be opened: (a) feede you God his flocke whiche is Actes. 22. f committed vnto you, taking the ouersight of them, not as compelled therto, but willingly: not for the desire of filthy lucre, but of a good minde: not as though ye were lordes ouer Gods heritage: but that ye be an ensample to the flocke. And when the chiefe shepheard shall appeare, ye shall receaue an incorruptible crowne of glorie. Lykelwise ye younger, submit your selues vnto the elder: Submit your selues euery man one to another, decke your selues inwardly in lowlynesse of mynde: for God resisteth the proude, and geueth grace to the humble. Submit your selues therefore vnder the mightie hande of God, that he may exalt you when the tyme is come. Cast all your care vpon him, for he careth for you. Be sober, and watche: for your aduersarie the deuyl, as a roaring lyon walketh about, seeking whom he may deuour: whom resist stedfast in the fayth, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, whiche hath called vs vnto his eternall glorie by Christe Iesus, shall his owne selfe,

I. Cor. 1. c

The Epistle on the. iiii. Sunday after Trinitie.

Rom. 12. c

## The. i. Epistle of S. Peter.

after that ye haue suffered a little affliction, make you perfect, settle, strength, and stablish your. To him be glory and dominion for ever and ever. Amen.

By Syluanus a saythfull brother, vnto you (as I suppose) haue I wyrtten bryefly, exhorting and testifying, howe that this is the true grace of God, where in ye stande. The Churche that is at Babylon elected together with you salueth you, and so doth Marcus my sonne. Greete ye one another with the kisse of loue. Peace be with you all whiche are in Christe Iesus. Amen.

### The Notes.

a. To feede the flocke of Christe, is to teache purely and sincerely the wholsome doctrine of the Gospell, vnderby the foules of the faithfull are fed and fattened vnto lyte euerslastyng.

## The argument of the. ii. Epistle of saint Peter.

Saint Peter doth in this Epistle entreate cheefly vpon three thinges. First and formost, as he did before, he doth exhort vs vnto a godly lyfe, and vnto a christian conuersation. Secondly, he doth highly commende and set forth the doctrine of Christ, which he affirmeth to be most necessarie, because that in the latter dayes false prophetes shall arise, which ought to be kept of, only with this doctrine. Thirdly, he doth geue them vvarnyng of the last day, exhortyng them to walke in the feare of God, that they may with a good conscience appeare before that righteous iudge.

The

*Handwritten note:*  
The. ii. Epistle of S. Peter  
is a very good  
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# The seconde Epistle of saint Peter.

The first Chapter.

¶ For as much as the powver of God hath geuen them all thinges parteynyng vnto life, he exhorteth the to flee the corruption of worldly lust, to make their calling sure with good workes, and frutes of sayth. He maketh mention of his owne death, declaring the Lorde Iesus to be the true sonne of God, as he him selfe hath seene vpon the Mount.



Simon Peter, a seruauunt and A  
an Apostle of Iesus Christe,  
to them whiche haue obtray-  
ned lyke precious sayth with  
vs, through the righteousnes  
of our God and sauour Je-  
sus Christe: Grace and peace  
be multiplyed vnto you thro- 1. Pet. I. a  
rough the knowledge of god,  
and of Iesus our Lorde: Ac-

cording as his godly power hath geuen vnto vs all  
thinges that (pertaine) vnto lyfe and godlynelle, thro-  
rough the knowledge of him that hath called vs vnto  
glorie and vertue: by the whiche are geuen vnto vs ex- Col. 2. b.  
cellent and most great promises, that by the meanes  
therof, ye might be partakers of the godly nature, if ye  
flee the corruption of worldly lust. And herewith geue 1. Cor. 8. a  
al diligence: in your sayth minister vertue, in vertue  
knowledge, in knowledge temperance, in temperance  
patience, in patience godlines, in godlines brotherly  
kindnes, in brotherly kindnes loue. For if these thin-  
ges be among you, and be plenteous, they wil make you  
that ye neither shalbe idle, noz vnfruitfull in the know-  
ledge of our Lorde Iesus Christe. But he that lacketh  
these thinkes, is blynde, and can not see farre of, and  
hath forgotten that he was purged from his old sinnes.

An iiii

¶ Ther-



## The. ii. Epistle of S. Peter.

Wherefore brethren, geue the more diligence for to make your calling and election sure: For if ye do such things, ye shall neuer fall. Pea, and by this meanes an entring in shalbe ministred vnto you aboundauntly, into the euerlasting kingdome of our Lorde and sauour Iesus Christe. Wherefore I will not be negligent to put you alwaies in remembraunce of suche thinges, though ye knowe them your selues, and be stablished in the present tructh. Notwithstanding, I thinke it meete as longe as I am in this tabernacle, to stirre you vp by putting you in remembraunce: Forasmuche as I am sure that shortly I must put of this my tabernacle, euen as our Lord Iesus Christe shewed me. I will euer also geue my diligence that ye may haue wherewith to stirre by the remembraunce of these thinges after my departing. For we haue not folowed deceiptful fables, when we opened vnto you the power and comming of our Lorde Iesus Christe, but with our eyes we saw his maiestie: euen then verily when he receaued of God the father honour and gloze, and when there came such a voyce to him from the excellent gloze, This is my deare beloued sonne in whom I delight. This voyce we hearde come from heauen, when we were together with him in the holy mount. We haue also a right sure worde of prophesie, whervnto if ye take heede, as vnto a light that shineth in a darke place, ye do well, vntill the day dawne, and the day starre arise in your heartes. So that ye first knowe this, that no prophesie in the scripture is of any priuate motion. For the prophesie came not in olde tyme by the will of man: but holy men of God, spake as they were moued by the holy ghost.

The. ii. Chapter.

¶ He prophesieth of false teachers, and sheweth their punishment.

A **T**here were false prophetes also among the people, euen as there shalbe false teachers among you, whiche priuily shall bying in damnable heresies,

cxxx

20. 16. b  
and. 3. d.  
Ioh. 1. c  
Mark. 1. d  
Luke. 3. b

¶ A. inter-  
pretation.

Actes. 20. f.  
L. E. 4. a.

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euen denying the Lorde that hath bought them, & bring  
 2. Pet. 3. a  
 upon them selues swift damnation. And many shall fo- Jude. c  
 low their damnable waies, by whom the way of trueth  
 shalbe euill spoken of: and through couetousnesse, shall  
 they with fained wordes make marchaundize of you: Gen. 6. d.  
 whose iudgement is now not farre of, and their dam-  
 nation sleeperth not. For if God spared not the angels  
 that sinned, but cast them downe into hell, and deliue-  
 red them into chaynes of darkenesse, to be kept vnto  
 iudgement, neither spared the olde worlde, but saued  
 Noe the eight (person) a preacher of righteousnesse, and  
 brought in the flood vpon the worlde of the vngodly, & Gen. 12. f.  
 turned the cities of Sodomie & Gomorhe into ashes, &  
 ouerthrewe them, damned them, and made of them an  
 ensample vnto those that after shoulde liue vngodly:  
 And iust Lot, vered with the vncleane conuersation of  
 the wicked, deliuered he. (For he being righteous, and Job. 15. b.  
 dwelling among them, in seeing and hearing, vered I. Cor. 10. e.  
 his righteous soule from day to day with (their) vnlaw-  
 full deedes.) The Lorde knoweth how to deliuer the  
 godly out of temptation, and to reserue the vniust vnto  
 the day of iudgement for to be punished: but cheeflye  
 them that walke after the fleshe in the lust of vnclean-  
 nesse, and despise aucthoritie. Presumptious (are they,)  
 and stande in their owne conceite, whiche feare not to  
 speake euill of them that excell in worship. When the  
 angels whiche are greater both in power and might,  
 geue not rayling iudgement agaynst them before the  
 Lorde. But these as brute beastes led with sensualitie, C  
 and made to be taken and destroyed, speake euill of the  
 thinges that they vnderstande not, and shall perishe  
 through their owne corruption, & receaue the rewarde  
 of vnrighteousnesse, they count it pleasure to liue deli-  
 ciously for a season: Spottes they are and blottes, de-  
 lighting them selues in their deceauinges, in feasting  
 with you. Hauiug eyes full of adulterie, & that can not  
 see

## The, ii. Epistle of S. Peter.

of, con-  
fession.

Num. II. c.

Jude. f.

Job. 8. e.

Rom. 6. a.

Heb. 6. a.

Mat. 12. b.

ceasse from sinne, begiling unstable soules : Heartes they haue exercised with robberie, they are cursed children, whiche haue forsaken the right way, and are gone astray, folowing the way of Balaam (the sonne) of Bozor, whiche loued the rewarde of vnrightheousnesse : but was rebuked of his iniquitie. The dunbe beast, and vbled to the yoke, speaking with mans voyce, forbade the madnesse of the prophete. These are welles without water, cloudes that are caried with a tempest, to whom the mist of darkenesse is reserved for ever. For when they haue spoken the great swelling wordes of vanitie, they entice through lustes in y voluptuousnes of the fleshe, them that were cleane escaped, from them which are wiapped in errour : While they promise the libertie, where as they them selues are the bonde seruants of corruption. For of whom a man is ouer come, vnto the same is he brought in bondage. For if they, after they haue escaped from the filthinesse of the world, through the knowledge of the Lord & the sauour Iesus Christ, are yet tangled agayne therein & ouer come: then is the latter end worse with them then the beginning. For (a) it had ben better for them not to haue knowen the way of righteousnesse, then after they haue knowen it, to turne from the holie commaundement that was geuen vnto them. But the same is happened vnto them that is vsed to be spoken by the true prouerbe, The dogge is turned to his owne vomite agayne, and the sow that was washed, is turned agayne to her wallowing in the myre.

The Notes.

a. Reade the notes vpon the 6. and 10. Chapter to the Hebrewes.

The. iiii. Chapter.

¶ He exhorteth men to beware of such as would make them beleue that the day of the Lord were slacke in coming: prayeth them to leade a godly life, and to loke verily for the coming of the Lorde, whose long tarving is saluation, and because he would haue no man loth, but would receaue all men to repentance.

This

**T**his is the seconde epistle that I nowe write vnto you dearely beloued, wherewith I stirre vp and warne your pure minds, by putting you in remembrance, that ye may be myndfull of the wordes which were tolde before of the holy prophetes, & also the commaundement of vs, which be apostles of the Lorde and sauour. This first vnderstande, that there shal come in the last dayes mockers, whiche wyll walke after their owne lustes, and say, There is the promise of his coming: For sence the fathers died, all thinges continue a lyke from the begynnyng of the creation. For this they knowe not (and that wyllfully) howe that the heauens were of olde, and the earth that was of the water, and by the water, by the worde of God: by the whiche thinges the worlde that then was, perished, being then ouerrunne with water. But the heauens and earth whiche are nowe, be kept by his worde in store, and reserved vnto fire agaynst the day of iudgement and perdition of vngodly men. Dearely beloued, be not ignorant of this one thing, howe that one day is with the Lorde as a thousand yeres, and a thousand yeres as one day. The Lorde that hath promised, is not slacke, (as some men count slacknesse) but is pacient to vswarde (forasmuch) as he woulde haue no man lost, but wyll re-creaue all men to repentance. Neuerthelesse the day of the lord wil come as a theefe in the night, in the which the heauens shal passe away with a noyse, and the elements shal melt with heate, the earth also & the workes that are therein shal burne. Seeing then that all these thinges shal perish, what maner persons ought ye to be in holy conuersation & godlines, looking for, and hastning vnto the coming of the day of God, by whom the heauens shall perishe with fire, and the elementes shall melt with heate: Neuerthelesse, we according to his promise looke for a newe heauen, and a newe earth, wherein dwelleth righteousness. Therefore dearely beloued

Act. 21. f.

1. Tim. 4. e.

2. Tim. 3. d.

B

Psal. 90. a.

Ezech. 12. f.

C

1. Thes. 5. a.

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Apoc. 21.

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## The. ii. Epistle of S. Peter.

**B**eloued, seeing that ye looke for suche thinges, be diligent that ye may be founde of him in peace, without spot, & vndefiled: And suppose that the long suffering of the Lorde is saluation, euen as our dearly beloued brother Paul also, according to the wisdom geuen vnto him, hath written vnto you: yea almost in euery epistle, speaking of suche thinges, among which are many thinges harde to be vnderstande, whiche they that are vnlearned & vnstable peruert, as they do also the other scriptures vnto their owne destruction. Ye therefore beloued, seeing ye be warned aforehand, beware lest ye with other men be also plucked away throught the error of the wicked, & fall from your owne stedfastnesse: but growe in grace, and in the knowledge of our Lorde and sauiour Jesus Christ, to whom be glory both nowe and for euer, Amen.

### ¶ The Argument of the first Epistle of saint Iohn.

**A**fter that Iohn had sufficiently declared howe that our whole saluation doth consist only in Christ, lest that any man shoulde therby take a boldnesse to sinne: he sheweth that no man can beleue in Christe, vnlesse he doth endeavour him selfe to keepe his commaundements. Which thing beyng done, he exhorteth them to beware of falsse prophetes, whom he calleth antechristes, and to trie the spiritues. Last of all, he doth earnestly exhort vnto brotherly loue.

### ¶ The first Epistle of saint Iohn the Apostle.

The first Chapter.

¶ True witnessse of the euerlastyng worde of God. The blood of Christe is the purgation of sinne. No man is without sinne.

**W**hat whiche was from the beginning, which we haue heard, which we haue scene with our eyes, which we haue looked vpon, & our handes haue handled of, the worde of lyfe: (And the lyfe appeared, & we haue

scene,

**A**  
The Epistle on  
S. Iohn the Eu-  
gelist day.

seene, and beare witnesse, and shewe vnto you that eternal lyfe which was with the father, and appeared vnto vs) That whiche we haue seene and heard declare we vnto you, that ye also may haue felowship with vs, and that our felowship may be with the father, & his sonne Iesus Christe. And this write we vnto you, that your loy may be full. And this is the tydinges whiche we haue hearde of him and declare vnto you, that God is light, and in him is no darkenesse at all. If we say that we haue felowship with him, and walke in darkenesse, we lye, and do not the trueth. But and if we walke in light, euen as he is in light, then haue we felowship one with another, and the blood of Iesus Christe his sonne cleanseth vs from all sinne. If we say that we haue no sinne, we deceaue our selues, & the trueth is not in vs. 3. Reg. 8. v. If we knowledg our sinnes, he is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrigh- troussesse. If we say we haue not sinned, we make him alger, and his worde is not in vs.

## The.ii. Chapter.

¶ Christe is our aduocate. Of true loue, and howe it is tryed. To beware of antechriste.

**M** little children, these thinges write I vnto you, A that ye sinne not. And if any man sinne, we haue an aduocate with the father, Iesus Christe the righteous. And he is the attonement for our sinnes: not for our (sinnes) onely, but also for the (sinnes) of all the worlde. And hereby we are sure that we knowe him, if we kepe his commaundements. He that saith, I know him, and kepeth not his commaundementes, is a lyer, and the veritie is not in him: But who so kepeth his word, in him is the loue of God perfect in deede: Hereby knowe we that we are in him. He that sayth he by- deth in him, ought to walke euen as he walked.

Brethren, I write no newe commaundement vnto you, but that olde commaundement which ye haue had from the beginning. The olde commaundement, is the worde

Mat. 17. 3.

3. Reg. 8. v.

2. Par. 6. g.

The Epistle on the.ii. Sunday after Trinitie.

1. Iohn. 4. v.

Iohn. 13. v.

of truth.

## The. i. Epistle of S. Iohn.

worde which ye haue heard frō the beginning. Again,  
 a newe commaundement I write vnto you, that is true  
 in him, & (the same is true) also in you: for the darknes is  
 past, and the true light now shineth. He that saith how  
 that he is in the light, and yet hateth his brother, is in  
 darknes, euen vntill this time. He that loueth his bro-  
 ther abyedeth in the light, and there is none occasion of  
 euill in him. He that hateth his brother, is in darknes,  
 & walketh in darknes, & can not tell whither he goeth,  
 because that darknesse hath blinded his eyes. Vabes I  
 write vnto you, because your sinnes are forgiven you for  
 his names sakes. I write vnto you fathers, because ye  
 haue knowen him that is from the beginning. I write  
 C vnto you young men, because you haue ouercome the  
 wicked. I write to you litle children, because ye haue  
 knowen the father. I haue writtē vnto you fathers,  
 because ye haue knowen him that is frō the beginning.  
 I haue writtē vnto you young men, because ye are  
 strong, & the worde of God abideth in you, and ye haue  
 ouercome the wicked. See that ye loue not the worlde,  
 neither the thinges that are in the worlde. If any man  
 loue the worlde, the loue of the father is not in hym. For  
 all that is in the worlde (as) the lust of the fleische, & the  
 lust of the eyes, and the pride of life, is not of the father,  
 but of the worlde. And the worlde passeth away, and the  
 lust therof: but he that fulfilleth the wyll of God, aby-  
 deth for euer. Litle children, it is the last tyme: & as ye  
 haue hearde howe that antechrist shall come, euen now  
 are there many antechristes: whereby we know that it  
 is the last tyme. They went out from vs, but they were  
 not of vs: for if they had ben of vs, they woulde no  
 doubt haue continued with vs: But that it might ap-  
 peare that they were not al of vs. Neuertheles, ye haue  
 D an oyntment of him that is holy, & ye know al thinges.  
 I haue not writtē vnto you, as though ye knewe not  
 the trueth: but because ye knowe it, and that no lye is  
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Act. 20. f.

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of the trueth. Who is a lyer, but he that denyeth that  
 Jesus is Christe? The same is antechriste that denyeth  
 the father & the sonne. Whosoever denyeth the sonne,  
 the same hath not the father (But he that knowlegeth the  
 sonne, hath the father also.) Let therefore abyde in you,  
 that same whiche ye hearde from the beginning: if  
 that which ye heard from the beginning shal remayne  
 in you, ye also shall continue in the sonne, and in the  
 father. And this is the promise that he hath promised  
 vs, (euen) eternall life. These thinges haue I written  
 vnto you, concerning them that deceaue you. And the  
 annoynting which ye haue receaued of him, dwelleth  
 in you: and ye neede not that any man teache you, but  
 as the same annoynting teacheth you of all thinges, as  
 it is true, and not lying: and as it taught you, ye shall  
 abyde in it. And nowe babes abyde in him, that when  
 he shall appeare, we may be bold and not be ashamed  
 of him at his comming. If ye knowe that he is righte-  
 ous, knowe also that euery one whiche doth righteous-  
 nesse, is bozne of him.

" 02, before.

## The.iii.Chapter.

¶ The singuler loue of God towarde vs, and howe we agayne  
 ought to loue one another.

**B**ehold what loue the father hath shewed on vs, A  
 (euen) that we shoulde be called the sonnes of God: Luk. 20. c.  
 for this cause the worlde knoweth you not, because John. 1. b.  
 it knoweth not him. Dearely beloued, nowe are we the  
 sonnes of God, & yet it doth not appeare what we shal-  
 be: but we knowe y<sup>e</sup> whē he shall appeare, we shalbe lyke  
 him: for we shall see him as he is. And euery man that  
 hath this hope in him, purgeth him self, euen as he also  
 is pure. Whosoever comitteth sinne, transgresseth also  
 the law: for sinne is the tresgression of the law. And ye  
 knowe y<sup>e</sup> he appeared to take away our sinnes, & in him  
 is no sin. As many as bide in him, sinne not: whosoever  
 sinneth, hath not seene him, neither know him. Babes,  
 let no man deceaue you: he that doth righteousness,  
 is

¶ 54. d.

1. Pet. 2. d.

Apo. 20. c.

John. 8. c.



# The. i. Epistle of S. Iohn.

is righteous, euen as he is righteous. We that committeth sinne, is of the deuill : for the deuill sinneth sence the beginning : For this purpose appeared the sonne of God, to loose the workes of the deuill. Whosoener is borne of God, sinneth not: for his seede remaineth in him, and he can not sinne, because he is borne of God.

Gen. 4. b.  
Iohn. 15. c.  
The Epistle on  
the iii. Sunday  
after Trinitie.

**C** In this are the children of God knowen, and the children of the deuill: Whosoener doth not righteousnesse, is not of God, neither he that loueth not his brother.

For this is the rydinges that ye hearde from the beginning, that we shoulde loue one another. Not as Cain, (whiche) was of that wicked, & slue his brother: And wherefore slue he him? Because his owne workes were euill, and his brothers good. Marueyle not my brethren though the worlde hate you. We knowe that we are translated from death vnto life, because we loue the brethren. He that loueth not his brother, abideth in death. Whosoener hateth his brother, is a mansleare: & ye knowe that no mansleare hath eternall lyfe abyding in him. Hereby perceaue we loue, because he layde downe his lyfe for vs, and we ought to lay downe our liues for the brethren. But who so hath this worldes good, and seeth his brother haue neede, and shutteth vp his compassion from him: howe dwelleth the loue of God in him? My babes, let vs not loue in worde, neither in tongue: but in dedde, and in veritie. Hereby we knowe that we are of the truth, and shall assure our heartes before him. For if our heart condemne vs, God is greater then our heart, and knoweth all thinges. Dearly beloued, if our heart condemne vs not, then haue we boldnesse towarde God. And whatsoeuer we aske, we receaue of him, because we kepe his commaundementes, and do those thinges whiche are pleasing in his sight. And this is his commaundement, that we beleue on the name of his sonne Iesus Christ, & loue one another, as he gaue commaundement to vs.

Iohn. 27. d.  
Mat. 7. a.

**D** And

And

And he that kepeth his commaundementes dwelleth in him, and he in him : and hereby we knowe that he abydeth in vs, (euen) by the spirite whiche he hath geuen vs.

The.iiii. Chapter.

¶ Difference of spirites, and howe the spirite of God may be knownen from the spirite of errour. Of the loue of God and of our neighbours.

**D**EARELY beloued, beleue not euery spirite: but proue **A** the spirites whether they are of God or not : for **Mat. 24. a.** many false prophetes are gone out into the world. Hereby shall ye know the spirite of God, Euery spirite that confesseth that Iesus Christ is come in the fleshe, is of God : and euery spirite whiche confesseth not that Iesus Christ is come in the fleshe, is not of God, & this is that (spirite) of antechrist, of whom ye haue heard how that he shoulde come : and euen nowe alreedy is he in the world. Litle children, ye are of God, and haue ouercome them : for greater <sup>(is)</sup> he that is in you, then he that is in the world. They are of the world, therefore speake they of the world, and the world heareth them. We are of God : he that knoweth God, heareth vs : he that is not of God, heareth vs not. Hereby knowe we the spirite of veritie, and the spirite of errour. Dearely beloued, let vs loue one another, for loue cometh of God : & euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God : for God is loue. In this appeared the loue of God to vsward, because God sent his onely begotten sonne into the world, that we might liue through him. Herein is loue, not that we loued God, but that he loued vs, and sent his sonne to be the agreement for our sinnes. Dearely beloued, if God so loued vs, we ought also to loue one another. No man hath seene God at any tyme. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby knowe we that we dwell in hym, and he in vs ; because he hath geuen vs

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**B**  
The Epistle on  
the first Sunday  
after Trinitie.  
**John. 13. D.**

**Exod. 33. D.**

## The.i. Epistle of S.Iohn.

of his spirite. And we haue scene, & do testifie that the  
**D** father sent the sonne (to be) the sauour of the worlde.  
 Whosoener confesseth that Iesus is the sonne of God,  
 in him dwelleth God, and he in God. And we haue  
 knowen and beleued the loue that God hath to vs. God  
 is loue, and he that dwelleth in loue, dwelleth in God,  
 and God in him. Verin is the loue perfect in vs, that  
 we shoulde haue boldnesse in the day of iudgement: For  
 as he is, euen so are we in this worlde. There is no feare  
 in loue, but perfect loue casteth out feare: for feare  
 hath paynefulnesse: He that feareth, is not perfect in  
 loue. We loue him, for he loued vs first. If any man say,  
 I loue God, and yet hate his brother, he is a lyer: For  
 howe can he that loueth not his brother whom he hath  
 seene, loue God whom he hath not seene? And this com-  
 maundement haue we of him, that he whiche loueth  
 God, shoulde loue his brother also.

The.v. Chapter.

¶ To loue God, is to kepe his commaundementes. Faith ouercom-  
 meth the worlde. Euerlastyng lyfe, is the sonne of God. Of the  
 sinne vnto death.

**a** **W**hosoener beleueth that Iesus is Christ, is borne  
 of God: and euery one that loueth him whiche be-  
 gat, loueth him also whiche is begotten of hym.  
 By this we knowe that we loue the children of God,  
 when we loue God, and kepe his commaundementes.  
 For this is the loue of God, that we kepe his commaun-  
 dementes, & his commaundementes are not greuous.  
 For all that is borne of God ouercommeth the worlde:  
 and this is the victorie that ouercommeth the worlde,  
 (euen) our fayth. Who is it that ouercommeth the  
 worlde, but he which beleueth that Iesus is the sonne  
 of God? This Iesus Christe is he that came by water  
 and blood: not by water only, but by water and blood:  
 And it is the spirite that beareth witnesse, because the  
 spirite is trueth. For there are thre whiche beare re-  
 corde in heauen, the father, the worde, & the holy ghost,  
 and

and these three are one . And there are three whiche beare recorde in earth, the spirite, and water, & blood, and these three agree in one. Vt we receaue the witnesse John. 3. d. of men, the witnesse of God is greater : for this is the witnesse of God, whiche he testified of his sonne. He that beleueth on the sonne of God, hath the witnesse in him selfe : he that beleueth not God, hath made him a lyer, because he beleued not the record that God gaue of his sonne. And this is the recorde, (how) that God hath geuen vnto vs eternal lyfe, and this lyfe is in his sonne. He that hath the sonne, hath life : and he that hath not the sonne of God, hath not life. These thinges haue I written vnto you that beleue on the name of the sonne of God, that ye may knowe howe that ye haue eternall lyfe, & that ye may beleue on the name of the sonne of God. And this is the trust that we haue in him, & if we aske any thing according to his wil, he heareth vs. And if we knowe that he heare vs whatsoeuer we aske : we know that we haue the petitions that we desire of him. If any man see his brother sinne a sinne (whiche is) vnto death, let him aske, and he shall geue him life for them that sinne not vnto death. There is a (a) sinne vnto death: I say not that thou shouldest pray for it. All vnrightheousnesse is sinne: & there is sinne not vnto death. We knowe that whatsoeuer is borne of God, sinneth not: but he that is begotten of God, kepeth him selfe, and that wicked toucheth him not. We knowe that we are of God, and the whole worlde lyeth in wickednesse. We knowe that the sonne of God is come, and hath geuen vs a minde to know him which is true: and we are in him that is true, through his sonne Iesus Christe: This same is very God, and eternall lyfe. Babes kepe your selues from idols, Amen.

Mat. 7. a.

Idols, images.

## The Notes.

a. What this sinne vnto death is, our saulour Christe doth sufficiently declare, saying, If ye wyll not beleue, ye shall dye In your

Oo ii

o r r r

## The.ii. Epistle of S.Iohn.

owne sinnes. So that this sinne vnto death, is nothing els but a wylfull and obitinate infidelitie. This sinne no man (that is borne of God) doth commit, though of fraylnesse we be subiect vnto sinne as long as we lyue.

### ¶ The seconde Epistle of saint Iohn.

¶ He writeth vnto a certayne Ladie, reioyeth that her children walke in the trueth, exhorreth them vnto loue, warneth them to bevvare of such deceauers as denie that Iesus Christe came in the fleshe, prayeth them to continue in the doctrine of Christe, and to haue nothing to do with them that bryng not this learnyng.

**A** The elder to the elect Ladie and her children, whom I loue in the trueth: and not I only, but also all that haue knowen the trueth: for the truethe sake which dwelleth in vs, & shalbe in vs for euer: Grace be with you, mercy, & peace from God the father, & from the Lord Iesus Christ the sonne of the father in trueth and loue. I reioyced greatly, that I founde of thy children walking in trueth, as we haue receaued a commaundemēt of the father. And now beseeche I thee Lady, not as though I wrote a new commaundement vnto thee: but that same whiche we haue had from the beginning, that we shoulde loue one another. And this is the loue, that we shoulde walke

Iohn. i. 4. c.

¶ After his commaundement. This commaundement is, that as ye haue hearde from the beginning, ye shoulde walke in it. For many deceauers are entred into the worlde, which confesse not that Iesus Christe is come in the fleshe. This is a deceauer and an antechriste. Looke on your selues, that we loose not that we haue wrought, but that we may haue a full rewarde. Whosoener transgresseth, and bydeth not in the doctrine of Christ, hath not God: he that endureth in the doctrine of Christ, hath both y<sup>e</sup> father & the sonne. If there come any

any vnto you, & bring not this learnyng, him receaue not to house, neither byd him God speede. For he that biddeth him God speede, is partaker of his euyl dedes. I had many thinges to write vnto you, neuerthelesse I woulde not write with paper and inke: but I trust to come vnto you, and speake with you mouth to mouth, that our ioy may be full. The sonnes of the elect sister greete thee, Amen.

## ¶ The thirde Epistle of

saint Iohn.

¶ He is glad of Gaius, that he walketh in the trueth. He exhorteth to be louyng vnto the poore Christen in their persecution, sheweth the vnkinde dealing of Diotrefes, and the good report of Demetrius.

**T**He elder vnto the beloued Gaius, whom I loue in the trueth. Beloued, I wishe in all thinges that thou prosperedst and faredst well, euen as thy soule prospereth. For I reioyced greatly whē the brethren came, & testified of the trueth that is in thee, howe thou walkest in the trueth. I haue no greater ioy, then (for) to heare howe that my sonnes walke in veritie. Beloued, thou doest saythfully what soeuer thou doest to the brethren, and to strangers: whiche beare witnesse of thy loue before the Church: whiche (brethren) if thou bring forwardes on their iourney after a godly sort, thou shalt do well. Because that for his names sake they went forth, and tooke nothing of the gentiles. We therfore ought to receaue such, that we might be helpers to the trueth. I wrote vnto the Church: but Diotrefes which loueth to haue the preheminnence among them, receaueth vs not. We therfore if I come, I wyll declare his deedes whiche he doth, iesting on vs with malitious words: neither is therwith content, not only he him self receaueth not the brethren, but also he forbiddeth them that woulde, and thrusteth

Do iii

them

## The.iii.Epistle of S.Iohn.

them out of the church. Beloued, folow not that which is euill, but that which is good: he that doth well, is of God: but he that doth euill, seeth not God. Demetrius hath good report of all men, & of the truerth it selfe: Pca and we our selues also beare recorde, and ye know that our recorde is true. I haue many thinges to write: but I wyl not with inke and penne write vnto thee. I trust I shall shortly see thee, and we shall speake mouth to mouth. Peace be vnto thee. The louers salute thee. Greete the louers by name.

## The Epistle of saint Iude

the Apostle.

¶ He rebuketh such as beeing blinded wth their owne lustes, resist the truerth: and that we may knowe them the better, he saith they be such as sinne beaustly agaynst nature, and dispise rulers. &c. He exhorteth vs to edifie one another, to pray in the holy ghost, to continue in loue, to loke for the comingyng of the Lords, and one to helpe another out of the fire,

The Epistle on  
Simon and  
Iudes day.

**I**ude the seruauit of Iesus Christe,  
the brother of James: to them  
whiche are called and sanctified in  
God the father, and preserued in Je-  
sus Christe: Mercy vnto you, and  
peace and loue be multiplied. Belo-  
ued, when I gaue all diligence to  
write vnto you of the common saluation, it was neede-  
ful for me to write vnto you, to exhort you that ye should  
earnestly contende for the fayth whiche was once ge-  
uen vnto the saintes. For there are certayne vngodly  
men craftily crept in, which were before of olde orday-  
ned to this condemnation: They turne the grace of our  
God vnto wantonnesse, and deny God which is the on-  
ly

by Lorde, and our Lorde Iesus Christe. By minde is  
 therefore to put you in remembraunce (hereof,) foras- Num. 13. D.  
 much as ye once knowe this, howe that the Lorde, after  
 that he had deliuered the people out of Egypt, destroy-  
 ed them which after ward beleued not. The angels al-  
 so whiche kept not their first estate, but left their owne  
 habitation, he hath reserved in euermlasting chaynes vn-  
 der darkenesse, vnto the iudgement of the great day.  
 Euen as Sodome and Gomorhe, and the cities about Gen. 19. f.  
 them, whiche in lyke maner defiled them selues with  
 fornication and folowed straunge fleshe, are set soorth  
 for an example, & suffer the payne of eternall fire. Lyke- Rom. 1. D.  
 wise, these being deceaued by dreames, defile the flesh, &  
 despise rulers, and speake euill of them that are in auc-  
 thoritie. Yet Michael the archangel, when he strone  
 agaynst the deuill, & disputed about the body of Moy-  
 ses, durst not geue raylving sentence, but sayde, The  
 Lord rebuke thee. But these speake euill of those things  
 whiche they knowe not: and what thinges they know  
 naturally, as beastes which are without reason, in those  
 thinges they corrupt them selues. Wo be vnto them:  
 for they haue folowed the way of Cain, and are vterly  
 geuen to the errour of Balaam for lucre sake, and pe-  
 rish in the gaynsaying of Core. These are spots in your  
 feastes of charitie, when they feast with you, without  
 all feare feeding them selues: cloudes they are without  
 water, carped about of windes, corrupt trees, a with-  
 out fruite, twyse dead, and plucked vp by the rootes:  
 They are the raging waues of the sea, foming out  
 their owne shame: They are wandering starres, to  
 whom is reserved the mist of darkenes for euer. Enoch  
 the seuenth from Adam, prophesied before of such, say-  
 ing, Beholde, the Lorde shall come with thousandes of Apoc. 1. b.  
 saintes, to geue iudgement agaynst all men, and to re- Esa. 3. c.  
 buke al that are vngodly among them, of all their vn-  
 godly dedes which they haue vngodly comitted, & of al  
 their



# The Epistle of S. Iude.

their cruell speakings whiche vngodly sinners haue  
spoken against him. These are murmurers, complay-  
ners, walking after their owne lustes: whose mouthes  
C speake proude thinges, they haue men in great reue-  
rence because of aduantage. But ye beloued, remem-  
ber the wordes whiche were spoken befoze of the Apo-  
stles of our Lorde Iesus Christ, (howe) that they tolde  
you, that there shoulde be " beguilers in the last tyme,  
whiche shoulde walke after their owne vngodly lustes.  
These are makers of sectes, fleshly, hauing not the spi-  
rite. But ye dearly beloued, edifie your selues in  
your most holpe sayth, praying in the holy ghost, and  
kepe your selues in the loue of God, looking for the  
mercy of our Lorde Iesus Christe vnto eternall lyfe.  
And haue compassion of some, " separating them:  
and other saue with feare, pulling them out of the fire,  
and hate euen the garment spotted by the flethe. Un-  
to him that is able to kepe you free from sinne, and to  
present you faultlesse befoze the presence of his glorie  
with ioy, to God our sauour, whiche onely is wyle, he  
glorie, maiestie, dominion, and power, nowe and euer,  
Amen.

1. Tim. 4. a.  
or, moc-  
kers.

" or, in put-  
ting diffe-  
rence.

The

*Handwritten notes and a circular stamp are visible at the bottom of the page.*

# The Reuelation of saint *John the Diuine.*

## The first Chapter.

¶ Happy are they that heare the worde of God, and kepe it. He writeth to the seuen congregations in Asia, seeth seuen candlesticks, and in the midst of them one lyke vnto the sonne of man.



The reuelation of Iesus Christ which god gaue vnto him, for to shewe vnto his seruauntes thinges whiche muste shortly come to passe: and when he had sent, he shewed by his angell vnto his seruaunt John, whiche bare recorde of the worde of God, and of the testi-

monie of Iesus Christe, and of all thinges that he saw. **B**  
 Happy is he that readeth, and they that heare the wordes of this prophesie, and kepe those thinges which are written therein: for the time is at hande. John to the seuen Churches in Asia. Grace (be) vnto you, and peace from him whiche is, and which was, and whiche is to come: and from the seuen spirites whiche are before his throne, and from Iesus Christe (which is) a faythfull witnesse, and first begotten of the dead, and Lord ouer the thinges of the earth: vnto him that loued vs, and washed vs from our sinnes in his own blood, and made vs kinges and priestes vnto God his father, to him be glory and dominion for euermore. Amen. Beholde, he cometh **C**

Heb. 9. d

Exod. 3. c.

## The Reuelation.

commeth with cloudes, and all eyes shall see him, and they also which pearced him: and all kinredes of the earth shall wayle before him: Euen so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lorde almightie, whiche is, and whiche was, and which is to come. I Iohn your brother and companion in tribulation, and in the kingdome and patience of Iesus Chryste, was in the ile that is called Patmos for

**D** the worde of God, and for the witnessing of Iesus  
 " of, Sunday. Chryste. I was in the spirite on the " Lordes day, and



heard behind me a great voice as it had ben of a trumpet, saying, I am Alpha and Omega, the first and the last: that thou seest wyte in a booke, and sende it vnto the seven Churches which are in Asia, vnto Ephefus, and vnto Smyrna, and vnto Pergamos, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea. And I turned backe to see the voyce that spake to me. And when I was turned, I sawe seven golden candlestickes, and in the middes of the seven candlestickes, (one) lyke vnto the sonne of man, clothed with a (a) garment downe to the feete, and girde about the pappes with a golden girdle. His head and his  
 heeres

heeres were whyte as whyte wooll, and as snowe: and his eyes were as a flame of fire. And his feete like vnto fine brasse, as though they burnt in a furnace, and his voyce as the sounde of many waters.

And he had in his right hand seven starres: and out of his mouth went a sharpe two edged sworde: and his face shone euen as the sunne in his strength. And when I sawe him, I fell at his feete euen as dead: And he layde his right hande vpon me, saying vnto me, Feare not, I am the first & the last, and I am alvye: and was dead, and beholde, I am alvye for evermore, Amen, and haue the keyes of hell and of death.

Whyte therefore the thinges whiche thou hast seene, and the thinges which are, and the thinges which must be fulfilled hereafter. The myserie of the seven starres whiche thou sawest in my right hande, and the seven golden candlestickes. The seven starres, are the angels of the seven Churches: and the seven candlestickes which thou sawest are the seven Churches.

The Notes.

1. The garment is innocencie and holynesse. The golden girdle is heauenly myght and power, the heeres as whyte as wooll, godly and heauenly wisdom, his eyes as a flame of fire, is a terrible & grimme countenance to the vntaithfull, his feete of brasse, &c. is a redinesse to stampe in pecces, and to destroy the wicked and vngodly: his voyce and the sworde in his mouth, is the holy Gospell.

The.ii. Chapter.

¶ He exhorteth foure congregations to amende, and sheweth the rewarde of him that ouercommeth.

**V**nto the angel of the Churche at Epheſus, wyte, A These thinges sayth he that holdeth the seven starres in his right hande, and that walketh in the middes of the seven golden candlestickes: I knowe thy workes, and thy labour, and thy patience, and howe thou canst not forbear them which are euill: and hast examined them which say they are Apostles, and are not, and hast founde them lyers: and hast suffered, and hast patience, and for my names sake hast laboured

# The Reuelation.

laboured and hast not fainted. Neuerthelesse I have (some what) agaynst thee, because thou hast left thy first loue. Remember therefore from whence thou art fallen, and repent, and do the first workes: Or els I will come vnto thee shortly, and will remoue thy candlestick out of his place, except thou repent. But this thou hast, because thou hatest the dedes of the Nicolaitanes. Which (dedes) I also hate. Let him that hath an eare, heare what the spirite saith vnto the Churches. To him that ouercommeth, will I geue to eate of the tree of lyfe, which is in the middes of the paradise of God.

The Nicolaitans were heretikes, which held opinion that wyues ought to be common, of whom Eusebius. lib. 3. cap. 29.

**C** And vnto the angel of the Church of Smyrna, wyte, These thinges sayth he that is first and the last, which was dead, and is aliue: I knowe thy workes, and tribulation, and pouertie (but thou art riche:) and I knowe the blasphemie of them whiche call them selues Iewes, and are not, but (are) the synagogue of Satan. Feare none of those thinges whiche thou shalt suffer: beholde, the deuill shall caste some of you into prison to tempt you, and ye shall haue tribulation ten dayes: be thou faythfull vnto the death, and I will geue thee a crowne of lyfe. Let him that hath an eare, heare what the spirite saith vnto the Churches. He that ouercommeth, shall not be hurt of the seconde death.

**D** And to the Angell of the Church in Pergamos, wyte, These thinges sayth he whiche hath the sharpe sword with two edges: I knowe thy workes, & where thou dwellest, (euen) where Satans seate is, and (thas) thou keepest my name, and hast not denyed my sayth, euen in those dayes when Antipas my faithfull martyr was slayne among you, where Satan dwelleth. But I haue a fewe thinges agaynst thee, because thou hast there them that mayntayne the doctrine of Balaam, which taught Balac to put a stumbling blocke before the children of Israel, that they shoulde eate of meate dedicate vnto idols, and commit fornication. Euen so hast

Num. 24. a.  
Some  
reade, taught  
in Balac.

hast thou them that maynteyne the doctrine of the Nicolaitans, which thing I hate. Repent: or els I will come vnto thee shortly, and wil fight against them with the sword of my mouth. Let him that hath an eare, heare what the spirite saith vnto the Churches, To him that ouercommeth wil I geue to eate Danna that is hid, and wil geue him a whyte stone, and in the stone a newe name witten, whiche no man knoweth sauing he that receaueth it.

And vnto the angell of the Church of Thyatira, wyte, These thinges sayth the sonne of God, who hath eyes like vnto a flame of fire, and his feete <sup>(are)</sup> like fine brasle: I knowe thy workes, and thy loue, seruice, and sayth, and thy patience, and thy deedes, whiche are mo at the last then at the first. Notwithstanding, I haue a fewe thinges agaynst thee: because thou sufferest that woman Iesabel, whiche called her selfe a prophetisse, to teache, and to deceaue my seruantes, to make them commit fornication, and to eate meates offered by vnto idols. And I gaue her space to repent of her fornication: and she repented not. Beholde I will cast her into a bed, and them that commit fornication with her into great aduersitie, except they turne from their deedes: And I will kill her children with death, and all the Churches shall knowe that I am he whiche searcheth the raynes and heartes: and I will geue vnto euery one of you according vnto his workes. Unto you I say, and vnto other of them of Thyatira, as many as haue not this learning, and which haue not knowne the deepenesse of Satan, as they say: I will put vpon you none other burthen. But that whiche ye haue alredy, hold fast til I come: And whosoever ouercommeth, and kepeth my works vnto the ende, to him will I geue power ouer nations: and he shal rule them with a rod of iron: and as the vessels of a potter shall they be broken to shewers: Euen as I receaued of my father,

3. Reg. 16. g

Iere. 27. b

# The Reuelation.

ther, so will I geue him the morning starre. Let him that hath an eare, heare what the spirite sayth to the Churches.

## The Notes.

a. By Manna vnderstande the worde of God, and true hearty loue. By the whyte stone, is signified the election before God, and also euerlastyng peace, and confidence in the grace and fauour of God, vnto euerlastyng lyfe.

## The.iii.Chapter.

¶ He instructeth and infourmeth the angels of the congregations, declaryng also the rewarde of him that ouercommeth.

**a** **A**ND write vnto the angell of the Church that is at Sardis, These thinges sayth he that hath the seuen spirites of God, and the seuen starres, I know thy workes (euen) that thou hast a name that thou lyest, and thou art dead. Be awake, and strength the thinges which remaine, that are redy to dye: For I haue not founde thy workes perfect before God. Remember therefore howe thou hast receaued and heard, and hold fast, and repent: If thou shalt not watche, I will come on thee as a theefe, and thou shalt not knowe what houre I will come vpon thee. Thou hast a fewe names in Sardis whiche haue not defiled their garments, and they shal walke with me in white: for they are worthy. He that ouercommeth, shalbe thus clothed in white: (a) aray, and I will not put out his name out of the booke of lyfe, and I wil confesse his name before my father, and before his angels. Let him that hath an eare, heare what the spirite sayth vnto the Churches.

**B** And write vnto the (a) angell of the Church of Philadelphia, These thinges saith he that is holy and true, which hath the key of David, which openeth, and no man shutteth, (and) shutteth, and no man openeth. I know thy workes: beholde, I haue set before thee an open doore, and no man can shut it, for thou hast a litle strength, and hast kept my sayinges, and hast not denied my name. Beholde, I will make them of the synagogue of Satan, whiche call them selues Jewes and are

1. Thes. 5. a.

2. Pet. 3. c

(a) Angel is here taken for preacher.

are not, but do lye: beholde, I wil make them that they shall come and worship before thy feete, and shall know that I haue loued thee.

Because thou hast kept the wordes of my patience, therefore I will kepe thee from the houre of temptation, which will come vpon all the worlde, to trye them that dwell vpon the earth. Beholde, I come shortly: holde that which thou hast, that no man take away thy crowne. Him that ouercommeth, will I make a pillar in the temple of my God, and he shall go no more out: and I will wryte vpon him the name of my God, and the name of the citie of my God (which is) newe Hierusalem, whiche commeth downe out of heauen from my God: and (I will wryte vpon him) my newe name. Let him that hath an eare, heare what the spirite saith vnto the Churches. And vnto the angell of the Church whiche is in Laodicea, wryte, These thinges saith I D men, the faythfull and true witnesse, the beginning of the creatures of God. I knowe thy workes, that thou art neither colde nor hot: I woulde thou were colde or hot. So then, because thou art luke warme, and neither colde nor hot, I wil spew thee out of my mouth: because thou saiest, I am rich & increased with goodes, & haue neede of nothing, and knowest not howe that thou art wretched, and miserable, & poore, and blinde, & naked. I counsel thee to bie of me gold tried in fire, that thou maiest be rich, and white rayment, that thou maiest be clothed, that thy filchy nakednes do not appeare, and annoynt thine eyes with eye saluc, that thou maiest see.

As many as I loue, I rebuke and chasten: be feruent therefore, and repent. Beholde, I stande at the doore Prout. 3. 6 and knocke: If any man heare my voyce, and open the Hebr. 12. 6 doore, I will come in to him, and will suppe with him, and he with me. To him that ouercommeth, wyll I graunt to sit with me in my throne, euen as I ouercame, and haue sitten with my father in his throne.

Let



# The Reuelation.

Let him that hath an eare, heare what the spirite sayth vnto the Churches.

The Notes.

1. The whyte aray, doth signifie any innocent lyfe, without all maner of blemishe. The open doore, is the worde of God, and the holy Gospell.

The.iiii. Chapter.

¶ He seeth the heauen open, and the seate, and one sitting vpon it, and 24. seates about it, with 24. elders sitting vpon them, and foure beastes praying God day and nyght.

The Epistle on  
Trinitie Sunday

**A**fter this I looked, and beholde a doore was open in heauen: and the first voyce whiche I heard, was as it were of a trumpeter talking with me, whiche sayd, Come vp hither, and I wil shew thee thinges whiche must be fulfilled hereafter. And immediately I



was in the spirite, and beholde a (a) throne was set in heauen, and (one) sate on the throne. And he that sate, was to looke vpon lyke a Jasper stone and a Sardine stone: and there was a raynebowe about the throne in sight lyke vnto an Emeralde. And about the throne were xiiii. seates, and vpon the seates (I sawe) xiiii. elders sitting, clothed in whyte rayment, and had on their heades crownes of golde. And out of the throne proceeded lightnings, and thundrynges, and voyces:  
and

and there were seven lampes of fire burning before the throne, which are the seven spirites of God. And before the throne there was a sea of glasse, like vnto cristall, and in the middell of the throne and rounde about the throne, were four beastes, full of eyes before and behinde. And the first beast was like a Lion, and the seconde beast like a Calfe, and the thirde beast had a face as a man, and the fourth beast was like a flying Eagle. And the foure beastes had eche one of them six winges about him, and they were full of eyes within: and they had no rest day neither night, saying, Holy, holy, holy, Lord god almighty, which was, and is, and is to come. And when those beastes gaue glory, and honour & thanks to him that sat on the throne, which liueth for euer & euer: the reui.elders fel downe before him that sat on the throne, and worshipped him that liueth for euer, and call their crowns before the throne, saying, Thou art worthy, O Lord, to receaue alone, and honour, and power: for thou hast created all thinges, and for thy pleasures sake they are and were created.

The Notes.

1. Gods seate, is the euertlasting state of his power. The raynebowe signifieth his mercie and patient suffering. The 24. seates, and the 24. elders doth signify the most highest iustice of God, and that the most special frentes of God, both of the olde and newe Testament, are incorporate into the kingdome of God. The sea of glasse may signifie vnto vs the aduersitie of this lyfe, which serueth to the glory of God, and the profite of the faythfull.

The.v.Chapter.

¶ He seeth the lamme opening the booke, and therefore the foure beastes, like 24. elders, and the angels prayse the lamme, and do him worship.

**A**ND I sawe in the right hande of him that sat on the throne, a booke written within and on the backe side, sealed with seven seales. And I sawe a strong angell, whiche preached with a loude voyce, Who is worthy to open the booke, and to lose the seales thereof? And no man in heauen, nor in earth, neither vnder the earth, was able to open the booke, neither to

by i

like

Ezech. 2. 8

## The Reuelation.

loke thereon. And I wept muche, because no man was founde worthy to open and to reade the booke, neither to loke thereon.

**23** And one of the elders sayd vnto me, Wepe not: behold a Lion of the tribe of Iuda, the roote of Dauid, hath obtayned to open the booke, and to looke the seuen scales therof. And I behelde, and loe in the middes of the throne & of the foure beastes, and in the middes of the elders, stode a lamme as though he had ben killed, hauing seuen hornes and seuen eyes, whiche are the seuen spirites of god, sent into al the earth. And he came, and toke the booke out of the ryght hande of him that sat vpon the throne. And whē he had taken the booke, the foure beastes and. xiiii. elders fell downe before the lamme, hauing euery one of them harpes, & golden vials full of odeurs, which are the prayers of saintes. And they song a newe song, saying, Thou art worthy to take the booke, and to open the scales therof: for thou wast kylled, and hast redeemed vs to god by thy blood, out of all kinrede, and tongue, and people, and nation: and hast made vs vnto our God kinges and priesstes, and we shall reigne on the earth.

And I behelde, and I hearde the voyce of many angels about the throne, and (about) the beastes and the elders, and hearde thousande thousandes, saying with a loud voyce, worthy is the lamme that was kylled to receaue power, and riches, and wisdom, and strength, and honour, and glorie, and blessing.

**24** And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in them, hearde I, saying, Blessing, honour, glory, and power be vnto him that sitteth vpon the throne, and vnto the lamme for euermore. And the foure beastes sayde, Amen. And the. xiiii. elders fell vpon their faces, and worshipped him that lyueth for euermore.

The

## The.vi.Chapter

¶ The lamme openeth the sixe scales, and many thinges folowe the openyng therof.

**A**ND I sawe when the lamme opened one of the scales, and I hearde one of the foure beastes say, as it were the voyce of thunder, Come, and see. And I sawe, and beholde (there was) a (.) whyte horse, and

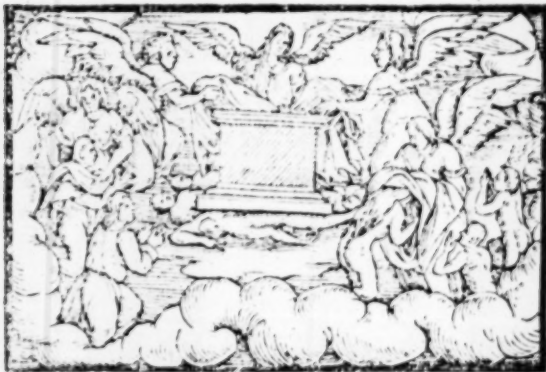


he that satte on him had a bowe, and a crowne was geuen vnto him, and he went forth conquering, and for to ouercome. And when he had opened the seconde scale, I hearde the seconde beast say, Come, and see. And there went out another horse that was red: and power was geuen to him that satte thereon to take peace from the earth, and that they shoulde kyll one another: and there was geuen vnto him a great sworde. And when he had opened the thirde scale, I hearde the thirde beast say, Come, and see. And I beholde, and loe a blacke horse: and he that satte on him had a payre of balaunces in his hande. And I hearde a voyce in the myddes of the foure beastes say, A measure of wheate for a pence, and thre measures of barley for a pence:

¶ p u and

## The Reuelation.

and oyle, and wyne see thou hurt not. And when he had opened the fourth scale, I heard the voice of the fourth beast say, Come and see. And I looked, and beholde a pale horse, and his name that sat on him was death, and hel folowed after him: and power was geuen vnto them ouer the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the



beastes of the earth. And when he had opened the fiftie scale, I sawe vnder the altier the soules of them that were killed for the worde of God, and for the testimonie which they had. And they cried with a loud voyce, saying, Howe long tarest thou Lorde holy and true, to iudge and to auenge our blood on them that dwell on the earth? And long whyte garmentes were geuen vnto euery oke of them: and it was said vnto the, that they should rest yet for a litle season, vntill their felowe seruantes, and their brethien that should be killed as they were, were fulfilled. And I behelde when he had opened the sixt scale, and loe there was a great earthquake, & the sunne was as blacke as sackcloth made of heere, and the moone waxed all euen as blood. And the stars

Ch. 2. 6.

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¶ heauen fel vnto the earth, euen as a figge tree casteth  
her vntimely figges when she is shaken of a mightie  
winde. And heauen vanished away as a serowle when  
it is roulled together, and al mountaines and illes were  
moued out of their places. And the kinges of the earth,  
and the great men, and the riche men, and the chiefe  
captaynes, and the mightie men, and euery bond man, ¶ sec. 10. b  
and euery free man, hydde them selues in denes and  
in rockes of the hilles: and saide to the hilles & rockes,  
Fall on vs, and hide vs from the presence of him that  
sitteth on the throne, and from the wrath of the lamme:  
for the great day of his wrath is come, and who is able  
to endure.

## The Notes.

a. By the whyte horse, may be vnderstanded the first estate of the  
christian Church without blemish. By the seconde seale and the  
red horse, vnderstande the state of the kingdom of Christe in the  
tyme of Martyrs. By the thirde seale, and the beate, the blacke horse,  
balaunces and measure, vnderstande dearth, and want of vittels, with  
the portion that was allowed for one man for his dayes, praying,  
which happened vnto all the worlde, euer when Claudius or Tra-  
ianus raigned Emperours. By the fourth seale, the beate, the voice,  
and the pale horse, vnderstande the heretykes, which durst con-  
uerse the holy Church with falsie doctrine. The fifth seale, may signifie  
the ryght godly and christen men. The sixt seale, the great iniurie  
and affliction which shal arise and be procured through antechriste.

# The Reuelation.

The.vii.Chapter.

¶ He seeth the seruantes of God sealed in their foreheades out of all nations and people, which though they suffer trouble, yet the lamme feedeth them, leadeth them to the fountaynes of ly-uyng water, and God shall wipe away all teares from their eyes.

**A** And after that I sawe foure angels stande on the foure corners of the earth, holding the foure win- des of the earth, that the winde should not blowe on the earth, neither on the sea, neither on any tree. And I sawe another angell ascende from the rysing of the sunne, which had the seale of the liuing God: and he cried with a loude voyce to the foure angels to whom power was geuen to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, ne ther the trees, til we haue sealed the seruantes of our God in their fore- heades. And I hearde the number of them that were sealed, and there were sealed an hundred and fourtie and two thousande, of all the tribes of the children of Israel.

Of the tribe of Iuda were sealed twelue M.

Of the tribe of Ruben were sealed twelue M.

Of the tribe of Gad were sealed twelue M.

**2** Of the tribe of Aser were sealed twelue M.

Of the tribe of Neythali were sealed twelue M.

Of the tribe of Manasses were sealed twelue M.

Of the tribe of Simeon were sealed twelue M.

Of the tribe of Levi were sealed twelue M.

Of the tribe of Iachar were sealed twelue M.

Of the tribe of Zabulon were sealed twelue M.

Of the tribe of Ioseph were sealed twelue M.

Of the tribe of Benjamin were sealed twelue M.

After this I behelde, and loe a great multitude whiche no man coulde number, of all nations, and kindes, and people, and tongues, stood before the throne, and before the lamme, clothed with long whyte garments, and palmes in their handes, and cryed with a loude voyce,

The Epistle on  
all saintes day.

boyce, saying, Saluation be ascribed to him that sitteth  
vpon the throne of our God, and vnto the lamme. And  
all the angels stood in the compasse of the throne, and  
of the elders, and of the foure beastes, and fell before  
the throne on their faces, and worshipped God, saying,  
Amen: Blessyng, and glorie, and wisdom, & thanks,  
and honour, and power, and myght, be vnto our God  
for euermore, Amen.

And one of the elders answered, saying vnto me,



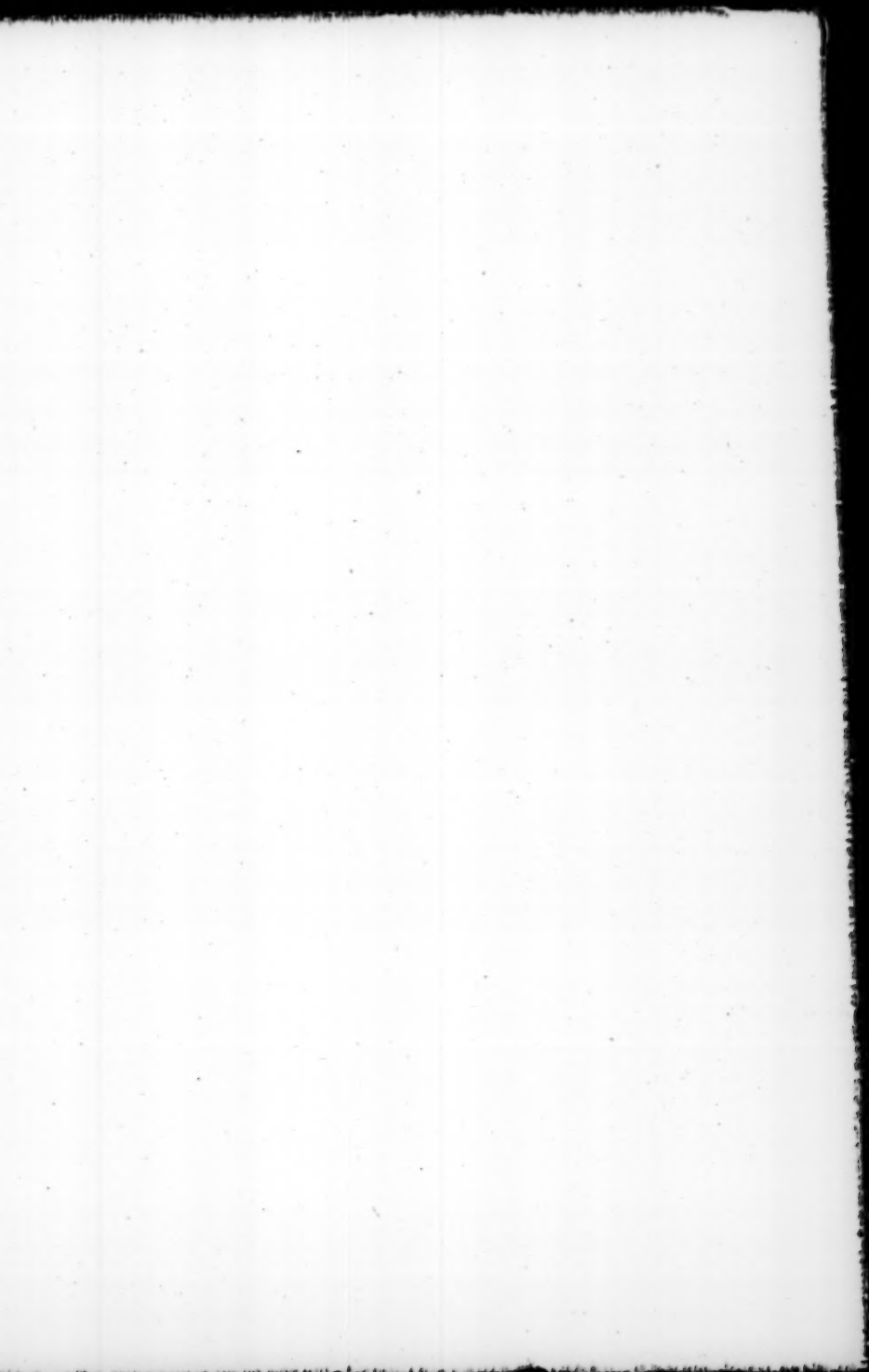
What are these which are arrayed in long whyte garments? and whence came they? And I sayd vnto him,  
Lorde thou wotest. And he sayde vnto me, These are  
they whiche came out of great tribulation, and haue  
washed their long robes, and made them whyte by  
the blood of the lamme. Therefore are they in the pre-  
sence of the throne of God, and serue him day and  
night in his temple: and he that sitteth in the throne  
wil dwel among them. They shal hunger no more, nei-  
ther thirst, neither shall the sunne light on them, nei-  
ther any heate. For the lamme whiche is in the middes  
of the throne, shall feede them, and shall leade them

By iiii

vnto







# The Reuelation.

unto fountaynes of lpyng water : and God shall wype away all teares from their eyes.

The Notes.

2. By these foure angels are vnderstande how some ministers which go about to hinder both the lyte and doctrine of the Gospell, and the true faith. The angell which ascenderth from the ryfing of the sunne, &c. is our Sauour Christe, which alwayes procureth some to further the Gospe. I sayn tytanes and antecarnites.

The viii. Chapter.

¶ The seventh scale is opened, there is silence in heauen, the foure angels blowe their trumpets, and great plagues folowe vpon the earth.



**A**ND when he had opened the seventh scale, there was silence in heauen about the space of halfe an houre : And I sawe the seven angels standyng before god, and to them were geuen seven trumpets. And another angell came and stood before the altler, ha-uyng a golden sencer : and much of odours was geuen vnto him, that he shoulde offer of the prayers of all saintes vpon the golden altler which was before the throne. And the smoke of the odours which came of the prayers of all saintes, ascended vp before God out of the angels hande. And the angell toke the sencer, and fylled it with fire of the altler, & cast it into the earth:

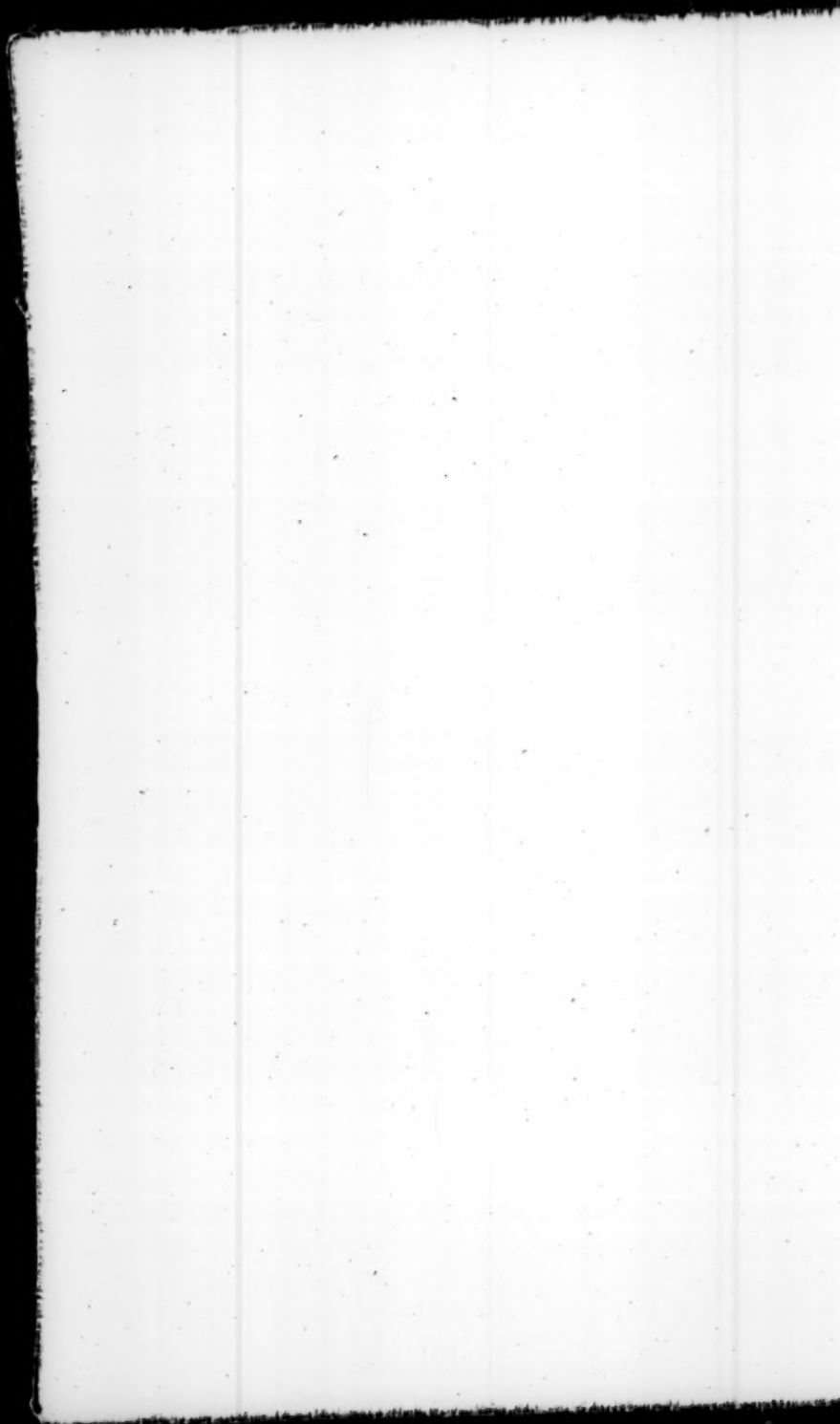
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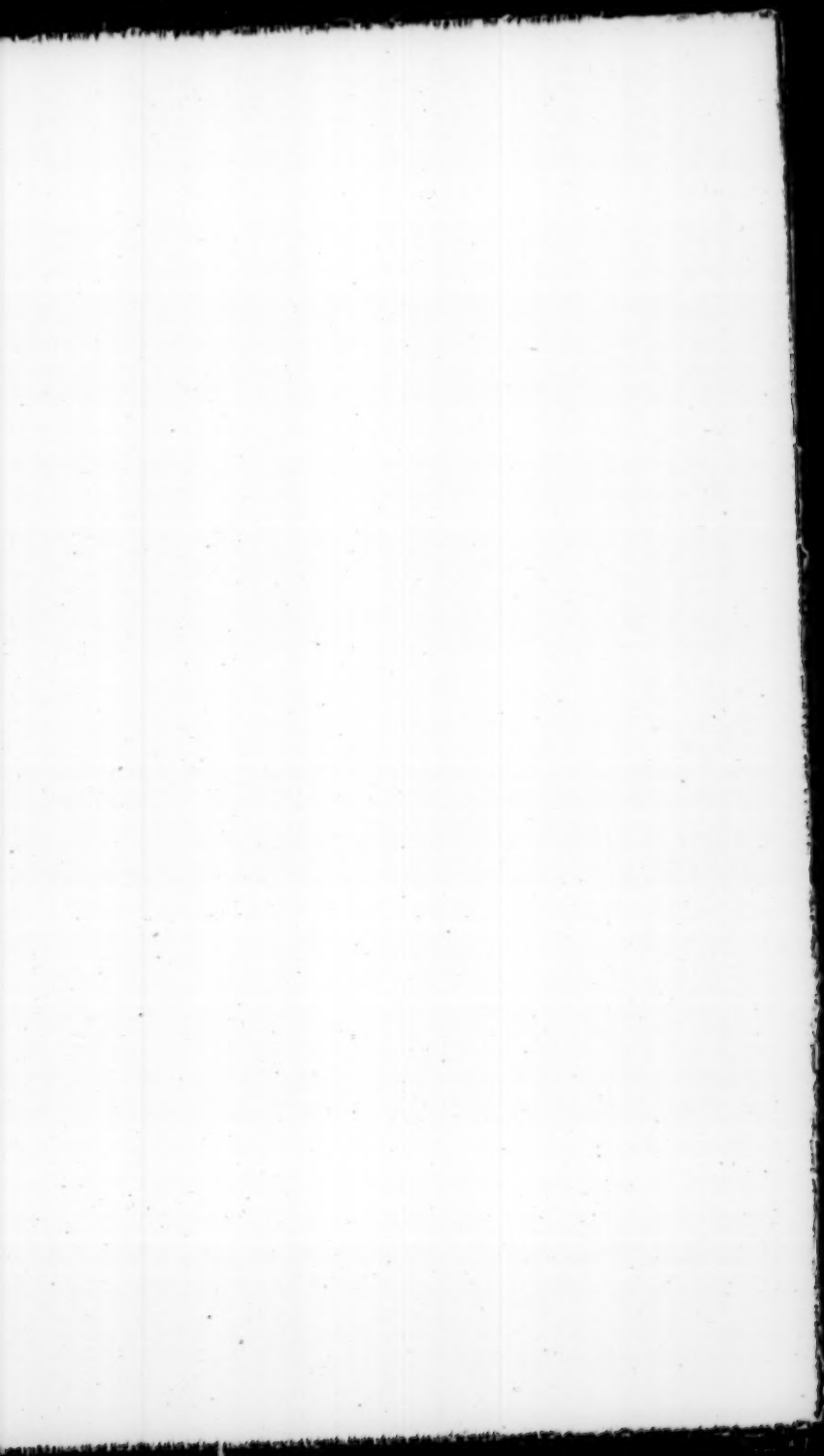
whiche were prepared for an houre, for a day, for a moneth, and for a yere, for to slea the thirde part of men.



And the number of horsemen of warre were twentie thousande tymes tenne thousande: and I hearde the number of them. And thus I sawe the horses in a vision, and them that sate on them, havinge fierie habbergions of a iacint colour, and bymistone, and the heades of the horses wer as the heades of lions, and out of their mouthes went fourth fire, and smoke, and bymistone. And of these three was the thirde part of men kylled (that is to say) of fire, smoke, and bymistone, whiche proceeded out of the mouthes of them. For their power was in their mouthes, and in their tayles: for their tayles were like vnto serpents, and had heades, and with them they did hurt. And the remnaunt of the men whiche were not killed by these plagues, repented not of the dedes of their hands, that they shoulde not worship devils, and idoles of golde, and siluer, and brasse, and stone, and of wood, whiche neither can see, neither heare, neither go. Also they repented not of their murther, and of their sorcerie, neither of their fornication, neither of their theft.

The





# The Reuelation.

The.x.Chapter.

The angell hath the booke open, he sweareth there shalbe no more tyme, he geueth the booke vnto Iohn, which eateth it vp.



**A**ND I sawe another mightie angell come downe from heauen, clothed with a cloude, and the rayne-  
bowe vpon his head: and his face was as it were the sunne, and his feete as it were pillers of fire. And he had in his hande a litle booke open: and he put his right foote vpon the sea, and his left foote on the earth: and cryed with a loude voyce, as when a Lion rogeth: and when he had cryed, seuen thunders vttered their voyces. And when the seuen thunders had vttered their voyces, I was about to wyte: and I hearde a voyce from heauen, saying vnto me, Scale vp those thinges which the seuen thunders vttered, and wyte them not. And the angell which I sawe stand vpon the sea, and vpon the earth, lift vp his hand to heauen, and sware by him that liueth for euermore, whiche created heauen and the thinges that therein are, and the earth and the thinges that therein are, and the sea and the thinges which therein are, that there shoulde be no longer tyme. But in the dayes of the voyce of the seuenth angell

This angell is  
Iesus Christe.

Dan.13.c

heauen. The seconde wo is past, and beholde the thirde wo will come anone. And the seuenth angel blew, and there were made great voyces in heauen, saying, The kingdomes of this worlde are our Lordes, and his Christes, and he shall reigne for euermore. And the xiiii. elders which sit before god on their seats, fel vpon their faces, and worshipped God, saying, Alle geue thee thanks, O Lorde God almightie, which art, and wast, and art to come: for thou hast receaued thy great might, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead that they should be iudged, and that thou shouldest geue rewarde vnto thy seruantes the prophetes and saintes, and to them that feare thy name small and great: and shouldest destroy them whiche destroy the earth. And the temple of God was opened in heauen, and there were scene in his temple the arke of his testament: and there folowed lightnings, and voyces, and thundringes, and earthquake, and much hayle.

## The.xii.Chapter.

The seuenth angell bloweth his trumpet. There appeared in heauen a woman clothed with the sunne. Michael fyghteth with the dragon, which persecuteth the woman.

**A**ND there appeared a great wonder in heauen: a woman clothed with the sunne, and the moone vnder her feete, and vpon her head a crowne of twelue starres: and she was with childe, and cryed, trauayling in byrth, and payned redy to be deliuered. And there appeared another wonder in heauen: for beholde, a great red dragon, hauing seven heades, and tenne hornes, and seven crownes vpon his heades. And his tayle due the thirde part of the starres of heauen, and cast them to the earth: And the dragon stood before the woman which was redy to be deliuered, for to deuoure her childe as soone as it were borne. And she brought forth a man childe, which should rule

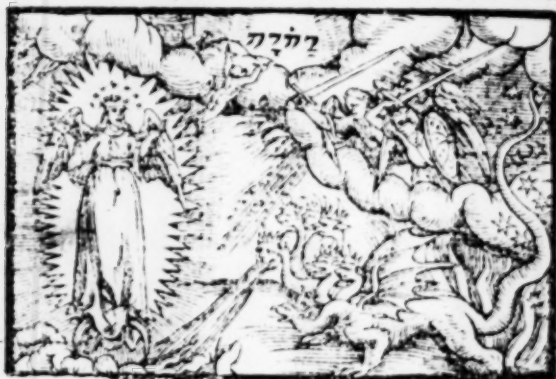
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## The Reuelation.

all nations with a rodde of iron: and her sonne was taken vp vnto God, and (to) his throne. And the woman



fled into wilderness, where she had a place prepared of God, that they shoulde feede her there a thousande two hundred and threescore dayes.

The Epistle on  
Saint Michaels  
day.

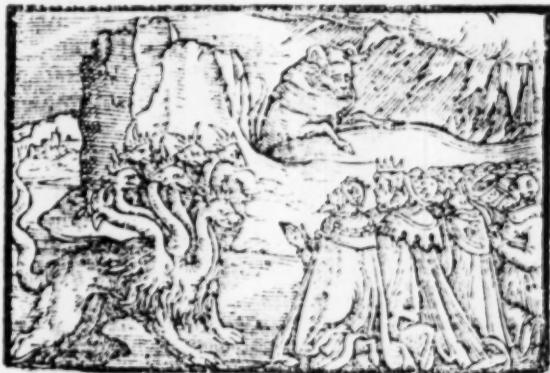
And there was a battayle in heauen, Michael and his angels fought with the dragon, and the dragon fought and his angels, and preuayled not, neither was their place found any more in heauen. And the great dragon that old serpent, called the deuil and Satanas, was cast out, whiche deceaueth all the worlde: And he was cast out into the earth, and his angels were cast out with him. And I hearde a loude voyce saying in heauen, Nowe is made saluation, and strength, and the kingdome of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night. And they ouercame him by the blood of the lamme, and by the word of their testimonie, and they loued not their liues vnto the death. Therefore reioyce heauens, and ye that dwell in them. Glo to the inhabitants of the earth, and of the sea: for the deuill is come downe vnto you, whiche hateth

hath great wrath, because he knoweth that he hath but a short time. And when the dragon sawe that he was cast vnto the earth, he persecuted the woman whiche brought forth the man child. And to the woman were geuen two winges of a great Eagle, that she might flee into the wilderness into her place, where she is nourished for a time, times, and halfe a time, from the presence of the serpent. And the serpent cast out of his mouth water after the woman as it had ben a fludde: that he might cause her to be caried away of the fludde. And the earth holpe the woman, and the earth opened her mouth, and swallowed vp the ryuer which the dragon cast out of his mouth. And the dragon was wroth with the woman: and went and made warre with the remnaunt of her seede, whiche keepe the commandmentes of God, and haue the testimonie of Iesus Christe. And " I stood on the sea sande.

" Some  
reade, and he  
floode.

The.xiii.Chapter.

¶ A beast ryseth out of the sea with ieuē heades and ten hornes.  
Another beast cometh out of the earth with two hornes.



AND I sawe a beast rise out of the sea, having se-  
uen heades and tenne hornes, and vpon his hornes  
Q q ii ten

## The Reuelation.

ten crownes, and vpon his heades the name of blasphemie. And the beast which I sawe, was lyke a Leopard, and his feete were as (the feete) of a Beare, and his mouth as the mouth of a Lion: And the dragon gaue him his power, and his seate, and great aucthoritie. And I sawe one of his heades as it were wounded to death: and his deadly wound was healed: and all the worlde wondred after the beast, and they worshipped the dragon whiche gaue power vnto the beast, and they worshipped the beast, saying, Who is lyke vnto the beast? Who is able to warre with him? And there was geuen vnto him a mouth, that spake great thinges and blasphemies: and power was geuen vnto him to do fourtie and two monethes. And he opened his mouth vnto blasphemie agaynst God, to blaspheme his name, and his tabernacle, and them that dwel in heauen. And it was geuen vnto him to make warre with the saints, and to ouercome them: And power was geuen him ouer all kinredes, and tongues, and nations. And all that dwell vpon the earth worshipped him, whose names are not written in the booke of life of the lamme, whiche was killed from the beginning of the worlde. If any man haue an eare, let him heare. He that leadeth into captiuitie, shall go into captiuitie: He that killeth with a sword, must be killed with a sword. Here is the patience and the sayth of the saintes. And I behelde another beast comming vp out of the earth, and he had two hornes like a lamme, and he spake as did the dragon. And he did all that the first beast could do in his presence, and he caused the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he did great wonders, so that he made fire come downe fro heauen on the earth in the sight of men. And deceaued the that dwell on the earth, by the meanes of those signes whiche he had power to do in the sight of the beast, saying to them that dwell on the earth,

Phil. 4. a

Mat. 29. c

17

earth, that they shoulde make the image of the beast whiche had the wounde of a swoorde, and did lyeue. And he had power to geue a spirite vnto the image of the beast, that the image of the beast shoulde speake, and should cause that as many as woulde not worship the image of the beast, shoulde be killed. And he made all both small and great, riche and poore, free and bonde, to receaue a marke in their right hand, or in their foreheades. And that no man might bye or sell, saue he that had the marke, or the name of the beast, other the number of his name. Vere is wisdom. Let him that hath wit, count the number of the beast: for it is the number of a man, and his number is sixe hundred, threescore and sixe.

## The Notes.

a. This beast is the kingdome of Rome, the Cat of the mountayne is the errors and blasphemous vices of the whole worlde gotten in battell, the beares feet tyrannie, the mouth of a Lion is spoyllfull and greedie to deuour, vounded by insurrections and stayll warre, vntill dominion and gouernaunce came in one mans hande. This other beast that cometh out of the earth, is the pompe of the romish bishops. He pretendeth to be a lamme. This is the seconde kingdome of Rome.

## The.xiiii.Chapter.

¶ The lamme standeth vpon the mount Sion, and the vndefiled congregation with him. The angell exhorteth to the feare of God, and telleth of the fall of Babylon.

**A**ND I looked, and loe a lamme stode on the mount **I** Sion, and with him an hundredth fourtie & foure thousande, hauing his fathers name written in their foreheades. And I heard a voyce from heauen as the sounde of many waters, and as the voyce of a great thunder: and I heard the voyce of harpers harpyng with their harpes: And they song as it were a newe song before the throne, and before the foure beastes, and the elders: and no man coulde learne the song, but the hundred and fourtie and foure thousande, which were redeemed from the earth. These are they whiche were not defiled with women, for they are virgins: these

## The Reuelation.

folowe the lamme whither soeuer he goeth: these were redeemed from men, being the first frutes vnto God and to the lamme. And in their mouthes was found no guyle: for they are without spot before the throne of God. And I sawe another angell see in the middes of heauen, hauing the euerlasting Gospel, to preache vnto them that sitte and dwell on the earth, and to all nations, and kinredes, and tonges, and people, saying with a loude voyce, Feare God, and geue honour to him: for the houre of his iudgement is come: and worship him that made heauen & earth, and the sea, and fountaynes

**E** of water. And there folowed another angell, saying, **E**saie. 21. c. Babylon is fallen is fallē, that great citie, for she made **Iere. 51. a** all nations drinke of the wine of the wrath of her fornication. And the thirde angell folowed them, saying with a loude voyce, If any man worship the beast and his image, and receaue his marke in his forehead, or on his hande, the same shall drinke of the wine of the wrath of God, yea of the pure wine which is powred in the cup of his wrath: and he shall be punished in fire and byrmstone before the holy angels, and before the lamme. And the smoke of their torment ascenderth vperuermore: and they haue no rest day nor night whiche worship the beast and his image, and whosoever recea-  
neth the print of his name.

**E** Here is the patience of the saintes: here are they that kepe the commaundementes of God, and the sayth of Iesus. And I heard a voyce from heauen, saying vnto me, write, Blessed are the dead which hereafter dye in the Lorde. Euen so saith the spirite, that they rest from their labours, and their workes folowe them.

And I looked, and beholde a whyte cloude, and vpon the cloude one sitting lyke vnto the sonne of man, hauing on his head a golden crowne, and in his hande a sharpe sickle. And another angell came out of the temple crying with a loude voyce to him that sat on the  
the

the cloud, Thurst in thy sickle and reape, for the time is come to reape: for the harvest of the earth is ripe. And he that sat on the cloud thurst in his sickle on the earth, and the earth was reaped.

And another angell came out of the temple whiche is in heauen, hauing also a sharpe sickle.

And another angell came out from the altar, which had power ouer fire, and cried with a loude crye to him that had the sharpe sickle, and saide, Thurst in thy sharpe sickle, and gather the clusters of the vineyarde of the earth: for her grapes are ripe. And the angell thurst in his sharpe sickle on the earth, and cut downe the grapes of the vineyarde of the earth, and cast them into the great winesatte of the wrath of God. And the winesat was troden without the citie, and blood came out of the sat, euen vnto the horse biddles, by the space of a thousande and five hundred furlonges.

The Notes.

2. Here is the reward they shall haue which folowe not this horned beast, nor them that worship it, and the iudgement and sentence of God agaynst all them which worship this beast of antechriste, refuting the Gospell.

The. xv. Chapter.

¶ He seeth seuen angels, hauing seuen vials full of wrath.

**A**ND I saw another signe in heauen, great and mar-  
ueilous, seuen angels hauing the seuen last plagues,  
for in them is fulfilled the wrath of God. And I  
sawe as it were a glassie sea mingled with fire, and  
them that had gotten the victorie of the beast, and of  
his image, and of his marke, and of the number of  
his name, stande on the glassie sea, hauing the harpes  
of God. And they sang the song of Moyses the ser-  
uaunt of God, and the song of the lamme, saying, Great  
and marueylous are thy workes Lorde God almightie,  
iust and true are thy wayes thou kyng of saintes. Who  
shall not feare thee O Lorde, and glorifie thy name: for  
thou

Isa. 21. c  
Iert. 51. a

## The Reuelation.

thou only art holy. And al gentiles shall come and wor-  
ship before thee, for thy iudgements are made manifest.

And after that I looked, and beholde, the temple of the tabernacle of testimonie was open in heauen: And the seven angels came out of the temple, which had the seven plagues, clothed in pure and bright linnen, and having their breeches girded with golden girdels. And one of the four beastes gaue unto the seven angels seven golden vials, ful of the wrath of God which liueth for evermore. And the temple was full of the smoke of the glory of God, and of his power: and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

### The Notes.

a. The sea of glasse mixed with fire, signifieth the wickednesse of this worlde, and all wicked enemies and aduersaries of the truth, and doctrine of the Gospell.

### The.xvi.Chapter.

¶ The angels powre out their vials full of wrath.

3 **A**ND I heard a great voice out of the temple, saying to the seven angels, Go your wayes, power out the seven vials of the wrath of God vpon the earth. And the first angel went and powred out his viall vpon the earth, and there fell a noy some and a sore berch vpon the men whiche had the nake of the beast, and vpon them which worshipped his image.

And the seconde angell shed out his viall vpon the sea, and it turned as it were into the blood of a dead man: and euery liuing thing died in the sea. And the thirde angell shed out his viall vpon the ryuers and fountaynes of waters, and they turned to blood. And I hearde the angell of the waters say, Lord which art, and wast, thou art righteous and holy, because thou hast geuen suche iudgements: for they haue shed out the blood of saintes and prophetes, and therefore hast thou geuen them blood to drinke: for they are worthy.

And

And I hearde another out of the aulter say, Euen so  
 Lozde God almightie, true and righteous are thy iudg-  
 mentes.

And the fourth angell powzed out his viall on the  
 sunne, and powzer was geuen vnto him to vere men  
 with heate of fire. And men boyled in great heate, and  
 blasphemed the name of God whiche hath powzer ouer  
 these plagues, and they repented not, to geue him glo-  
 rie. And the fift angell powzed out his viall vpon the  
 seate of the beast, and his kingdome wared darke, and  
 they gnewe their tongues for sorowe, and blasphemed  
 the God of heauen for their sorowes, and for their sores,  
 and repented not of their dedes. And the sirst angell  
 powzed out his viall vpon the great ryuer (euen) Eu-  
 phrates, and the water dyed vp, that the wates of the  
 kinges (comming) from the east should be prepared. And  
 I sawe three vncleane spirites like frogges come out of  
 the mouth of the dragon, and out of the mouth of the  
 beast, and out of the mouth of the falsse prophete. For  
 they are the spirites of deuils working miracles, to go  
 out vnto the kinges of the earth, and of the whole  
 worlde, to gather them to the battaile of that great day  
 of God almightie. Beholde, I come as a theefe. Hap-  
 py is he that watcheth and kepereth his garmentes, lest he  
 walke naked, and men see his filthynesse. And he ga-  
 thered them together into a place, called in the Hebrue  
 tongue Armagedon. And the senenth angell powzed  
 out his viall into the ayre: and there came a great voyce  
 out of the temple of heauen from the throne, saying, It  
 is done. And there folowed voyces, thundringes, and  
 lightnings: and there was a great earthquake, suche  
 as was not sence men were vpon the earth, so mightie  
 an earthquake and so great. And the great cite was di-  
 uided into thre parties, and the cities of all nations  
 fell: and great Babylon came in remembraunce be-  
 fore God, to geue vnto her the cuppe of the wine of the  
 ferece

D  
 2. Pet. 2. 4.  
 2. Pet. 3. 6  
 1. Thel. 5. a.



## The Reuelation.

fearenesse of his wrath. Euery ile also fled away, and the mountaynes were not founde. And there fell a great hayle, as it had ben talentes, out of heauen vpon the men: and the men blasphemed God, because of the plague of the hayle: for the plague thereof was exceeding great.

The.xvii.Chapter.

¶ He describeth the woman sitting vpon the beast with ten hornes.

**A**ND there came one of the seuen angels, whiche had the seuen vials, and talked with me, saying vnto me, Come, I will shewe vnto thee the iudgement of the great whore that sitteth vpon many waters: with whom haue committed fornication the kinges of the earth, and the inhabitants of the earth are drunken with the wine of her fornication. So he caried me away in the spirite into the wildernesse, and I sawe a woman sit vpon a scarlet coloured beast full of names



of blasphemie, whiche had seuen heades, and ten hornes. And the woman was arrayed in purple and scarlet colour, & decked with gold, precious stone, and pearls, and had a cuppe of golde in her hande, full of abominations and filthinesse of her fornication. And in her  
forehead

forehead was a name written, a myserie, Great Babylon, the mother of whoredome and abominations of the earth. And I sawe the woman drunken with the blood of saintes, and with the blood of the martyres of Iesus: And when I sawe her, I wondered with great marueyle. And the angell said vnto me, Wherefore marueylest thou? I will shewe thee the myserie of the woman, and of the beast that beareth her, whiche hath seuen heades, and ten hornes. The beast that thou seest, was and is not, and shall ascende out of the bottomlesse pit, and shall go into perdition: and they that dwell on the earth shall wonder (whose names are not written in the booke of life from the beginning of the worlde) when they beholde the beast that was, and is not, and yet is. And here is a minde that hath wisdom. The seuen heads, are seuen mountaynes on which the woman sitteth: they are also seuen kinges. Five are fallen, and one is, and another is not yet come: And when he cometh, he must continue a short space. And the beast that was, and is not, is euen the eyght, and is one of the seuen, and shall go into destruction. And the ten hornes which thou sawest, are ten kinges, whiche haue receaued no kingdome as yet: but shall receaue power as kinges at one houre with the beast. These haue one mind, and shall geue their power and strength vnto the beast. These shall fight with the lamme, and the lamme shall overcome them: for he is Lorde of lordes, and king of kinges: and they that are on his side, are called, and chosen, and faythfull. 1. Tim. 6. 6.

And he said vnto me, The waters which thou sawest, where the whore sitteth, are people, and folke, and nations, and tongues. And the ten hornes whiche thou sawest vpon the beast, are they that shall hate the whore, and shall make her desolate, and naked, and shall eate her fleshe, and burne her with fire. For God hath put in their heartes to fulfill his will, and to do with

## The Reuelation.

one consent, for to geue their kingdome vnto the beast, vntill the wordes of God be fulfilled. And the woman whiche thou sawest, is that great citie whiche reigneth ouer the kinges of the earth.

### The Notes.

a. The womans variable garmentes, betokeneth diuers liueries of religious orders, or the rose colour may signifie a readinesse to shed christen blood. The cup full of abominations. &c. the popes decrees, decretals, bulles, dispensations, suspensions, and curs, nges: the beast the sitteeth on is the papal seate.

### The.xviii.Chapter.

¶ The louers of the worlde are sure for the fall of Babylon, but they that be of God haue cause to reioyce for her destruction.

**Esa. 21.c.**  
**Iere. 50.a**

**A**ND after these thinges, I sawe another angell come from heauen, hauing great power, and the earth was lightened with his glorie. And he cryed mightilie with a strong voyce, saying, Great Babylon is fallen is fallen, and is become the habitation of deuils, and the holde of all foule spirites, and a cage of al vnclane & hatefull byrdes: for all nations haue drunken of the wine of the wrath of her fornication, and the kinges of the earth haue committed fornication with her: and the marchauntes of the earth are wared riche of the aboundaunce of her pleasures. And I heard another voyce from heauen say, Come away from her my people, that ye be not partakers of her sinnes, and that ye receaue not of her plagues. For her sinnes are gone vp to heauen: and God hath remembred her wickednesse. Rewarde her euen as she rewarded you, and geue her double according to her workes, and powre in double to her in the same cup which she filled vnto you. And as much as she glorified her selfe and liued wantonly, so muche powre ye in for her of punishment and sorowe: for she saide in her heart, I sit beyng a queene, and am no wydowe, and shall see no sorowe. Therefore shal her plagues come in one day, death, and sorowe, and hunger, and she shalbe brent with fire: for strong is the

**Lord**

**Esa. 47.d**

Lorde God which shall iudge her. And the kinges of the earth shall bewayle her, and shall lament for her, <sup>Et, com</sup> whiche haue committed fornication <sup>d-mne.</sup> (with her) and haue liued wantonly with her, when they shall see the smoke of her burning. And shall stande a farre off for feare of her punishment, saying, Alas, alas, that great citie Babylon, that mightie citie: for at one houre is thy iudgement come. And the marchauntes of the earth shall weepe and wayle ouer her: for no man will bye their ware any more. The ware of golde and siluer, and precious stones, and of pearle, and raynes, and purple, and silke, and scarlet, and al thine wood, and all maner vessels of iuorie, and all maner vessels of most precious wood, and of brasse, and iron, and marble, and cinnamon, and odours, and ointmentes, and frankensence, and wine, and oyle, and fine flour, and wheate, and beastes, and sheepe, and horses, and charrets, and bodies, and soules of men. And the apples that the soule lusted after are departed from thee: and all thinges which were daytie and had in price are departed from thee, and thou shalt finde them no more.

The marchauntes of these thinges which were war- ed riche, shall stande a farre off from her for feare of the punishment of her, weeping and wayling, and saying, Alas, alas, that great citie that was clothed in raynes, and purple, and scarlet, and decked with gold and precious stones, and pearles: for at one houre so great riches is come to naught, and euery shippe gouernour, and all they that occupie shippes, and shipmen whiche worke in the sea, stood a farre off, and cryed, when they sawe the smoke of her burning, saying, What citie (was) like vnto this great citie? And they cast dust on their heades, and cryed, weeping and wayling, and saying, Alas, alas, that great citie, wherein were made riche all that had ships in the sea by reason of her costlynnesse, for at one houre is she made desolate.

Reioyce

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**D** Reioyce ouer her thou heauen, and ye holy apostles and prophetes: for God hath geuen your iudgement on her. And a mightie angell tooke vp a stone like a great mylstone, & cast it into the sea, saying, With suche violence shall that great citie Babylon be cast, and shalbe found no more. And the voyce of harpers, and musitions, and of pipers, and trumpetters, shalbe hearde no more in thee: and no craftes man, of whatsoeuer craft he be, shalbe founde any more in thee: and the sound of a myll shalbe heard no more in thee: and the light of a candle shall shine no more in thee: and the voyce of the bydegrome and of the byde shalbe hearde no more in thee: for thy marchauntes were the great men of the earth, and with thine inchauntment were deceaued all nations: And in her was founde the blood of the prophetes, and of the saintes, and of al that were slaine vpon the earth.

## The Notes.

a. This chapter intreateth moſte principally agaynſt the ſeconde regiment of Rome, that is, the papitticall kingdome, which vnder the preſence of the name of Chriſte, hath dealt ſo cruelly agaynſt all faithfull chriſtians, and the euangelicall kingdome of God.

## The .xix. Chapter.

¶ Praise or thanks are geuen vnto God for iudgyng the whore, and for auengyng the blood of his ſeruauntes. The angell wyll not be worshipped. The foules and birdes are called to the ſlaughter.

Alleluia, is  
praye ye  
God.

**A**ND after these thinges I heard a great voyce of much people in heauen, saying, Alleluia: Saluation, and glorie, and honour, and power, be ascribed to the Lorde our God: for true and righteous are his iudgements: for he hath iudged the great whore which did corrupt the earth with her fornication, and hath auenged the blood of his seruantes of her hand. And a gaine they said, Alleluia: and her smoke rose vp for euermore. And the viiii. elders and the foure beastes fell downe, and worshipped God that sat on the throne, saying, Amen, Alleluia. And a voyce came

out of the throne, saying, Praise our Lorde God all ye that are his seruautes, and ye that feare him both small and great.

And I heard the voyce of muche people, euen as the voyce of many waters, and as the voyce of strong thundringes, saying, Alleluia: for the Lorde our God omnipotent reigneth. Let vs be glad, and reioyce, and geue honour to him: for the mariage of the lamme is come, and his wife made her selfe redie. And to her was graunted that she shoulde be arrayed with pure and goodly raynes: For the raynes is the rightousnesse of saintes. And he saide vnto me, Wryte, Happy are they whiche are called vnto the supper of the lammes marriage. And he sayde vnto me, These are the true sayinges of God. And I fel at his feete to worship him. And he sayde vnto me, See thou do it not: for I am thy fellowe seruaunt, and of thy brethren, euen of them that haue the testimonie of Iesus. **W**orship God: for the testimonie of Iesus is the spirite of prophesie. Luke. 14. a  
Mat. 22. b

And I sawe heauen open, and behold a whyte horse, and he that sat vpon him was called faythful and true, and in rightousnes he doth iudge and make bataille. His eyes were as a flame of fyre, and on his head were many crownes, and he had a name wrytten, that no man knewe but he him selfe. And he was clothed with a vesture dypt in blood, and his name is called the word of God. And the warriors whiche were in heauen followed him vpon white horses, clothed with white & pure raynes. And out of his mouth went a sharpe sworde, that with it he should smite the heathen: and he shall rule them with a rodde of iron: and he trode the wyne- D  
Heb. 4. c  
Esa. 49. e  
fat of fiercenesse and wyath of almightie God. And he hath on his vesture and on his thigh a name wrytten, King of kinges, and Lorde of lordes.

And I sawe an angell stande in the sunne, and he cried with a loude voyce, saying to all the fowles that flee  
by

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by the middes of heauen, Come, and gather your selues together vnto the supper of the great God, that ye may eate the fleshe of kinges, and the flesh of hye captaynes, and the fleshe of mightie men, and the fleshe of horses, and of them that sit on them, and the fleshe of all free men, and bonde men, and of small and great. And I sawe the beast, and the kinges of the earth, and their warriors gathered together to make battayle agaynst him that sate on the horse, and agaynst his souldiers. And the beast was taken, and with him that false prophete that wrought miracles befoze him, with whiche he deceaued them that receaued the beastes marke, and them that worshipped his image. These both were cast quick into a pond of fire, burning with brimstone: And the remnant were slayne with the sworde of him that sate vpon the horse, whiche sworde proceeded out of his mouth: and all the soules were filled with their fleshe.

### The Notes.

a. The white horse and he that sate vpon him, betokeneth Christe, which is here described after the maiestie of Emperours, and hygh powers, vwith his honour, laude and name. The other that stode in the sunne, called the deuyls, with all that beare the marke of the dragon, and of the beast (vwhich is infidelitie & misbeleefe in Christ) vnto an euertastyng supper of all bitternesse and vnbleessednesse.

### The.xx. Chapter.

¶ The dragon is bounde for a thousande yeres. The dead arise, and receaue iudgement.

**A**ND I sawe an angell come downe from heauen, hauing the key of the bottomlesse pit, and a great chayne in his hand. And he tooke the dragon, that olde serpent, which is the deuill and Satanas, and he bounde him a thousande yeres. And cast him into the bottomlesse pit, and he shut him vp, and set a scale on him, that he shoulde deceaue the people no more, till the thousande yeres were fulfilled: and after that he must be loosed for a litle season.

Gene. 3. c.

And I sawe thrones, and they sate vpon them, and iudge.



iudgement was geuen vnto them: and I saw the soules  
 of them that were beheaded for the witnesse of Iesus,  
 and for the worde of God, and which had not worship-  
 ped the beast neither his image, neither had taken his  
 marke vpon their foreheades, or in their handes, and  
 they liued and reigned with Christe a thousand yeres.  
 But the other of the dead men shall not liue agayne un-  
 till the thousande yeres be finished. This is the first re-  
 surrection. Blessed and holy is he that hath part in the  
 first resurrection: For on such he shall the seconde death  
 haue no power, but they shalbe the priestes of God and  
 of Christe, and shall reigne with him a thousand yeres. Ezech. 38.  
 And when the thousande yeres are expired, Satan and. 39. b  
 shalbe loosed out of his prison, and shall go out to de-  
 ceauce the people whiche are in the foure quarters of  
 the earth, Gog and Magog, to gather them together to  
 battayle, whose number is as the sande of the sea. And  
 they went vp in the playne of the earth, and compassed  
 the tentes of the saintes about, and the beloued citie:  
 and fire came downe from God out of heauen, and de-  
 uoured them: and the deuill that deceaued them, was  
 cast into a lake of fire and brimstone, where the beast

R r i

and



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and the false prophete shalbe tormented day and night  
for euermore.

**D** And I sawe a great white throne, and him that sate  
on it, from whose face fled away both the earth and  
heaven, and their place was no more founde. And I  
sawe the dead both great and small stande before God,  
and the bookes were opened: and another booke was  
opened, which is (the booke) of lyfe, and the dead were  
iudged of those thinges whiche were written in the  
bookes, according to their decdes. And the sea gaue vp  
her dead which were in her, and death & hel deliuered  
vp the dead which were in them: and they were iud-  
ged euery man according to his decdes. And death and  
hell were cast into the lake of fire. This is the seconde  
death. And whosocuer was not founde written in the  
booke of lyfe, was cast into the lake of fire.

### The Notes.

a. This chapter may be taken as it were for a rehearfall of the vi-  
sions and reuelations that were before mentioned. And by the way  
it describeth agayne the honour and maiestie of Christe, of Gods  
worde, and the powver of the Gospell, and the benefites of Christe,  
and addeeth therunto the last iudgement of the dead, which shall dye  
two deaths.

### The .xxi. Chapter.

In this chapter is described the newe and spirituall Hierusalem.

**A**ND I sawe a newe heauen and a newe earth: for  
the first heauen and the first earth were vanished  
away, and there was no more sea. And I John saw  
the holy citie newe Hierusalem come downe from God  
out of heauen, prepared as a bride garnished for her  
husband. And I heard a great voyce out of heauen, say-  
ing, Beholde the tabernacle of God (is) with men, and  
he will dwell with them, and they shalbe his people,  
and God him selfe shalbe with them, and be their God.  
And God shall wipe away all teares from their eyes:  
and there shalbe no more death, neither sorowe, neither  
crying, neither shall there be any more payne: for the  
former

Esai. 45. c.

and. 66.

2. Pet. 3. a

Esai. 25. b

Esai. 43. d

2. Cor. 5. d

former thinges are gone. And he that satte vpon the throne, sayde, Beholde, I make all thinges newe.

And he saide vnto me, Write: for these wordes are saythfull and true. And he saide vnto me, It is done: I am Alpha and Omega, the beginning and the ende. I will geue to him that is a thurst of the well of the water of life freely. He that overcommeth shall inherite all thinges, and I wil be his God, and he shalbe my sonne. But the fearefull and v. beleuing, and the abhominable, and murderers, and whoremongers, and forcerers, and idolaters, and all liers, shall haue their part in the lake whiche burneth with fire and bymstone: whiche is the seconde death. And there came vnto me one of the seuen angels whiche had the seuen vials full of the seuen last plagues, and talked with me, saying,



Come hither, I will shewe thee the byrde, the lamnes wyfe. And he carped me away in the spirite to a great and an hye mountaone, and he shewed me the great Citie holie Hierusalem, descending out of heauen from God, hauing the glorie of God: and her shining (was) lyke vnto a stone molle precious, euen lyke a Iasper, cleare as cristall. And had walles

Re ii

great

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great and hye, and had. xii. gates, and at the gates. xii. angels, and names written, which are the names of the xii. tribes of Israel. On the east side three gates, and on the north side three gates, and towarde the south three gates, and from the west three gates. And the wall of the citie had xii. foundations, & in them the xii. names

**C** of the Iammes. xii. Apostles. And he that talked with me had a golden reede to measure the citie withall, and the gates thereof, and the wall thereof. And the citie was builte soure square, and the length was as large at the breadth: and he measured the citie with the reede xii. thousande furlonges, and the length, and the breadth, and the height of it were equall. And he measured the wall thereof an hundred and foure cubites, by the measure of man, that is of the angell. And the building of the wall of it was of Iasper, and the citie was pure gold like vnto cleare glasse, and the foundations of the wall of the citie were garnished with all maner of pious stones. The first foundation was Iasper, the seconde Sapphire, the thirde a Chalcodonie, the fourth an Emerald, the fifth Sardonie, the sixth, Sardius, the seventh Chrysolite, the eyght Verrill, the ninth a Topas, the tenth a Chrysoprasus, the eleventh a Iacinct, the twelfth an Amethyst. The twelue gates were twelue pearles, euery gate was of one pearle, and the streete of the citie was

**C** pure golde, as through shining glasse. And I sawe no temple therein: for the Lorde God almightie and the Iamne, are the temple of it. And the citie hath no nede of the sunne, neither of the moone to lighten it: for the glorie of God doth lighten it, and the Iamne is the light of it. And the people which are saued, shall walke in the light of it: and the kinges of the earth shall bring their glorie and honour vnto it. And the gates of it are not shut by day: for there shall be no night. And they shall bring the glorie and honour of the gentiles vnto it.

Chap. 60. d

Chap. 60. e

it. And there shall enter into it none uncleane thyng, neither whatsoeuer woꝝketh abomination, or (maketh) lyes: but they only which are witten in the lammes booke of lyfe.

## The.xiii.Chapter.

¶ The riuer of the vwater of lyfe, the fruitfulnesse and lyght of the citie of God. The Lorde geueth euer his seruantes warning of thynges for to come, the angell wyll not be vworship- ped. To the vvorde of God may nothing be added, nor diminished therfrom.

**A**ND he shewed me a pure ryner of water of lyfe, A cleare as Crystall, proceeding out of the throne of God, & of the lamme. In the middes of the streete of it, and of either syde of the riuer (was) there wood of lyfe, whiche bare twelue maner of frutes, and gaue fruite euery moneth: and the leaues of the wood serued to heale the people withall. And there shalbe no more curse, but the throne of god and the lamme shalbe in it: Esa. 60. 1 and his seruantes shall serue him. And they shall see his face, and his name shalbe in their foreheades. And there shalbe no nyght there, and there neede no candle, neither lyght of the sunne: for the Lorde God geueth them lyght, and they shall raigne for euermore. And he sayde vnto me, These sayinges are saythfull and true. Apoc. 1. 3 And the Lorde God of the holy prophetes, sent his angell to shewe vnto his seruantes the thynges which must shortly be fulfilled. Behold, I come shortly: happy is he y keperth the saying of the prophetic of this booke. I John saw these thynges, and heard them: And when I had heard and seene, I fell downe to worship before Apoc. 11. 6 the feete of the angell which shewed me these thynges. And he saide vnto me, See thou do it not, for I am thy felowe seruant, and (the felowe seruant) of thy brethren the prophetes, and of them whiche kepe the sayinges of this booke: but worship God. And he saide vnto me, Seale not the sayinges of the prophetic of this booke: for the time is at hande. He that doth euill,

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Esai. 55. a  
Iohn. 7. f

Deu. 4. g  
Exo. 30. a

let him be euill still : and he which is filthy, let him be filthy still : and he that is righteous, let him be righteous still : and he that is holy, let him be holy still. And behold, I come shortly, and my rewarde is with me, to geue euery man according as his dedes shall be: I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commaundementes, that their power may be in the tree of lyfe, and may enter in throught the gates into the citie. For without (shall be) dogges, and inchaunters, and whozemongers, and murderers, and idolaters, and whosoener loneth or maketh sealinges. I Iesus sent mine angel, to testifie vnto you these thinges in the Churches. I am the roote and the generation of Dauid, and the bright morning starre. And the spirite and the wyde say, Come. And let him that heareth, say also, Come. And let him that is a thirst, come. And whosoener wil, let him take of the water of lyfe freely. I testifie vnto euery man that heareth the wordes of the prophesie of this booke. If any man shall adde vnto these thinges, God shall adde vnto him the plagues that are written in this booke. And if any man shall minishe of the wordes of the booke of this prophesie, God shall take away his part out of the booke of lyfe, and out of the holy citie, and from the thinges whiche are written in this booke. He whiche testifieth these thinges, saith surely, I come quickly. Amen. Euen so, come Lorde Iesus. The grace of our Lorde Iesus Christ be with you al.  
Amen.

FINIS.

**The Epistles of the olde  
Testament, according as they  
be nowe read.**

**The Epistle on Ashwednesday.**

**T**urne you vnto me with al your heart, with fa- Joel. 2. c  
sting, weeping, and mourning, rent your hear-  
tes, and not your clothes. Turne you vnto the  
Lorde your God, for he is gracious and merci-  
full, long-suffering, and of great compassion,  
and redy to pardon wickednesse. Then (no doubt) he  
shall also turne and forgeue: and after his chalking  
he shall let your encrease remayne for meate and drinke  
offerings vnto the Lorde your God. Blowe out with  
the trumpet in Sion, proclayne a fasting, call the con-  
gregation, and gather the people together: warne all  
the congregation, and gather the elders: bring the  
childzen and sucklinges together. Let the bydegrome  
go forth of his chamber, and the byde out of her clo-  
set. Let the priestes serue the Lord betweene the porche  
and the altar, weeping and saying, Be fauourable, O  
Lorde, be fauourable vnto thy people, let not thine he-  
ritage be brought to suche confusion, lest the haathen be  
lordes thereof. Wherefore shoulde they say among the  
heathen, where is nowe their God?

**The Epistle on the Munday before Easter.**

**W**hat is he this that commeth from Edom, with Esa. 63. a  
stayned red clothes of Bosra: whiche is so costly  
cloth, and commeth in so nimble with all his  
strength? I am he that teacheth righteousness, and am  
of power to helpe. Wherefore then is thy clothing red,  
and thy rayment like his that treadeth in the wine-  
presse? I haue troden downe mine enemies in my  
wrath, and set my feete vpon them in my indignation.

**R. r. iiii**

**A. a.**

## The Epistles of

And their blood sprang vpon my clothes, and so haue I stayned al my rayment. For the day of vengeance that I haue taken in hand, and the yere of my deliuerance is come. I looked about me, and there was no man to shewe me any helpe. I fell downe, and no man helde me vp. Then I helde me by mine owne arme, and my feruentnes stayned me. And thus haue I troden downe the people in my wiath, and bashed them in my displeasure. In trueth that I haue shed their blood vpon the earth. I will declare the goodnesse of the Lord, yea and the prayse of the Lord for all that he hath geuen vs, for the great good that he hath done for Israel, which he had geuen them of his owne fauour, and according to the multitude of his louing kindnes- ses. For he sayde, These no doubt will be my people, and no shynking children: and so he was their sauiour. In their troubles he forsoke them not, but the angell that went soorth from his presence deliuered them. Of very loue and kindnesse that he had vnto them, redeemed he them. He hath borne them and caried them vpon euersence the world began. But after they prouoked him to wiath, and vered his holy minde, he was their enemy, and sought against them him selfe. Yet remembered he the olde times of Moyses and his people, howe he brought them from the water of the sea, as a they- heard doth with his sheepe, howe he had geuen his ho- ly Spirit among them, howe he had led Moyses by the right hand with his glorious arme, how he had diuided the water before them (whereby he gate him selfe an euerlasting name) howe he led them in the deepe, as an horse is led in the playne, that they should not stumble. The spirit of the Lord led them as a tame beast goeth in the fielde. Thus (O God) hast thou led my peo- ple, to make thy selfe a glorious name withall. Looke downe then from heauen, and beholde the dwellyng place of thy sanctuarie and thy glorie. Howe is it, that  
thy

thy gelouſie, thy ſtrength, the multitude of thy mercies, and thy louing kindneſſe will not be intreated of vs? Per art thou our father. For Abraham knoweth vs not, neither is Iſrael acquainted with vs. But thou Lorde art our father and redeemer, and thy name is euerlaſting. O Lorde, wherefore haſt thou led vs out of the way? Wherefore haſt thou hardened our heartes, that we feare thee not? Be at one with vs agayne for thy ſeruautes ſake that are of the generation of thine heritage. Thy people haue had but little of thy ſanctuarie in poſſeſſion, for our enemies haue taken it in. And we are become euen as we were from the beginning: but thou art not their Lorde, for they haue not called vpon thy name.

¶ The Epistle on the Tuesday before Eaſter.

**T**HE Lorde God hath opened mine eare, therefore I can I not ſay nay, nor withdrawe my ſelfe: but I offer my backe vnto the ſmiters, and my cheekes to the nippers. I turne not my face from ſhame and ſpitting: for the Lorde God helpeth me, therefore ſhall I not be confounded. I haue hardened my face like a ſlint ſtone, for I am ſure that I ſhall not come to conſuſion. Mine aduocate ſpeaketh for me, who will then go with me to lawe? Let vs ſtande one agaynſt another, if there be any that will reaſon with me, let him come here ſoorth to me. Beholde the Lorde God ſtanderh by me, what is he that can condemne me? Lo, they ſhalbe all like as an olde cloth, whiche the moethes ſhall eate vp. Therefore who ſo ſeareth the Lord among you, let him heare the voyce of his ſeruaunt. Who ſo walketh in darkneſſe, and no light ſhineth vpon him, let him hope in the Lorde, and holde him by his God. But take heed, ye haue all kindled a fire, and gydded your ſelues with the flame. Ye walke in the glistening of your owne fire, and in the ſame that ye haue kindled. This com-  
meth



## The Epistles of

commeth vnto you from my hande, namely that ye shal  
leepe in sorowe.

On the xxv. Sunday after Trinitie.

Ier. 23. b

**B**Eholde the time commeth saith the Lorde, that I  
will rayse vp the righteous braunche of David,  
which shall beare rule, and discerne matters with  
wisdome, and shall set vp equitie and righteousnesse  
agayne in earth. In his time shall Iuda be saued, and  
Israel shall dwell without feare. And this is the name  
that they shall call him, Euen the Lorde our righteous  
maker. And therefore beholde, the time commeth saith  
the Lorde, that it shall no more be saide, The Lorde ly-  
ueth whiche brought the children of Israel out of the  
land of Egypt: But, The Lorde liueth which brought  
foorth and led the seede of the house of Israel out of  
the north lande, and from all countreys where I had  
scattered them, and they shal dwel in their owne lande  
agayne.

The Epistle on the Annunciation of Mary.

Isai. 7. b

**M**OREouer, God spake vnto Achaz, saying, Require  
a token of the Lorde thy God, whether it be to-  
warde the deapth beneath, or toward the height  
aboue. Then saide Achaz, I will require none, neither  
will I tempt the Lorde. The Lorde answered, Then  
heare to, ye of the house of David. Is it not enough for  
you that ye be greuous vnto men, but ye must greene  
my God also? And therefore the Lorde shall geue you a  
token of him selfe: beholde, a virgin shall conceaue  
and beare a sonne, and shall call his name Emmanuel.  
Butter and hony shall he eate, that he may knowe the  
quill, and chosse the good.

The

The Epistle on saint Iohn Baptistes day.

**B**E of good cheare my people, be of good cheare Esa. 40. a  
 (saith your God) comfort Hierusalem, and tell her  
 that her trauayle is at an ende, that her offence is  
 pardoned, that she hath receaued of the Lordes hande  
 sufficient correction for all her sinnes. A voyce cryeth:  
 Prepare the way of the Lord in the wilderness, make  
 straight the path for our God in the desert. Let all val-  
 leys be exalted, and euery mountayne and hill be laide  
 lowe. What so is croked, let it be made straight, and  
 let the rough places be made playne fieldes. For the  
 glorie of the Lord shall appeare, and all flethe shall see  
 it: for why? the mouth of the Lord hath spoken it. The  
 same voyce spake, Nowe crye. And I said, What shal I  
 crye? Then spake it, That all flethe is grasse, and that  
 all the beautie thereof is as the flowre of the fildes.  
 The grasse is withered, the flowre fallerh away. Euen  
 so is the people as grasse, when the breath of the Lord  
 bloweth vpon them. Neuerthelisse, whether the grasse  
 wyther, or the flowre fade away, yet the worde of our  
 god endureth for euer. Moreover the voyce cried thus,  
 Go vp vnto the hill (O Sion) thou that bringest good  
 tidings, lyft v thy voyce with power, O thou prea-  
 cher Hierusalem, lifte it vp without feare, and say vnto  
 the cities of Iuda. Behold your God, behold the Lord,  
 euen the almightie shall come with power, and beare  
 rule with his arme. Behold: he bringeth his treasure  
 with him, and his workes go before him. He shall feede  
 his flocke like an heardman, he shal gather the lammes  
 together with his arme, and carry them in his  
 bosome, and shall kindly intreate  
 those that beare young.

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# A Table to find the Epistles and Gospels read in the Church of Englande, whereof the first line is the Epistle, and the other the Gospell.

First sunday in Aduent.	The first sunday after Twelſe day.
One nothyng. Ro. xiii. c.	I beſeeche you. Ro. xii. a.
When they. Mat. xxi. a.	And his faith. Luk. ij. f.
ſeconde ſunday.	ſeconde ſunday
Whatſoeuer. Rom. xii. a.	Seeing that. Rom. xii. b.
And there Mat. Luk. xxi. c.	And the third. Iohn. ii. a.
Thirde ſunday.	Thirde Sunday.
Let a man. i. Coz. iiii. a.	Be not wiſe. Rom. xii. d.
When Iohn. Mat. xi. a.	When he. Mat. viii. c.
Fourth ſunday.	Fourth ſunday.
Reioyce in. Phil. iiii. a.	Let euery. Rom. viii. a.
And this is. Iohn. i. c.	And when. Mat. viii. c.
On Chriſtmas day.	Fifth ſunday.
God in tymes. Heb. i. a.	Now therfoze. Col. iii. c.
In the begyn. Iohn. i. a.	The kingdom. Mat. xii. j.
On ſaint Steuens day.	Sixth ſunday.
But he beyng. Act. vii. g.	(If there be ſo many) ye
Wherfoze. Mat. xxi. f.	ſhall haue the ſame Epi-
On ſaint Iohns day.	ſtle & Goſpell that was
That which. i. Iohn. i. a.	vpon the ſixth Sunday.
And when. Iohn. xxi. f.	Septuageſima ſunday.
On Chyldermas day.	Perceauue ye. i. Coz. ix. d.
And I ſoſhed. Apo. xiii. c.	Foz the king. Mat. xx. a.
Behold the an. Mat. ii. a.	Sexageſima ſunday.
ſunday after Chriſtmas.	Foz ye ſuffer. ii. Coz. xi. a.
And I ſay. Gala. iiii. a.	When much. Luk. viii. a.
The booke of. Mat. i. a.	Quinquageſima ſunday.
On Newe yeres day.	Though I. i. Coz. xii. j.
Bleſſed is that. Ro. iiii. j.	He toke vnto. Luk. xvi. j.
And is fortun'd. Luk. ii. c.	First day of Lent.
On twelſe day.	Turne you vnto. Jo. ii. c.
Foz this. Ephe. iii. a.	Whereouer. Mat. vi. c.
When Jeſus. Mat. ii. a.	

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# *A Table to find the Epistles* and Gospels read in the Church of Englande, wherect the first line is the Epistle, and the other the Gospell.

First Sunday in Aduent.	The first Sunday after Twelve day.
Owe nothing. Ro. xiii. c.	I beseeche you. Ro. xii. a.
When they. Mat. xxi. a.	And his faith. Luk. ij. f.
Seconde Sunday.	Seconde Sunday
Whatsoeuer. Rom. xii. a.	Seeing that. Rom. xii. b.
And there Mal. Luk. xxi. c.	And the third. John. ii. a.
Thirde Sunday.	Thirde Sunday.
Let a man. i. Cor. xiii. a.	Be not wise. Rom. xii. d.
When John. Mat. xi. a.	When he. Mat. viii. c.
Fourth Sunday.	Fourth Sunday.
Reioyce in. Phil. iii. a.	Let euery. Rom. viii. a.
And this is. John. i. c.	And when. Mat. viii. c.
On Christmas day.	Fifth Sunday.
God in tymes. Heb. i. a.	Now therfoze. Col. iii. c.
In the begyn. John. i. a.	The kingdom. Mat. xii. j.
On saint Steuens day.	Sixth Sunday.
But he beynge. Act. vii. g.	(If there be so many) ye
Wherefoze. Mat. xxiii.	shall haue the same Epi-
On saint Johns day.	stle & Gospell that was
That which. i. John. i. a.	vpon the fifth Sunday.
And when. John. xxi. f.	Septuagesima Sunday.
On Chyldermas day.	Werceau ye. i. Cor. ix. d.
And I toke. Apo. xiii. c.	For the king. Mat. xx. a.
Behold the an. Mat. ii. a.	Sexagesima Sunday.
Sunday after Christmas.	For ye suffer. ii. Cor. xi. a.
And I say. Gala. iii. a.	When much. Luk. viii. a.
The booke of. Mat. i. a.	Quinquagesima Sunday.
On Newe yeres day.	Though I. i. Cor. xiii.
Blessed is that. Ro. xiii.	Ye toke vnto. Luk. xviij.
And it fortun'd. Luk. ii. c.	First day of Lent.
On twelue day.	Turne you vnto. Jo. ii. c.
For this. Ephe. iii. a.	Moreouer. Mat. vi. c.
When Iesus. Mat. ii. a.	

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